NYPL RESEARCH LIBRARIES
3 3433 08164535 4

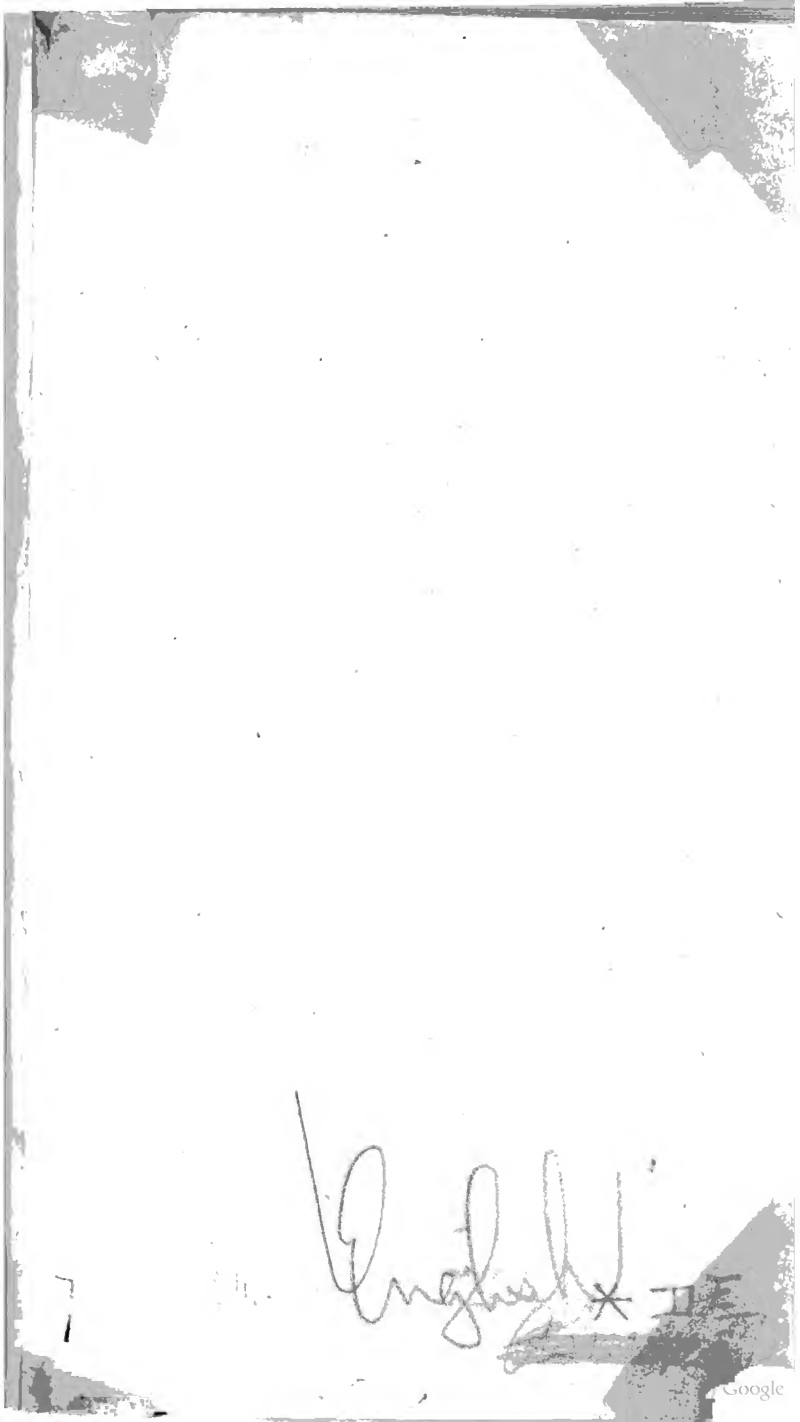
Digitized by Google

MICROFILMED

Digitized by Google

*DE
English

Digitized by Google



Digitized by Google

THE

ENGLISH REVIEW;

OR, AN

ABSTRACT

OF

ENGLISH AND FOREIGN LITERATURE.

FOR THE YEAR M,DCC,XCIV.

VOLUME XXIV.

STOR LIBRARY
NEW-YORK

LONDON:
PRINTED FOR H. MURRAY, No. 32, FLEET-STREET.

M,DCC,XCV.

83

Digitized by Google

CONTENTS

TO

VOLUME XXIV.

	Page
ELEGIA Thomæ Gray, Græce reddita (by Dr. Norbury of Eton)	1
Graii Elegia ſepulchralis, cultu Græco donata, curâ Caroli Coote, LL. D.	ibid
Elegia Grayiana Græce. Interprete Stephano Weſton, S.T.B. Hempſton-Parvæ Rectore, R. S. S.	ibid
Sullivan's View of Nature	7
Andrews's Hiſtory of Great Britain	19
Whitaker's Courſe of Hannibal over the Alps aſcertained	35
Memoirs of Dumourier	42
Foote's Life of John Hunter	48
Moiſes' Treatiſe on the Blood	50
Feriſhta's Hiſtory of Dekkan	ibid
A Cure for Canting; or, The Grand Impoſtors of St. Stephen's and of Surrey Chapels unmaſked	53
A Detection of Groſs Falſehood, and a Diſplay of Black Ingratitude	54
The Widow; or, A Picture of Modern Times. A Novel, in a Series of Letters	59
The Advantages of Education; or, The Hiſtory of Maria Williams	61
Lucy; a Novel	62
A Dialogue in the Shades, between Mercury, a Nobleman, and a Mechanic	64
Barry's Familiar Letters, on a Variety of Subjects, addreſſed to a Friend	65
Conſiderations on the Cauſes and alarming Conſequences of the preſent War, &c.	68
The Debate in the Houſe of Commons, on Friday, June 20, 1794, &c.	69
Conſiderations on the preſent internal and external Condition of France	70

CONTENTS.

	Page
Official Documents and intereſting Particulars, &c.	71
The Author of the Letter to the Duke of Grafton vindicated from the Charge of Democracy	ibid
A ſhort Expoſition of the important Advantages, &c.	72
Outline of the Speech of the Right Hon. Henry Dundas, &c.	72
A comprehenſive Reply to Mr. Pitt's Speech on the Opening of Parliament, Jan. 21, 1794	73
Ruſſel's Natural Hiſtory of Aleppo	81
Andrews's Hiſtory of Great Britain	86
Domeſtic Anecdotes of the French Nation	93
Rowley's Rational and Improved Practice of Phyſic	100
Withers's Treatiſe on the Errors and Defects of Medical Education	106
Prieſtley's Experiments on the Generation of Air from Water	109
Rudiments of ancient Architecture	114
Monk's Agricultural Dictionary	115
Hardy's Sermon, preached in the High Church of Edinburgh, May 30, 1793	117
Biſhop Shipley's Works	120
Hewat's Sermon, preached Feb. 28, 1794	122
The Age of Infidelity	123
Chalmers's Eſtimate of the Comparative Strength, &c.	125
The Tocſin of Britannia	132
Morriſon's Deſigns in Perſpective for Villas	133
A conciſe View of the Hiſtory of Religious Knowledge	135
Edmunds's Solicitor's Guide to the Practice of the Office of Pleas, &c.	135
Penroſe's Eſſays, Phyſiological and Practical, &c.	136
Hornſey's Short Engliſh Grammar	138
Montgaillard's State of France in May 1794	140
The Head and Limbs; a Fable. By Sir John Ramſea	143
The Poems of Anna Maria	144
Hey's Captive Monarch; a Tragedy	146
A Diſſertation on the Exiſtence, Nature, and Extent, of the prophetic Powers of the Human Mind	147
The Necromancer; or, The Tale of the Black Foreſt	149
Turkiſh Tales	150
Moor's Narrative of the Operations of Captain Little's Detachment	161
Rowley's Rational and Improved Practice of Phyſic	167
Zoonomia; or, The Laws of Organic Life. Vol. I.	175
Ruſſel's Natural Hiſtory of Aleppo	185
Parſons's Eſſays on Education	196
Jephſon's Roman Portraits	199
Law's Anſwer to Prinſep's Obſervations on the Mocurrery Syſtem	203
Caſaux's Conſiderations on the Effects of Taxation	207
Dr. Geddes's Addreſs to the Public on the Publication of the Firſt Volume of the New Tranſlation of the Bible	209

Digitized by Google

	Page
Pollock's Letters to the Inhabitants of the Town and Lordſhip of Newry	214
The Laws reſpecting the Ordinary Practice of Impoſitions in Money-lending, &c.	215
Peacock's Conſiderations on the Structure of the Houſe of Commons, &c.	ibid
The Laws reſpecting Landlords, Tenants, and Lodgers, &c.	216
Gardiner's Sermon	ibid
Plymley's Charge	219
A friendly Addreſs to the Reformers of England	220
The Sportſman's and Gamekeeper's Pocket-Book	221
The ſolitary Frenchman on the Banks of the Thames	222
The Labyrinths of Life; a Novel	224
Amantus and Elmira	229
The Tales of Elam	230
Sydney St. Aubyn	ibid
Edward de Courcy	ibid
A Chriſtian Catechiſm	232
Ryan's Hiſtory of the Effects of Religion on Mankind	241
Volume II. a Supplement to the former	ibid
Polwhele's Hiſtory of Devonſhire, Vol. II.	250
Ferishta's Hiſtory of Dekkan	254
Britiſh India analyſed	262
Jephſon's Roman Portraits	273
Zoonomia; or, The Laws of Organic Life. Vol. I.	281
Geddes's Tranſlation of the Bible	288
Hawker's Sermons on the Divinity and Operations of the Holy Ghoſt	294
Eſſays on ſelect Parts of the Old Teſtament	298
A Letter to Earl Stanhope	303
The Progreſs and Practice of a modern Attorney	304
The American Calendar; or, United States Regiſter, for the Year 1794	309
The Law of Treaſon	311
Whitehouſe's Odes, Moral and Deſcriptive	312
Ferishta's Hiſtory of Dekkan	321
The Hiſtory of Robeſpierre	329
Monteſiore's Account of the Expedition to Bulam, &c.	332
Cogan's Travels on the Rhine	336
Peart on Electric Atmoſpheres	341
Latta's Practical Syſtem of Surgery	349
Arnold on Hydrophobia	353
Zoonomia; or, The Laws of Organic Life	356
Dr. Geddes's Tranſlation of the Bible	364
Blair's Sermons	372
Travis's Letters to Gibbon	378
D'Oyley's Hiſtory of the Life and Death of our Bleſſed Saviour	381
The Trial of Daniel Iſaac Eaton	382

Digitized by Google

CONTENTS.

	Page
The Trial of William Winterbottom	382
The Trial of Joſeph Gerrald	ibid
Weiſs's Proſpect of the Political Relations, &c.	383
Brand's Alteration of the Conſtitution of the Houſe of Commons, &c.	ibid
Letters addreſſed to the Chancellor of the Exchequer, &c.	384
Abſtract of an Act for the Diſcharge of certain Inſolvent Debtors	384
A Supplement to the Conduct of the King of Pruſſia, &c.	ibid
Montgaillard's Neceſſity of continuing the War	385
Whitehouſe's Odes	388
The Pariſian	392
Count Roderic's Caſtle	ibid
The Wedding-Day; a Comedy	393
Polwhele's Hiſtory of Devonſhire	401
The Deſcription of Greece by Pauſanias	409
Cogan's Travels on the Rhine	419
Wilſon's Analyſis of an Inquiry into the remote Cauſes of Urinary Gravel	424
Cary's New Map of England and Wales, with Part of Scotland	429
Hutton's Inveſtigation of the Principles of Knowledge, and of the Progreſs of Reaſon from Senſe to Science and Philoſophy	431
Salmon's Hebrew Grammar	443
Vincent's Origination of the Greek Verb	445
Beddoes's Conſiderations on the Medicinal Uſe of Factitious Airs, and on the Means of obtaining them in large Quantities	449
Mutter's Sermons	452
Young's Eſſays on intereſting Subjects	457
The Landſcape; a Didactic Poem	463
A Sketch from the Landſcape, a Didactic Poem. Addreſſed to R. P. Knight, Eſq. To which is added, a Word to Uvedale Price, Eſq.	471
Yearſley's Royal Captives; a Fragment from ſecret Hiſtory. Copied from an old Manuſcript	472
The Trial at large of the Right Hon. Lady Cadogan for Adultery with the Rev. Mr. Cooper	473
The Myſtic Cottager of Chamouny; a Novel	ibid
The Weird Siſters; a Novel	474

Digitized by Google

NATIONAL AFFAIRS.

	Page
France conſidered as unconquerable	74
Manifeſto recommended favouring the Happineſs of the People	75
Reaſons on both Sides for the War	ibid
French Cruelty no good Reaſon for it	76
Speculations on the probable Iſſue	ibid
Enemies to Religion and Humanity	77
Spain and Portugal; the Inability of both to continue the War manifeſt	ibid
Suppoſed to have entered on a Negociation for Peace	ibid
Italy; Military Spirit revived in that Quarter	ibid
Prudence of the French	ibid
Germany; the Emperor, as well as the Pruſſians, ſick of the War	ibid
Their Attention diverted to the Affairs of Poland	78
The Turks ſuppoſed to anticipate the Event	ibid
Political Views of Ruſſia and Pruſſia	ibid
Ruſſia, Sweden, Denmark, and Genoa; theſe Powers, with America, naturally alarmed for their Commerce	79
Low Countries; ſucceſſes of the French in theſe Quarters	80
Irruption meditated into the United Provinces	ibid
Great Britain, under all this Gloom, ſucceſsful in various Parts of the Globe	ibid
Miniſtry ſtrengthened and Parliament prorogued	ibid
Revolution in France bears the greateſt Similarity to the Reformation of Religion	152
In what it differs	ibid
Death of Robeſpierre	ibid
His Character and Views	153
Political Conſequences of the late Cataſtrophe	154
Speculations on the Events of the War	155
French Republic compared with thoſe of Greece and Rome	156
Inactivity of the Spaniards at Sea attributed to a Jealouſy of our Naval Power	ibid
Portugueſe Squadron at the Command of the Britiſh Admiralty	ibid
Italy; Military Spirit may yet revive in that Quarter	157
Rome and Naples averſe to French Principles	ibid
Germany; Conduct of the Emperor accounted for	ibid
Sincere in the common Cauſe	ibid
Sad Failure of Reſources	158
The ſame Powers that are hoſtile to France alſo hoſtile to Poland	ibid
Mean Arts of their Oppreſſors	ibid
Lethargic State of the Turks	ibid
Ruſſian Fleet in the Britiſh Seas	ibid
Reflections on the general Diffuſion of Learning	159

Digitized by Google

Page

Sweden and Denmark endeavour to enrich themſelves at the Expence of other Nations 160
Auſtrian Netherlands abandoned by the Allies ibid
Great Britain unſucceſsful at Gaudaloupe ibid
Bad Tidings balanced by the Capture of a Fleet of French Storeſhips by Admiral Murray ibid
Enormity of the French Government 233
Queen of France not ſo profligate as repreſented 234
Friendſhip of the Princeſs Elizabeth extolled ibid
Reflections on the ſuppoſed Murder of the Dauphin ibid
Views of Tallien defined 235
Peace deſirable to the Allied Powers 236
General Conduct of the contending Parties ibid
Natural Reflections deduced from the Premiſes 237
Spain; the vigorous Preparations of that Country ibid
Corſica reduced by the Engliſh ibid
Geneva and Berne take different Courſes in the political Concerns of Europe ibid
The King of Pruſſia finds Excuſe for not fulfilling Engagements 238
The Emperor more zealous in the Conteſt ibid
Spirited Conduct of Poland ibid
Views of other Powers ibid
Retreat of the Duke of York 239
Great Britain; Shock to our Weſt India Commerce ibid
Remarks on ſome new Appointments ibid
General Concluſion 240
Panegyric on the Talents of Earl Moira ibid
How he might be employed to Advantage ibid
France; Deſcription of the two leading Parties in that Country 314
The Moderatiſts inclinable to Peace ibid
Favourable Opinion on the Conduct of the French Nation 315
Reaſons urged for their deſperate and ſavage Proceedings ibid
Reflections on the Progreſs of the War ibid
Bellegarde recovered from the Spaniards 316
Rouſſillon captured by the French ibid
Wiſe Regulations of the Spaniards ibid
Geneva enters into League with France 317
The Swiſs Cantons averſe to fraterniſe with that or any other Country ibid
King of Pruſſia's lamentable Situation and perfidious Conduct ibid
The Emperor's Exertions unſucceſsful ibid
Exultation on the great Succeſs of the Poles ibid
Their Oppreſſors condemned ibid
Advice to the Britiſh Government on their Behalf 318
Views of Ruſſia ibid
Netherlands; great Succeſs of the French in thoſe Quarters ibid
Reflections on the Conduct of the Dutch 319

Digitized by Google

	Page
Differences between Great Britain and Denmark and Sweden happily adjuſted	319
Inquiry into Treaſons, Plots, and Aſſaſſinations	ibid
Situation of the Country bears a gloomy Aſpect	320
Diſputes with America deplored	ibid
Her multiplied Diſappointments and Diſaſters	ibid
China; unſucceſsful Embaſſy of Lord Macartney accounted for from the political Prejudices of that Empire	ibid
France	395, 475
Spain	399, 478
Italy	399, 478
Germany	399, 478
Poland	399, 479
Turkey in Europe	399, 479
Ruſſia	399, 479
Denmark and Sweden	399, 479
Netherlands	400, 479
Great Britain and Ireland	400, 480

THE

Digitized by Google

Digitized by Google

THE

ENGLISH REVIEW,

For JULY 1794.

ART. I. *Elegia Thomæ Gray, Græce reddita (by Dr. Norbury of Eton).* Pote, Eton. 1s. 1793.

ART. II. *Graii Elegia ſepulchralis, cultu Græco donata, curâ Caroli Coote, LL. D.* London: printed by Cooper for the Rivingtons and Egertons. 1s. 6d 1794.

ART. III. *Elegia Grayiana Græce. Interprete Stephano Weſton, S. T. B. Hempſton-Parvæ Rectore, R. S. S.* London: printed by J. Nichols for Clarke. 2s. 1794.

TO that claſs of our readers who are convinced of the general utility and importance of Grecian literature, even in the preſent day of ſcience and philoſophy; who are intereſted in all that imports its honour and advances its cultivation; and who, laſtly, are curious to inquire, how far this maſter-elegy of the Britiſh bard is indebted to the efforts of the Grecian ſcholar for its transfuſion into the favourite language of the muſes; we need not offer any apology for calling their attention to our notice and comparative view of the three luſus poetici comprehended under this article, however irregular the admiſſion of ſuch a criticiſm may at firſt ſight appear on the general tenor and conduct of our plan.

STANZA I.

For the *lowing herd* Dr. Norbury gives μυκηται βοες, a term expreſſive, as we conceive, of the *energy in petto*, rather than of the *actual exertion* of it; a ſort of confuſion which, on ſimilar occaſions, an acute eye will diſcover more than once in the verſion of Dr. Coote.

Digitized by Google

II.

'*Save where* the beetle,' &c.

The πλην ὁτι of Dr. Coote comes to us in a very queſtionable ſhape, as do many other of his expreſſions, which it would be too prolix a buſineſs for us to notice individually.

IV.

——ὁι προγονοι κωμης ἐυδουσι παλαιοις
Ὧ ἐπι χαμαθ' ἑκαστος ατειμονα νηγερτον ὑπνον.—— *Norbury.*

This laſt line we do not heſitate to pronounce truly excellent, from the exquiſite Græciſm of its rhythm, its language, and its conſtruction.

In Mr. Weſton's verſion we deſiderate the picturesque circumſtance of

' Where heaves the turf in many a mouldering heap '

But even ſuch an omiſſion we can the more readily pardon in Mr. Weſton, from the bolder ſpirit that influences his tranſlation, and the freer ſcope he gives himſelf in the dreſs and arrangement of his author's ideas.

VI.

Shall ' *ply her evening care.*' Δορπον ἑτοιμαζοι. *Norbury.*

Evidently for ἑτοιμασσει, which change the metre readily admits. How incongruous ἐγειρει and ἑτοιμαζοι appear when ſeen in connexion with καυσεται. The εφεσπερη ποιπνυσει ανοιτις of Mr. Weſton is claſſical and happy.

VIII.

' Let not *ambition* mock,' &c.
' Nor *grandeur* hear,' &c.

It is in terms like theſe of abſtract ideas, enlivened by perſonification, that much of the appropriate excellence of the Engliſh language, and eſpecially of its poetry, conſiſts. For this excellence the Greek and the Latin languages are inferior competitors, certainly in ſuch bold and happy application of the terms as that above. Tranſlation becomes proportionally difficult, and all that it can do is often not to copy the living grace, but to new model the ſubſtance of the old idea, and that moſt probably for the worſe.

Μη τις ἐρῶν αρχης, μη τις ἐρῶν δοξης is Mr. Weſton's verſion, conſiſtently at leaſt; a praiſe which cannot be given to the φιλοδοξος and μεγεθος of Dr. Coote, or the φυσωμενος ογκῳ and μεγαλοφροσυνη of Dr. Norbury.

The

Digitized by Google

The μη γελᾷ of Mr. Weſton, and the μη μειδᾷ of Dr. Coote, are evidently errors for γελᾶτω and μειδᾶτω Beſides that we queſtion the acceptation of the latter, qualified though it be with σοβαρον, in the ſenſe of a *ſcornful ſmile*; nor have we ever remarked it otherwiſe than expreſſive of *complacency* or *love*.

IX.

'Οσα πλουτος ὀπαζε.—*Norbury*. 'All that wealth *ere gave*.'

The tenſe of ὀπαζε is indiſputably wrong, if it be not a miſtake of the Eton preſs (which has diſgraced itſelf of late years by ſeveral ſpecimens of incorrect typography, and by this amongſt the reſt) for ὀπασσε or ὀπαζει.

X.

ει μνημη κε τροπαι' ουκ αιρη.——*Coote*.

The proper phraſe, no doubt, is, ἱςαναι or ςησαι τροπαια; and we ſhould recommend the ſubſtitution of ςηση in the ſtead of αιρη.

XI.

Μη τι σοφον τυμβου δαιδαλμ', εμψυχον αγαλμα,
Εκ ρεθεων απιοντα βιον δυνατ' αυθις αναξειν ——*Norbury*.

For the ſake of the firſt line, which is truly excellent, we would recommend the following change, or any other improvement, of the ſecond:

φρουδαν εκ ρεθεων ζωην σθενει αυθις αναξαι.

XII.

'Hands that the rod of empire *might have* ſwayed.'

Dr. Norbury here has the advantage. His εδυναντο κε anſwers literally to *might have*. The χερες δυναται γε κρατησαι of Dr. Coote preſents the idea of *abſolute* and *indefinite capacity*, inſtead of ſpecifying that the *time* was *paſt*, and that the *power* was mere matter of *ſuppoſition* and *contingency*. The ὁς δυνησαιτ' εμβασιλευειν of Mr. Weſton, though it gives the *conditionality*, is erroneous in reſpect of *time*, and might eaſily have been changed into

ὁς . . . . εδυνησατ' αν εμβασιλευειν.

XV.

'Αμδηνος τις κωμητης κρατεροφρονι θυμῳ
Ειρξας δεσποσυνην τινος αγραυλοιο τυραννου.——*Norbury*.

To the ſecond line we have nothing to object; and yet we feel ourſelves ſtrongly inclined to preſent what we deemed an improvement on the firſt peruſal of this verſion:

'Υβριν ατασθαλου ανδρος αγροισι φιλοισι τ' αμυνας.

Digitized by Google

XVI.

Ειν αγορῃ τιμηντε και αγλαον ευχος αρεσθαι.——*Weston.*

Elegant and classical as it is, this does not quite reach the spirit of the original. But fainter still, and even prosaic, is the

συνοδων προσεχῶν εγκωμια θερμα δεχεσθαι

of Dr Coote. Προσεχῶν is objectionable as denoting *habit* instead of *action*; and besides the inadmissibility of the prose term εγκωμια into poetry, we very much question the application of θερμες to terms of praise or panegyric.

XIX.

Ησυχιον βιοτοιο ταμον τριβον, αψοφον ιχνος.——*Norbury.*

We do not hesitate to attach the same deep stamp of approbation to this as to some of Dr. Norbury's former lines.—Mr. Weston's

Αιει δ' ιθυνον σιγῃ ποδος αψοφον ιχνος,

possesses similar merit: but to all the praise due to the fine expression of αψοφον ιχνος in the first instance, Dr. Norbury has the prior and only claim, besides what we should grant to the beautiful and classical position of it.

XX.

'Uncouth rhymes.'

The Ρυθμοι τ' αρρυθμοι of Mr. Weston (for so we suspect it should be read) is in the true spirit of attic composition.

XXI.

ουνομα θ' ἡλικια τε
————εςηρικται.——*Norbury.*

read, nostro periculo, εγγεγραπται.

XXIII.

Ζωει ετι φλεγεται δε και εν σποδῳ ακαματον πυρ.——*Weston.*

is excellent Greek for

'Even in our ashes live their wonted fires.'

XXV.

As a singular instance of violence offered to the analogy of tenses, we are sorry to produce the following against Mr. Norbury:

Πολλακις ειδομεν αυτον ἁμ' Ηελιῳ αναδυντι
Ηοιην ςορεσαντα δροσον ποσι καρπαλιμοισιν,
Αυτησονθ' Ὑπεριονιδῃ, ὑπατῃ εν αρουρᾳ.

But

Digitized by Google

But againſt all three we have to object an improper uſe of ὁταν, which, as compounded of ὁτε and αν, is appropriate to the expreſſion of *conditional futurity:* and yet Mr. Weſton ſays,

ὁταν —— απεμορξατο;

Dr. Coote,

ὁταν —— ηρχετο Ηως;

and in ſtanza xxviii. Mr. Weſton has,

ωρνυθ' Ἑως, ὁταν —— εφευρον;

and Dr. Norbury,

Ηνθ' ἡμαρ, ὁταν —— ανευρομεν.

XXVI.

'His *liſtleſs length* at noon-tide would he ſtretch,'

is a line which a Glaſſe might find it a difficult taſk *digne vertere.* The full merit of executing that taſk we cannot give to Meſſrs. Norbury and Coote. And the verſion of Mr. Weſton,

Γυῖα μεγας μεγαλωστι μεσημβρινος εξετανυσσε,

ſufficiently proves his miſconception of the author's meaning, which has nothing to do with mere *length* of *body* as ſuch; or from his extenſive acquaintance with the more recondite ſources of Grecian phraſeology, and his happineſs in the application of it to his preſent purpoſe, ſomething good might have been reaſonably expected.

XXVII.

Φαιης κεν δυσερωτα τιν' εμμεναι αφρονα θ' αὐτως.——*Weſton.*

We inſtance as a happy conformity to the idiom and language of Greek poetry.

XXIX.

'We ſaw him born.'—φερεσθαι ωπτετο σωμα.——*Coote.*

The awkward quaintneſs of this expreſſion is aggravated by the circumſtance that ωπτετο cannot be uſed in a paſſive acceptation.

XXX.

As a comparative ſpecimen of the three verſions, we quote the following ſtanza from each:

Τῃ κειται νεος, εν γαιης παμμητορι κολπῳ,
Ακλειης, απλουτος, ανωνυμος· ουδε μεν· ουδ' ὡς
Αυτον απεπτυσε Παιδεια, γενεῃ περ αμαυρον·
Μελπομενη δ' εσεβλεψε και ὀν φιλον ὑμ' ονομηνεν.——*Norbury.*

Digitized by Google

Μητερος εν κολπω γαιης Νεος ενθαδε κειται,
Της τε τυχης δωρων αμμορος ηδε κλεους,
Μουσα μεν ανδρ' αγειν ιδεν ιλαος ευμειδης τε,
Τον δε μελαγχολια παιδ' εχηραξεν εον.—*Weſton.*

We cannot reſiſt the temptation we feel to communicate to the public the following happy verſion of the laſt line from the inedited eſſay of a gentleman who merits the higheſt rank amongſt the Greek ſcholars of the preſent day:

Οφρυϊ δ' ἁ φερτις σημ' επεθηκεν εον.

Ενθα, χθονος κολπω, κουρες κεφαλην αναπαυει,
'Ον τυχη ουδεν ετισεν, ὁν ουκ εγνωρισε φημη·
Τω πες δυσγενεϊ οντι, κλεη τ' αδοξιης εμειδα·
Και λυπη συννους τον δ' αυτης ἑιλεν ἑταιρον.—*Coote.*

We are happy to give this ſpecimen of Dr. Coote's verſion, becauſe we conſider the ſecond line as one of the beſt perhaps that could be ſelected from the whole work. We muſt not, however, diſſemble, that if Gray's meaning is to be interpreted by that of Horace in the ode,

Quem tu Melpomene ſemel
Naſcentem *placido lumino* videris, *&c.*

εμειδα ſhould have been εμειδησε: and that ἑιλεν cannot be taken in the ſenſe of ἑιλετο, we confidently aſſert, and appeal to the theory of Kuſter, as ſupported, in this inſtance at leaſt, by facts as numerous as they are indiſputable.

To the taſte of our readers we leave the deciſion, which word of the four, Μελπομενη, φερτις, μελαγχολια, λυπη, carries the idea moſt correſpondent to the 'melancholy' of Gray.

XXXI.

'Twas *all he had.*' ου πλειονα κτᾶτο.—*Coote.*

There is as much difference betwixt κταομαι and κεκτημαι, as betwixt *acquiſition in the proceſs* and *poſſeſſion in the effect:* and the uſe of εκτᾶτο in the ſenſe of εκεκτητο (which, after all, is a very awkward word in the paſſage before us) bears very hard on what we have abundant cauſe to impeach, Dr. Coote's credit as a grammarian.

XXXII.

'There they alike in trembling hope repoſe.'

Ενθα, μεταξυ φοβοιο και ελπιδος, ευναζονται.—*Norbury.*

We hardly expect to ſee a better tranſlation of this admirable line. The concluding diſtich of Mr. Weſton,

Ητοι ὁ ταυτ' επι γουνασ' ἑου Πατρος τε Θεου τε
Αμφω θηκε, τεφων ελπιδα και τρομεων.

we

Digitized by Google

we quote as one inſtance, among others, where his otherwiſe laudable affectation of what is chaſte and elegant in the language or manner of the Greeks, has betrayed him to ſacrifice much of the ſpirit and force of the original.

We do not profeſs to give a full criticiſm on the verſions before us; elſe nothing were eaſier than to enlarge our review by further remarks on the metre, rhythm, phraſeology, and character of each; as on Mr. Weſton's νανῦμους, Dr. Norbury's σμίλακος, and the repeated inſtances in Dr. Coote of ſhort vowels before σκ, and even στ, counting for ſhort ſyllables, as γαιαν τε σκοτῳ in the firſt ſtanza, and παρα σκηνος in the third—the frequent recurrence of Latin, as diſtinguiſhed from Greek rhythm, in Meſſrs. Norbury and Coote, eſpecially the latter, and the meritorious and ſucceſsful attentions of Mr. Weſton in this reſpect—the elegant and often forceful expreſſion of the original idea in the dreſs of a new language, in the verſions of Meſſrs. Norbury and Weſton—the diverſity of manner which prevails through Dr. Norbury's, ſometimes meagre, proſaic, and ſervile, often rich, claſſical, and free—the unhappy predicament of Dr. Coote, that

——deſiluit imitator in arctum,
Unde pedem proferre vetat pudor atque operis lex;

by which, however, we do not mean to detract from his frequent merit as a faithful and elegant copyiſt—and, laſtly, the uniform principle that regulates the whole conduct of Mr. Weſton's verſion, the deſign, in general well purſued, to clothe the ideas of Gray in a diction, a ſtyle, and a manner peculiarly Greek.

ART. IV. *A View of Nature, in Letters to a Traveller among the Alps; with Reflections on Atheiſtical Philoſophy, now exemplified in France. By Richard Joſeph Sullivan, Eſq. F. R. S. and F. A. S. In Six Volumes.* pp. 2827. 8vo. Becket. London, 1794.

[*Concluded from our laſt Number.*]

MR. Sullivan, in Vol. III. diſcourſes on the importance of the ſtudy of nature; the infinite variety of vegetable and animal nature, and principles common to both; the animal economy, the ſenſes, the ſoul; facts illuſtrating and confirming the intimate union of the ſoul and body; and whether the ſoul

is ever inactive, even in sleep*; the opposite systems of universal materialism and universal spiritualism; the doctrines of the ancients and moderns respecting ideas.—On this very interesting and much-agitated question, Mr. Sullivan, having observed that Aristotle and his disciples were fairly driven from the field by Galileo, Toricelli, and Descartes, followed by Hobbes and Locke, says, 'Perhaps the diversity of opinion which has 'taken place among mankind, may be, in some measure, ac-'counted for, by remarking, that, with respect to knowledge, 'three different dispositions are found in men. The first, a 'torpor or animal stupefaction, that seeks not to know any thing 'around us. The second, an inclination of enthusiastic arro-'gance to understand every thing. And the last, an ambition 'warranted in every case of investigating and approving as 'possible whatever lies within our power, or within the reach 'of our comprehension.' Here he quotes Monsr. BUFFIERE, the celebrated author of PREMIERES VERITES, whose doctrines respecting the origin of our ideas, supported and illustrated by Dr. Reid, and a growing train of disciples in this country, he adopts and maintains, in opposition to the sceptical consequences drawn from the philosophy of Locke by Berkely and Hume; the first using it as an engine to subvert the material, the second to overturn both the material and spiritual world. Though sensible objects be the destined medium to awaken the dormant energies of men's understandings, yet those dormant energies themselves are no more contained in sense than the explosion of a cannon is in the spark that gave it fire.—There is no thought in the world but in minds; and therefore all the things in the world cannot put a thought into us; they can only raise thought. Thus as no thoughts can come into us from without, we must find them all within; and what is within belongs to our nature, and has always been there in embryo, though it was not sooner discovered.

Mr. Sullivan proceeds to take a comparative view of man and the animals, which he arranges into eight classes or orders, quadrupeds, cetaceous, birds, amphibious, fishes, insects, worms and polypi: on all of which he makes various observations.—He passes on, by a natural gradation, to shew the particulars in which vegetables resemble animals; to describe the different parts of a plant; to give a general idea of the Linnæan or sexual system; of the different processes of nature in vegetation; of the similarity between vegetable and animal life in

* On the very striking phenomenon of dreaming not a little light has been thrown by Professor Stewart in his Elements of the Philosophy of the Human Mind.

production,

production, ſupport, anatomy, and deſtruction; of the proviſion in nature for the continuance of vegetable and animal exiſtence; where he takes occaſion to touch on the cauſes of monſtrous productions; hermaphrodites; the reſemblance of children to parents; and marks on children from imagination.—He goes on to ſhew, that from death there reſults an increaſe of life. The extinction of animality is ſo far from being injurious, that it is both advantageous and neceſſary. And thus, in the wonderful economy of nature, the living ſubſtance ſuffers no diminution from individual diſſolution: its very deſtruction ſerves to reproduce it. The flame of life, after it is extinguiſhed in one claſs of animals, immediately rekindles in another, and burns with freſh luſtre and undiminiſhed ſtrength.

Mr. Sullivan proceeds, in his fourth volume, to diſcourſe of the ſoul, and of the union of mind with matter; the immortality of the ſoul; and the exiſtence of deity.—On all theſe points he ſets himſelf to ſhew the folly of ſcepticiſm, both in a moral and metaphyſical point of view.—In juſt ſpeculation the exiſtence of God and ſpiritual energy is the moſt philoſophical becauſe the moſt obvious, ſimple, and ſatisfactory ſolution of the phenomena of nature; and it is folly as well as weakneſs to exchange the intereſt and the hopes that the ſpiritual ſyſtem inſpires for the comfortleſs chaos of ſcepticiſm.

His ſubject calls him to conſider the age of the world. To explore antiquity, he obſerves, is to walk among ruins. The eye can ſcarcely diſcern any thing but marks of deſolation: the curtain has dropped, and the ſplendour has paſſed away. But the patient inveſtigator, like the diver, may, by plunging into the depth of things, bring into light ſome little proofs of the exiſtence of what may long have been buried from general obſervation. Antiquity is to us what the whole volume of nature was to antiquity. Mighty revolutions have happened in the univerſe. How awfully aſtoniſhed are we at contemplating the viciſſitudes of this globe: fiſhes on the tops of the higheſt mountains; the Alps formed of aquatic cryſtallizations; the Pyrenees of enormous maſſes of granite, argillaceous and calcareous ſubſtances; here tremendous eminences, ſuch as Etna, Heckela, and Teneriffe, formed by ſubmarine eruptions; there the petrified bodies of men and other animals conſolidated into component parts of the ſolid rock, as at Gibraltar and in Dalmatia; in the bowels of the earth entire foreſts turned into coal; here a ſtratum of ſhells; there a ſtratum of lava.—We derive our knowledge from a people loſt. The great epoch of nature are, indeed, unknown to us, and we are utterly unable to penetrate the obſcurity under which they are concealed. But an anterior people moſt evidently lived in a flouriſhing ſtate; cultivated the arts,

Digitized by Google

arts, and invented thoſe ſciences, of which, in fragments, we are only the inheritors. How many inſtitutions do we not find, of which it is impoſſible to trace the commencement! The art of fuſing metals, an art ſo difficult as to require many proceſſes, and much preliminary knowledge, has had an immemorial exiſtence in the Eaſt. Letters too are ſo ancient, that Pliny thought himſelf warranted in denominating them eternal *. The invention of the ſigns of the zodiac muſt have been of the moſt profound antiquity. And what ſhall we ſay of the aſtronomy of the ancients, which they clearly did not invent, but which they often practiſed without underſtanding its principles?—With regard to the hiſtory of Moſes, much of it, in Mr. Sullivan's opinion, particularly Geneſis, has been compiled. In no one part of Geneſis does he ſpeak but as the ſimple hiſtorian. But this is not the caſe in the other books of the Pentateuch, where he delivers himſelf in the name of God, and with the ſpirit of a prophet—yet he admits the authenticity of all the compilations and writings of Moſes; and that they have the ſtrongeſt poſſible claims to admiration and reſpect †.

The ſtate or empire the moſt ancient on hiſtorical record, in our author's judgment, is the ancient Scythia, comprehending the modern kingdoms of Tartary, Ruſſia in Aſia, Siberia, Muſcovy, the Crimea, Poland, Hungary, Lithuania, the northern parts of Germany, Sweden, Norway, &c. From the mouth of the Danube to the Sea of Japan, the whole longitude of Scythia

* It is evident that much of this reaſoning in favour of the ſyſtem here contended for may be urged in ſupport of that theory which deduces the ſublimeſt truths, and moſt uſeful arts, not from the light of nature, but from divine revelation to our firſt parents, and from them to us by tradition.—See laſt Number of this Review, p. 354.

† A clergyman *now* of the church of England, cenſured the editors, in a pretty ſharp letter, and even predicted evil to our Review, for appearing as accomplices with Mr. Sullivan in diſſeminating doctrines inconſiſtent with the plain records of Moſes. Firſt, we obſerve, that it is our plan to give a fair analyſis of every book that admits, or as far as it admits of analyſis, whatever may be the doctrines that it contains; nor had we, when that cenſure was made, finiſhed our analytical labours, and come, on the whole, to the critical.—But if, inſtead of reprobating in going along, we have ſpoken of Mr. Sullivan's view of the earth as of very high antiquity with an air of cordiality; this air of complacency may be vindicated on the ground that Mr. Sullivan is not a captious ſnarler at the authority of Moſes, but a ſincere well-wiſher to the intereſts of mankind; beſt promoted, *in his judgment*, by the promotion of religious ſentiments; and theſe again beſt eſtabliſhed, *in ſome inſtances*, by explanations not ſubverſive of cardinal truths.

is

Digitized by Google

is about one hundred and ten degrees, which in that parallel are equal to more than five thouſand miles. The latitudes cannot be ſo eaſily or ſo accurately meaſured; but from the 40th degree, which touches the wall of China, we may ſecurely advance above a thouſand miles to the northward, till our progreſs is ſtopped by the exceſſive cold of Siberia. This vaſt region is the moſt elevated country of the world, or at leaſt of what is called the old continent. It proudly riſes above the reſt of the earth. It is higher than Mount Blanc in Switzerland, which is fifteen thouſand nine hundred and twenty-five feet above the level of the ſea. Above the level of the ſea Scythia riſes more than three miles, and is reſted, as it were, on the ſummit of mountains. The other parts of the globe decline from it in regular gradation. It is the great reſervoir of water for the moſt conſiderable part of Aſia. To the ſouth you have, among other rivers, the Indus, the Ganges, the Burampooter, and the Yellow River; to the north, the Oby and the Irtiz, the Jeninea and the Lena. Theſe all ſtream from this elevated country. It would be endleſs to wander over this immenſe Scythian dominion. One thing, however [on the preſent ſubject, viz. the antiquity and productiveneſs of this great ſtorehouſe of nations] is neceſſary to be remarked. If thoſe vaſt ſolitudes, at this hour, poſſeſs (as he ſhews that they do) an extraordinary degree of fruitfulneſs, what muſt they not have poſſeſſed when cultivated and enriched by the labours of millions? Caſhmir, Bootan, Naſſal, Thibet, even China itſelf would loſe its celebrated fertility, were it to be abandoned by its inhabitants.—The ancient oriental Scythians are not indeed accurately to be traced, either in regard to locality, knowledge, or ſcience. To the northward, however, in the neighbourhood of the Caſpian, there are monuments ſtill exiſting which clearly prove thoſe regions to have been formerly inhabited by a poliſhed and a lettered people, who traded with the Hindoos and the Chineſe, and the Hindoos even conſiderably before the Chriſtian era.

But why are there no remains of the Scythian nations in Scythia? Why, Mr. Sullivan aſks, are there no remains of the city of Troy?—The true reaſon why the great ſtock of the Scythians is exhauſted is, that China, India, Perſia, Aſia Minor, and all Europe, have drained it of its inhabitants*. Are the Carthaginians

* A queſtion here occurs: What induced the Scythians to leave rich and cultivated countries, in queſt of others not more, in any inſtance, but in ſome leſs fertile, than thoſe they abandoned? Man is ſometimes repreſented by philoſophers as a ſluggiſh and indolent animal, that naturally adheres to his native ſoil; but there are many appearances

Carthaginians to be traced who lived but the other day?—LATIUM has given language and arts to Europe, to America, and to various parts of Aſia and Africa; yet the Campagna of Rome, the ancient Latium, ſcarcely poſſeſſes, at this moment, a hut, or a being who can read or write.

We are told, ſays Mr. Sullivan, that the want of ſeas in the interior parts of Aſia, as Siberia and great Tartary, as well as in the interior parts of Africa, is a cauſe why theſe countries muſt be rendered almoſt uninhabitable, and is a circumſtance which furniſhes a ſtrong prejudice againſt the opinion, that theſe countries were the original habitations of mankind. For is it not, we are aſked, by the vicinity of ſeas and rivers that the cold of the higher latitudes, and the heat of the lower, are moderated? Mr. Sullivan ſhews how the general elevation of theſe plains, as alſo that of the valley of Quito in the Andes of Peru, prevents any alteration of temperature, or any diminution of fertility. Even corn is found to grow ſpontaneouſly in Scythia. This is a curious fact; and, were there no other, would warrant us in believing Scythia to have been the firſt reſidence of man after the deluge.—Linnæus obſerves, that many of our plants, unknown to the ancients, are indigenous and wild in Siberia: nor were they cultivated in Europe till the invaſion of the Goths or Scythians, who introduced them with other good things amongſt us. Corn would ſeem to belong as naturally to Scythia as the coffee does to Arabia, and as the ſpice does to the Moluccas. The prodigious quantity of nitre, univerſally found in Tartary, is likewiſe a ſtrong proof of former population. It is from animal ſubſtances alone that nitre is generated. Nitre, therefore, as demonſtrably indicates the habitations of men, as banks of ſhells do the habitations of oyſters. Mr. Sullivan quotes ſeveral hiſtorical memoirs proving the antiquity and accuracy of Indian aſtronomy, derived, as the Indians themſelves, from the NORTH. Four ſets of Indian MSS. containing tables and rules for calculating the places of the ſun and moon, have been examined and compared by Bailly; and his calculations have been verified, and his reaſonings illuſtrated and extended, by the learned Profeſſor Playfair. The general reſult of all the inquiries, reaſonings, and calculations, in regard to Indian aſtronomy, which have hitherto been made public, is,

---

appearances that ſhew mankind to be reſtleſs and erratic animals — Even governments, and civil ſed and refined governments too, enter into this erratic and adventurous ſpirit. What enormous ſums, and deluges of blood, have not we, and other European nations, expended in foreign colonial ſettlements, while ſo much land at home, and near a flouriſhing market, lies wholly waſte?

that

that the motions of the heavenly bodies, and more particularly their ſituation at the commencement of the different epochs to which the four ſets of tables refer, are aſcertained with great accuracy.—The method of predicting eclipſes followed by the Brahmans is of a kind altogether different from any that has been found in the poſſeſſion of nations in the infancy of aſtronomy. Geometry, as well as arithmetic, is here called in to contribute its aſſiſtance. The older the calculations of the Hindoos, the more accurate they are found. For thoſe very remotes ages (nearly 5000 years diſtant from the preſent), their aſtronomy is moſt accurate; and the nearer it comes down to our own times, the more its conformity with ours diminiſhes. But from aſtronomy in its moſt advanced ſtate is this alone to be expected.—Aſtronomy, in its progreſs, has had a connected chain from Samarcand to China, from China to Nagara, from Nagara to Bonaris, and from Bonaris to the extremity of the peninſula of India. Among all theſe nations we find the fragments, not the elements of the ſcience of aſtronomy. They evidently have received an inheritance; they have become the depoſitaries; they are not the inventors. Why ſhould we not, therefore, believe, that between the Caſpian and the Gulph of Perſia, and ſtill farther to the northward, there exiſted a people in antiquity, who were more renowned, and better inſtructed, than others?

Mr. Sullivan goes on to ſhew the ſtate of arithmetic, ethics, ontology, and pneumatology, among the ancient Hindoos; and how the knowledge of the weſtern world was derived from the eaſt. He ſurveys the ancient empires of Aſia, Babylonia, Perſia, and China; and, from various conſiderations, proves the ancient migration of Scythians into other parts of Aſia, and into Europe.—He ſtates different accounts of the origin of European nations; all of which, however, are from the aboriginal ſtock of Celts, or from Scythia.

It has been ſaid, that northern climates, eſpecially thoſe of high latitudes, have a tendency to depreſs the energy of the human mind. Our author proves this aſſertion to be erroneous, and, by a variety of examples, vindicates the mental vigour of the northern nations, who were more civiliſed than is commonly ſuppoſed, and with whom the greateſt revolutions commonly originated. He takes a review of the diſſolution of the weſtern Roman empire; the courſe of migration from north and eaſt to ſouth and weſt; and the hiſtory of letters. The Greek and Latin tongues, he concludes, were of Scythian origin. The Celtic and the Gothic languages were radically different. The ancient Britons, who were in a conſiderable degree civiliſed before the Roman invaſion, had letters which they probably derived from

Digitized by Google

from the Phœnicians.—He reviews the character and doctrines of the druids, as alſo that of the Scythians; and makes various obſervations on the ancient ſtate of Britain. Mr. Sullivan ſhews, that the ancient Britons and Iriſh were derived from one common ſtock. He enters on the much-agitated queſtion concerning the ſuperior antiquity of the Scotch or the Iriſh nation. The poems of Oſſian, he thinks, in the main of great antiquity, afford proofs of the common origin of theſe nations. The north coaſts of Africa and Spain were early coloniſed by the Phœnicians. Several parts of Europe were afterwards coloniſed by the Mileſians, and among the reſt, he thinks, probably Ireland. The Iriſh, he obſerves, were poſſeſſed of letters long before the introduction of the Roman alphabet by the teachers of Chriſtianity. Other collateral proofs ſhew that Ireland was civiliſed in a very remote period. He proceeds to treat of the movements of the northern nations, which were of very early date; their characters, cuſtoms, literature, ſuperſtitions.—Though the Scythians were anterior to the Iſraelites, the Jewiſh ſcriptures, which he vindicates againſt the ridicule of Voltaire, he ſhews to be entitled to as high reſpect as the moſt ancient hiſtorical records, as well as on account of the wiſdom of the Moſaic laws; the purity of the religious ſyſtem they contain; and the ſublimity of their diction. Man is at all times nearly the ſame; and modern attainments in ſcience and arts are leſs ſuperior to thoſe of the ancients than is commonly ſuppoſed. The ſcience, and even the letters, of the ancient Greeks and Romans, our maſters in literature, are both of them to be traced back to the Scythians.—He diſcourſes of Greece in its moſt flouriſhing ſtate; its philoſophy, and alſo mythology. He next takes a view of the ancient ſtate of Italy. He deſcribes the cruelty and ſuperſtitious intolerancy of ancient nations before the time of Chriſt; and diſplays the excellence of Chriſtianity, which is the perfection of natural religion.

Mr. Sullivan, in his ſixth and laſt volume, exhibits a defence of Chriſtianity, taken from the great topics of miracles, prophecies, and its internal evidence ariſing from that excellence, and thoſe clear marks of ſupernatural interpoſition, which are ſo conſpicuous in the religion itſelf. The two former, he obſerves, have been ſufficiently explained and enforced by the ableſt pens; but the latter, which ſeems to carry with it, if not the moſt ſatisfactory, at leaſt, the moſt ſimple kind of conviction, has not altogether been conſidered with that attention which it appears to deſerve. On this field he therefore expatiates at very conſiderable length, and, among other points, inſiſts chiefly on what follows: the doctrines of the Chriſtian religion are equally

Digitized by Google

new with the object*; and contain ideas of God and of many of the preſent and of a future life; and of the relations which all theſe bear to each other, totally unheard of, and quite diſſimilar from any which had ever been thought of previous to its publication. The mind of man, on all occaſions, adapts itſelf to the different nature of its objects: it is contracted and debaſed by being converſant with little and low things; and feels a proportionable enlargement from the contemplation of great and ſublime views. Philoſophy contributes much towards the enlargement of our ideas; but Chriſtianity extends them to a degree beyond the general light of nature. Nothing in reality is of greater force to ſubdue the inordinate motions of the heart, and to regulate the will. For whether a man be actuated by his paſſions or his reaſon, theſe are firſt wrought upon by ſome object which ſtirs the ſoul in proportion to its apparent dimenſions. Mr. Sullivan reverences all religions on the following ground: it is but reaſonable to ſuppoſe that it is one and the ſame being whom all mankind adore. We behold the ſame ſtars; we live under the influence of one common heaven; we are encompaſſed by the ſame univerſe. Each unenlightened man, therefore, follows his own plan in ſearch of truth. It clearly, then, was the will of the Governor of the earth, that the Syrians ſhould worſhip one way, the Greeks another, and the Egyptians another. Had he meant otherwiſe, he would have ſo ordained it; and men would of neceſſity have followed what he had preſcribed to them. There are no people who do not, by the light of nature, and an internal ſenſe of their own weakneſs, agree in ſubmiſſion to a ſuperior being †, though they all, perhaps, diſagree in the ideas they have formed to themſelves of him. Religion is the moſt laſting ſource of comfort; for what elſe can fill the aching void in the heart that human pleaſures can never fill? The troubled ſoul ceaſes to beat with anguiſh, for hope bids it be ſtill. When friends are unkind, and the mind has loſt the prop on which it fondly leaned,

* Here we cannot ſubſcribe to our author's opinion without certain reſtrictions and limitations. Though we by no means aſſent to thoſe who pretend to deduce the WHOLE of the Chriſtian ſyſtem from Aſiatic mythology and metaphyſics; yet it appears that not a few of the moral, metaphyſical, and theological tenets of Chriſtianity were known to the ancient Hindoos; probably handed down from patriarchal times.

† Even they who blindly worſhip the creature, pay real and ſubſtantial, though indirect and unintended homage to the Creator; in like manner as the Indian who proſtrated himſelf before a WATCH did honour to the contrivance of the watchmaker.

where

where can the tender ſufferer fly but to the Fountain of all goodneſs? And when death ſhall have deſolated the preſent ſcene, and torn from us the companions of our youth; when we ſhall walk along the accuſtomed path, and almoſt fancying nature dead, aſk, where are thoſe who gave life to theſe well-known ſcenes? When memory ſhall heighten former pleaſures to contraſt our preſent proſpects, there is but one ſource of comfort within our reach; and in that ſublime ſolitude the world appears only to contain the Creator and created.

Mr. Sullivan ſays, in concluſion, 'I now have done. In the 'proſpect of rendering ſome ſervice to my fellow-creatures I 'find my reward. As I have gone along, I have been much 'beholden to others. Nor have I been aſhamed to take aſſiſt-'ance. The attention I have endeavoured to give to my dif-'ferent authorities, will, beſides the obvious advantage of au-'thenticity, prevent thoſe who may be entitled to it, from be-'ing deprived of the fair fame of their labours. To them I 'honeſtly acknowledge my obligations. They have ſupported 'me throughout: and I frankly confeſs, that had it not been 'for them, I ſhould long ago have relinquiſhed what would 'have been too much for my own unaided abilities.'

This compilation, interſperſed with reflections, critical, and philoſophical, by the author, is all that it pretends to be; and is more generally uſeful than if, like many other writers, he had been more anxious about the fame of original genius, than to place in an intereſting light, facts and truths already known. This is an excellent companion and guide in the ſtudy of philoſophy, human and divine: a ſpirit, ſenſible, well-diſpoſed, and benignant; attuned to whatever is moſt ſublime and affecting in both the natural and moral world.

The MACHINERY, if we may uſe this term in philoſophy as well as in poetry, is happily contrived to arreſt attention, to aſſiſt abſtraction, and excite ſublime conceptions. The mind, in traverſing the fields of generaliſation, is relieved and invigorated by reſting frequently on natural and particular objects. The moſt eloquent of the ancients, and very many writers of the firſt capacity among the moderns, inſtead of compoſing formal diſcourſes, communicate their ſentiments in the form of dialogues, animated by many circumſtances and incidents.—Other writers have roufed attention by laying the ſcenes of their dialogues in the ſhades below. Others, like Cicero in Scipio's dream, Poggius among the ruins of Rome, and Volney amidſt thoſe of Palmyra, have tranquilliſed and elevated the minds of their readers to the heights of meditation, by a natural aſſociation

association between sublime objects and sublime ideas, introducing one another in a train by various analogies. But this is not the whole of that advantage which is obtained by this kind of machinery. The mind, by taking, as it were, a new position, is freed from the fetters of ordinary habits, and pursues game in a new tract. Prejudices are thus, in some measure, thrown off, and objects are viewed in new relations to each other. It is thus that several very extraordinary phenomena in human nature appear highly credible, and quite natural, in the romance 'MAMMUTH, or, Human Nature displayed on a grand Scale; in a Tour into the central Parts of Africa *,' that would have seemed frivolous, if not altogether false, in the ordinary way of grave and didactic exposition. All these advantages are gained by our author when he ascends the Alps †, broken, abrupt, and sublime, in physical construction and appearance; and giving shelter to a simple, brave, and free people; and consequently opening vistas into all that is most interesting in nature; through all the kingdoms of which, rising from inanimated, individual, and elementary matter, through bodies variously organised and animated, to abstracted ideas, and spiritual agents, he makes a glorious excursion.

It is not every one who has at once leisure and ability to make so grand a tour. Mr. Sullivan has read a world of books, digested them, and made what he approved wholly his own. But he is not an ungrateful pilferer. He acknowledges his obligations to authors; he illustrates their doctrines, and he extends their fame.

Mr. Sullivan, we understand, is accomplished not only by an intimate conversancy with books, but by much travelling in different quarters of the world, and by an acquaintance with human nature as it is displayed in active life. Attention, like a microscope, magnifies its object. Hence the solitary plodder, to whom one sort of knowledge is every thing, is apt to overrate his subject whatever it be, and to make a false calculation of the real space that it occupies in the circle of nature and science. To read books on all subjects, to vary local situation, and converse with all men and all things, strengthens common-sense, shews things in a just light, gives the mind freedom in its operations, and teaches a kind of intuitive discernment.

---

* Where the MAMMUTH is still supposed to exist, and the wrecks of a primæval people, on a similar scale of magnitude.

† Even the Redeemer of mankind did not disdain this kind of conduct when he chose a mountain as a fit scene for opening and explaining the nature of his divine commission.

Digitized by Google

Mr. Sullivan is well acquainted with Hindoo literature and mythology; and with thoſe, too, of the Egyptians, and other ancient nations; to which he is not unwilling to pay a portion of divine regard, as well as to our own ſacred writings: the whole of which, however, he does not allow to be divinely inſpired*. The writings, the traditions, the remains of arts, and the various references in the eaſt and north-eaſt to remote antiquity, have given a ſtrong bias to Mr. Sullivan's mind in favour of that ſyſtem which gives a higher antiquity than the Moſaic to the world. And this point, with the derivation of all arts and ſciences from the high latitudes of ancient Scythia, and perhaps from a continent now ſwallowed up in the Atlantic ocean, forms a leading feature in Mr. Sullivan's mind or caſt of thinking. The Indian tables of aſtronomy brought to Europe in the courſe of the laſt and the preſent century, muſt be allowed, by all candid minds, to form an addition to thoſe other circumſtances which have induced even good and pious Chriſtians to make new comments on the chronology of Moſes.

For Mr. SULLIVAN, if we may judge from the whole tenor of his writings, and, as we have been informed, of his manners, there can be nothing farther removed from his intentions than to ſhake any one of the foundations on which the conſolatory hopes of mankind, ſojourning through this vale of tears, are founded. His prepoſſeſſions are all on the ſide of virtue and religion; and his indignation againſt thoſe philoſophers who 'ſacrifice the great intereſts of virtue for the little intereſts of vanity,' is ſincere and animated. 'Even ſuppoſing the evidences of the Chriſtian religion be doubtful, what right has an individual to rob a whole people of their happineſs?' He inſiſts much on the folly of indulging the ſordid hope of annihilation, and the comfortable hopes held out by Chriſtianity. On this topic, how deſirable it were that the Chriſtian faith ſhould be well-founded (which Lord Bolingbroke calls a beggarly argument), he rather inſiſts too much.—There is, indeed, as juſtly obſerved by our great apoſtle, ſuch a thing as an evil heart of unbelief: and it would be an eſſential point gained, if the will could be brought to engage the imagination in the

* Whether it be wiſer, in the preſent age, in theologians to contend for unlimited and implicit faith in all that is written in the Bible; or, with Mr. Sullivan, to admit of exceptions, and, in many inſtances of allegorical interpretation, we pretend not to determine. The obſervation of Lord Bacon on this ſubject, cannot be too often recollected—a mixture of human curioſity and human weakneſs, produces great confuſion.

ſervice

ſervice of the underſtanding. But the ſplendid objects held out by religious faith, are themſelves the beſt fitted to produce this effect; without reminding us how liable to cavil a profeſſed determination is, to look only to one ſide of the queſtion. In the exiſtence of the Deity he firmly believes, as the moſt natural, and conſequently the moſt philoſophical ſolution of the phenomena of the univerſe.

To this enlightened and amiable ſpirit we may apply the character of Shaftſbury by the poet Thomſon:

——' Who ſcann'd his nature with a brother's eye.
' His weakneſs prone to ſhade, to raiſe his aim,
' And with the moral beauty charm the heart.'

ART. III. *The Hiſtory of Great Britain, connected with the Chronology of Europe: with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. From Cæſar's Invaſion to the Depoſition and Death of Richard II. By James Petit Andrews, F. A. S.* pp. 477. 4to. 1l. 1s. boards. Cadell. London, 1794.

THE deſign of this performance is unfolded in the preface, where we are told, that many years are paſt ſince the author of the enſuing work formed a wiſh to reduce the moſt intereſting occurrences relative to modern Europe within a reaſonable compaſs; and by arranging them in ſuch chronological order, that the events of each year ſhould face a correſponding epoch of Britain, tempt thoſe to acquire a knowledge of univerſal hiſtory, who had hitherto been contented, at moſt, with that of their own country.

Our author has divided his work into ſeveral books; at the cloſe of each he has given ' Anecdotes and obſervations relating ' to the religion, government, manners, literature, arts and ' ſciences, commerce, coins, military art, medicine, agriculture ' and gardening, manufactures, language;' of the particular period of which the book treats. He has alſo added, ' Incidents, biogra- ' phical ſketches, ſpecimens of poetry,' &c. which are not the leaſt curious parts of the work. The text is accompanied by copious notes, which, while they diſplay extenſive erudition, form the moſt amuſing portion of this chronological hiſtory. The whole are properly authenticated by the original authors; a valuable accuracy which unfortunately every modern hiſtory cannot boaſt.

To convey to the reader a clear idea of the mode which Mr. Andrews has ingeniouſly employed to arrange his materials, and to conduct the plan, of which he has the merit of invention, we preſent him with one page copied from the work itſelf:

Digitized by Google

'A. D. 1344, 5, 6.

'The years 1344 and 45 were employed by Edward in preparing for a vigorous war. During that time he maintained a small army in Guienne, under John, Earl of Derby, a brave and popular commander *, who, although out-numbered by the French, found means nevertheless to act on the offensive with remarkable success.

'A year now came forward which will ever be remarkable in the annals of England. At the commencement of 1346, the small but gallant corps under Derby was on the point of being overpowered by a vastly superior force, in Guienne. Edward hasted to assist them with 14,000 † disciplined troops, and as many irregular Welch and ‡ Irish. The winds were contrary, and Geoffrey de Harcourt, a noble Norman fugitive, persuaded the King that a diversion in Normandy would be adviseable. The English landed at La Hogue, defeated a considerable army under the Count d'Eu, and, having taken and pillaged Caen and all the open towns (sweeping away plunder enough to load a little fleet of transports), pursued their destructive course along the Seine to the walls of Paris.

'The retreat of Edward was not so easy as his onset. He found, indeed, means by a stratagem to pass the Seine; but the Somme, with an army to defend its banks, opposed his march towards Flanders; and Philip, with 100,000 men (the flower of the French forces) hung on his rear. A peasant, Gobin Agarre (his infamy has preserved his name from oblivion) lured by a reward, shewed him a ford. He passed it, and drove away an opposing army, while only the sudden rise of the tide saved his rear from being cut off by Philip.'

---

* 'Derby was very much beloved by his men. To encourage his soldiers at the storming of a strong place, he promised to each man whatever plunder he should find for himself. A Welch knight lighted on the receiver's office, and would have restored the treasure to the general. 'No,' said Derby, 'we are not at child's play. Keep the 'money thyself.' [CAMDEN.]

† 'When the king was raising troops for this expedition, a large corps of young men of fashion joined the army. These had each a patch over one eye; and each had sworn that there it should remain until its owner had performed some brave action in France. In modern times this might raise a smile, 'But (says Froissart gravely) 'these gentlemen were much admired.' Sir Walter Manny was their captain.

‡ 'These were armed with long knives, and were more terrible to a flying or wounded foe than to one in battle array. The knights of each country are however to be excepted.'

'A. D.

Digitized by Google

'A. D. 1344, 5, 6.

'Cantacuzenus is supported against John Palæologus by the friendship of the Turks. Amir, Sultan of Jonia, sends him troops; by whose help he possesses himself of Thrace. The Turks gain a thorough knowledge of Europe, and soon acquire strength there.

'Sultan Orchanes weds the daughter of Cantacuzenus. Apocaucus is slain by the populace of Canstantinople.

'Italy, having no steady government, lies a prey to formidable bands of robbers *.

'Nicholas Gabrini, styled Rienzi, having rendered himself popular at Rome, and risen from the lowest state to that of a deputy from the Romans to the Pope at Avignon, returns to Rome, much honoured by Pope Clement VI.

'Prince Andrew of Hungary, husband to Joan, Queen of Naples, in 1345, is assassinated in his palace. Joan is suspected of contriving this deed.

'Lewis, the German emperor, still tries to be reconciled to the holy see; but the conditions proposed by Clement are so hard that a diet, called on purpose, hears them with disgust and resentment.

'Alphonso of Castile takes Algesiras, and renders the King of Granada tributary.

'The Scots break the truce, and make inroads into England in 1344. David Bruce, in 1346, draws together his forces to attack the realm while Edward and his best troops are in France. He sets out with an ill omen. Ross assassinates Raynald of the isles, and leads back his followers to the mountains. David storms Liddel Castle, and beheads the celebrated plunderer, Sir Walter Selby, with circumstances of great inhumanity; he now presses forward wasting Durham with great barbarity. The Knight of Liddesdale wishes him to retreat, but is over-ruled by the council, who think that this opportunity of revenging the miseries brought on their country by Edward should not be missed. At Nevil's Cross the Scots are utterly defeated by an army led by the Archbishop of York, encouraged by Queen Philippa, and composed of ecclesiastics and raw militia. David is taken by John Copeland, a brave esquire, after having wounded his captor in the face. Among the slain are Moray and Strathern, the constable, the chancellor, the marshal, and the chamberlain. Besides King David, there are taken Fife, Menteith, and Wigton, the Knight of Liddesdale, and fifty barons. The soldiers fall in proportion. The Stewart retreats (some say blameably) with those he can draw together. He is made regent of Scotland. The English advance, take most of the castles, subdue the Lothians, and over-awe the whole country.'

The

* 'The profligacy of the military, and the wretchedness of the domestic people, were at this period incredible. Italy, in particular, was ravaged by a 'General Warner,' who wore, on a tunic embroidered with silver, words which inspire horror. 'Duca Guarnieri, signore della campagnia, nemico di Dio, di pieta et di misericordia.'

Digitized by Google

The following anecdotes reſpecting two of our Engliſh monarchs will gratify curioſity. The one relative to Cœur de Lion ſeems to have eſcaped the vigilance of our hiſtorians, yet is extremely intereſting to the lovers of anecdote, and very forcibly diſplays the heroic character of the valorous Richard:

'A. D. 889 to 893.

'To ſecure theſe advantages to his now happy ſubjects, this great prince inſtituted a militia, and formed a reſpectable fleet, compoſed of veſſels longer, loftier, and ſwifter than any the Danes could boaſt. To aſſiſt in navigating this, as well as to found and continue manufactures, he encouraged by gifts and privileges ingenious foreigners to ſettle in his dominions. To learned men, and to adventurous travellers, he was a liberal patron, without diſtinction of countries*.

In this blaſphemous ſcroll, the wretch ſtyles himſelf 'The enemy of 'the Almighty and of humanity.' Under this leader, who can wonder that the moſt execrable exceſſes were committed daily? 'Gens,' ſays Petrarch's biographer, 'ſans loix ſans diſcipline, ſans mœurs, 'qui pilloient, violoient et ſaccagoient tout, ſans avoir egard ni a la 'naiſſance, ni au ſexe, ni a l'age.' This execrable army waſted the country about Sienna and Perugia, beſides the dominions of the Pope, laid Lombardy under contribution, and then ſeparated; ſome to carry home their ill-got wealth, others to continue their outrages under the banners of little Italian tyrants. [VIE de PETRARCH.]

* 'This magnanimous prince employed adventurous mariners to explore the moſt diſtant northern regions, and actually gained (by means of one Ofthere, ſuppoſed to be a baniſhed Norwegian chief) intelligence of the Dwina, on whoſe banks Archangel ſtands; a river not *again* ſpoken of in England until 1553, when Richard Chancellor found his way to the White Sea: what follows is ſtill more ſurpriſing. By means of a correſpondence which Alfred engaged in with Abel, patriarch of Jeruſalem, he heard of a ſet of Chriſtians, who lived in penury on the ſouth-eaſtern coaſt of Aſia, now called Coromandel; he choſe a ſpirited prieſt, named Sighelm, to relieve theſe his oppreſſed brethren. By what track this gallant adventurer proceeded we know not, farther than Rome. It is certain that he reached the end of his journey, delivered the royal preſents, and brought back from India many curious jewels; ſome of which were to be ſeen in the days of William of Malmſbury, at Sherborne cathedral, of which ſee Alfred had made the fortunate and intrepid Sighelm biſhop.—[ASSER, &c.]

'Some of the jewels which this enterpriſing monarch received from India are believed ſtill to exiſt in an old crown kept in the Tower of London.

'After theſe vaſt enterpriſes, to celebrate this great prince for being the inventor of *horn-lanthorns* may appear ridiculous; yet nothing can leſs merit ridicule; there were then no clocks in England; Alfred contrived wax-tapers of a proper length to laſt one, two, or more hours; and, to prevent the wind from deranging his plans, he defended the taper with thin clear horn.'

He

Digitized by Google

He was indeed learned himſelf; and we actually ſtill poſſeſs books tranſlated by this wonderful prince from Greek and Latin authors. In one of theſe he congratulates himſelf on having, in ſome meaſure, reſtored to the Engliſh their reputation for literature, which was brought ſo very low by inceſſant warfare, that at his acceſſion to the crown, 'he knew not,' he declares, '*one* prieſt on the ſouth ſide of 'the Thames that could interpret the Latin ſervice of the church; 'and believed that on the north ſide learning was much in the ſame 'ſituation.'

'At the taking of Acre, Richard had diſguſted the Duke of Auſtria by pulling down his banner. The ground of this quarrel (as the amuſing Brompton tells us) was this. To encourage the ſoldiers in the repairing of Acre's ruined wall, Cœur de Lion not only laboured in perſon, but appointed hours for the other leaders to work at the head of their men. All cheerfully obeyed except Auſtria, who ſent word to Richard that his father having been neither a bricklayer nor a maſon, he had not learned either buſineſs. The Engliſh king, on hearing this inſolent ſpeech repeated to his face by the haughty duke, 'cum pede percuſſit,' Anglice, kicked him out of his tent, and ordered his banner to be diſgraced.'—*De Rege Ricardo.*

'Theſe particulars are ſurely too curious to have merited the oblivion in which they have hitherto lain. It was Leopold's remembrance of this inſult which increaſed the horrors of Richard's captivity. But the greedy Emperor Henry VI. made haſte to deprive the Duke of a priſoner who promiſed ſo rich a ranſom. Dreading the treachery of Leopold, Cœur de Lion had travelled in diſguiſe, letting his beard grow, and affecting the manners of a pedlar; but one of his ſervants being known by an Auſtrian, was tortured into confeſſion.'—*Hoveden. M. Paris.*

The following particulars reſpecting the famous battle of Haſtings are intereſting:

'A. D. 1066.

'The Engliſh,' ſays Matthew of Weſtminſter, 'paſſed the night in drinking and huzzaing. When day broke, juſt riſen from their revels, they hotly * ruſhed upon the foe. The Normans (who had been all the night praying and confeſſing their ſins), now having received the bread of ſtrength, waited with compoſure for their adverſaries. William, through the eagerneſs of his domeſtics, found ſome pieces of his armour exchanged in the putting on. 'I accept the omen,' ſaid he; 'this augurs my changing a little dukedom for a mighty

* The Anglo-Saxons (like other ſemi-barbarians) uſed the moſt loud and terrific ſhouts, ſhrieks, and hootings at each onſet in battle. To prevent their horſes from ſtarting at theſe horrid ſounds, they had a method of rendering them deaf, which, on account of its cruelty, was after a while condemned by an eccleſiaſtical council.'——*Spelman's Conſ.*

Digitized by Google

realm.' He then ordered the ſong of Roland * to be ſung in chorus, and led his warriors ‘ to the fight. During great part of the day both armies contended with equal bravery and equal advantage. Then William made his troops feign † to fly; and the Engliſh thinking the day their own, quitted their ranks to purſue the fugitives; but the Normans turning upon them, drove their foes back to a hill, from whence, however, they could not diſlodge them, for, ſo long as Harold lived, the Engliſh defended their ſtation: that prince throughout the day, both as a general and as a private ſoldier, bravely ſupported his character, and overthrew all who came in his way; while William, on his ſide, expoſed his life gallantly, and had three horſes killed under him. Harold fell at length, being ſlain by an

---

* Let us hear what Wace, an Anglo-Norman poet, writes on this ſubject:

‘ Taille fer, qui moult bien chantoit,
Sur un cheval qui tot alloit,
Devant eux alloit chantant
De Karlemagne et de Roland
Et d'Oliver et des vaſſals
Qui moururent a Rouceſvalles.'

Imitated.

On a gallant courſer mounted,
Taille-fer before them all
In harmonious ſtrains recounted
Thoſe who fought at Rouceſvalle,
Orlando, Oliver, and Charlemagne,
Each hero, there who fell, was carrol'd in his ſtrain.
I. P. A.

‘ It is, however, probable that the French barons who ſerved under William were the chaunters of the ſong of Roland, as the Normans had no intereſt in the achievements of Charlemagne and his knights.

† ‘ Many writers ſay that the Normans would not have conquered without this ſtratagem, as the Anglo-Saxon wedge was too firm to be broken, unleſs by a wile. It was ſo ſolid that the wounded men were preſſed to death by their comrades. It was thought worthy to be adopted by the Normans, and is particularly ſpoken of at the battle of the Standard in the days of Stephen. It is certain that, after the fight, the Normans fell into great confuſion while purſuing the defeated Engliſh, who rallied and made head againſt them amongſt the incloſed grounds. The Baron de l'Aigle fell in this conteſt, and Euſtace, Count of Boulogne (while adviſing William to ſound a retreat) received a blow on his back which made him vomit blood. The conqueror, however, perſevered in the purſuit until the army of Harold appeared no more.—*Carte.*

arrow

Digitized by Google

arrow which pierced his head *. A Norman ſoldier, ſeeing his body extended on the field, wounded one of his thighs: but William, deteſting ſuch brutality, drove the wretch from his army. The Engliſh warriors, having loſt their king, betook themſelves to flight.'

We ſhall now paſs to the manners of the Britons and Anglo-Saxons, and ſhall ſelect a few of the many curious particulars which are here collected:

'RELIGION.

'The monks in England married, and ſupported their families with decency, until the reign of Edred; when Dunſtan introduced celibacy, and tore their wives and children from the prieſts, ſtyling them 'harlots and baſtards.'—*Script. Angl. paſſim.*

'In whatever ſpeculative points the inſular prieſts differed from thoſe on the continent, in the doctrine of *tythes* they were all united; and, during ſome centuries, the whole ſcope of ſermons and homilies was ſo excluſively directed to *that* ſubject, that one might have ſuppoſed from the general tenor of theſe diſcourſes that all the practical parts of Chriſtianity were comprehended in an exact and faithful payment of their revenues to the clergy. They graſped at a tenth of the wages of labourers, the pay of ſoldiers, and even of the preſents made to courtezans.—*Hume from Spelman, and Father Paul.*

'The reduction of the heathen to Chriſtianity was a favourite employment throughout Europe in the ninth and tenth centuries.

'Charlemagne had converted thouſands of Saxons by the dread of fire and faggot. A mere pleaſant method was uſed at the court of France; and the white garment allotted to the proſelyte was ſo alluring, that many Normans are ſaid to have undergone baptiſm twelve times in one day from different prieſts, merely to gain as many linen veſtments.—*Gibbon.*

'Many of the earlieſt miſſionaries dreaded the company of the fair ſex. 'Sfar ambi bo,' ſaid the unpoliſhed St. Columba, 'bidhabëan; 'Sfar ambi bëan, bi'dha mallacha.' 'Where there is a cow, there 'muſt be a woman, and where there is a woman there muſt be miſ-'chief.' On this account he prohibited to his catechumens the comforts of milch kine.—*Pennant.*

* 'The ſhaft entered by the eye, and pierced his brain.

'While we lament the fate of this gallant uſurper, and of his brave but undiſciplined ſoldiers, we muſt not forget that by this rough medicine England was purged of a deteſtable ariſtocracy, compoſed of noblemen too powerful for the king to reſtrain within the limits of decent obedience, and always ready to employ that power againſt their country, when intereſt, ambition, or cowardice prompted them. This conſideration (joined to that of the vaſt additional weight which England gained in the European ſcale by the Norman diſcipline being joined to the native valour of the iſlanders) affords ample conſolation for the diſgrace of Haſtings; eſpecially when we recollect that the Saxon race remounted the Engliſh throne at the end of only four reigns.'

Digitized by Google

'Nothing could be much more abſurd than the wretched credulity which the Engliſh monks (drawing their doctrine from the corrupted ſource of Rome) inculcated to the people: their precepts were equally deſtructive of religion and morality; reverence to ſaints trenched upon the adoration of the Creator; monaſtic obſervances were eſteemed more meritorious than the active virtues; and bounty to the church atoned for all violences againſt ſociety.—*Hume.*

'Pilgrimages were extremely the taſte of the Engliſh, and particularly of the females. Indeed, we find a letter from Boniface (an Engliſhman), Archbiſhop of Mentz in the eighth century, to the Archbiſhop of Canterbury, wiſhing him to reſtrain the nuns of his dioceſe from tours to Rome, 'ſince (he ſays) the towns of Italy, 'Germany, and France, are entirely ſupplied with proſtitutes by 'theſe ſwarms of devotees.'—*Spelm. Conc.*

'Sometimes pilgrimages were enjoined as penance; beſides which culprits were frequently ordered by their confeſſors other kinds of mortification, ſuch as 'to avoid carrying arms; never to ſtay two 'nights in one place; neither to cut their hair, pare their nails, go 'into a bath, uſe a ſoft bed, eat fleſh, or drink ſtrong liquors.' Long faſtings were ordered frequently; but as the wealthy might abſtain by proxy, a ſeven years faſt might be performed in three days, if the principal could prevail with eight hundred and forty perſons each to take his ſhare. This conciſe plan of atonement for crimes was condemned ſolemnly at the council of Cloveſhoos in 747; but the decree was diſregarded.'—*Spelm. Conc.*

'GOVERNMENT AND LAWS.

'We know little of the regulations uſed at the Saxon court; and, were we to judge by the fatal cataſtrophe of King Edmund, who fell by the dagger of a ruffian in the midſt of his courtiers, we ſhould think ill of its police. But it happens that we are ſo fortunate as to poſſeſs a complete copy of the laws enacted by Howel Dha, Prince of Wales, in which are included the rules of the royal houſehold; and we have every reaſon to ſuppoſe theſe to be formed on the model of thoſe of England, a few national peculiarities excepted. This collection is well worth the peruſal of every curious antiquary. A few particulars may be entertaining in this place. Among the twenty-four great officers of the Welch court the firſt was the 'Penteulu,' or mayor of the palace. One part of his duty it was to entertain at his table ſuch perſons as had been turned out from the royal board for miſbehaviour; and to intercede for their pardon. The 'Penteulu' was always a prince of the blood; his ſalary was three pounds a year, beſides perquiſites. The chaplain held the ſecond rank. The third officer was the 'Diſdain,' or ſteward. He provided meat and liquor, was butler, maſter of ceremonies, and taſter. Among his perquiſites he might claim as much *plain ale* from every caſk which he brought in as he could reach with his whole middle finger when immerſed; *ſpiced ale* with the ſecond joint of the ſame finger; and *mead* with the firſt joint only. The fourth was the great falconer; and he was limited to three draughts only of ſtrong liquor at the royal table,

table, leſt intoxication might make him neglect his hawks. When this courtier ſucceeded in his ſport, the prince roſe to meet him, and ſometimes held his ſtirrup. The harper had the eighth place allotted to him. The ninth was filled by the 'Goſdegwr,' or 'ſilentiary.' It was his office to prevent unbecoming noiſes in the great hall by ſtriking the columns with his wand. The 'Pencynyd,' or great huntſman, was the tenth in order. Amongſt other privileges, this important dignitary was exempted from ſwearing unleſs 'by his horn 'and by his hounds.' The mead-maker came next. The twelfth poſt was that of the phyſician, or rather the ſurgeon. He was to cure the ſlight wounds of the courtiers for no other fee than for that part of their dreſs which their blood had ſtained; but for deep wounds, &c he had 180 pence in money. The porter held the fifteenth office; he was obliged to know the face of every man who had a right to be admitted to the royal hall. One of his perquiſites was, that he might drink (at each of three grand feſtivals) three horns of a much-valued beverage called 'The Twelve Apoſtles.' All theſe officers were lodged, fed, and clothed in the palace; beſides this, their perſons were protected, and their families provided for, by the munificence of their prince.—*Henry from Leges Wallicæ.*

'In Wales ſo little reſpect was paid to the fair ſex that it was found neceſſary to decree, 'that whoſoever ſhould ſtrike the Queen, 'or ſnatch any thing forcibly out of her hand, ſhould forfeit the royal 'protection.' Nothing could, indeed, exceed the brutality of one law, which preſcribed the method in which the injured female was to ſwear to the offender's perſon in caſes of violation.—*Leg. Wall.*

'Every rank in ſociety had its price (or were-gild) in caſe of murder; even the aſſaſſination of a king was ſet at a certain ſum. The proportions ran thus: the ſovereign's were-gild was rated at 30,000 thrimſas (an unexplained coin); the princes 15,000: that of a biſhop or eolderman, 8000; a ſheriff's, 4000; a thane's or a prieſt's, 2000; a ceorle, 266. Some trifling difference appears in the were-gilds of Kent, Mercia, &c.—*Wilkins.*

'There were fines appointed, with great preciſeneſs, for wounds, without regard to the rank of the injured. A wound an inch long under the hair, paid one ſhilling; the ſame on the face, two ſhillings; the loſs of an ear demanded thirty ſhillings.—*Laws of Alfred.*

'In different countries the fines for wounds were different in proportion to the wealth of the nation; and (as Dr. Henry humorouſly remarks) the noſe of a Spaniard might be ſafe in England, being valued at thirteen marks, while that of an Engliſhman ran a much greater riſk in Spain, having only a twelve ſhilling fine impoſed on its loſs.

'It was owing probably to this extreme neceſſity of having a good fame, that, according to a law of Edgar, malicious calumny is ordered to be puniſhed by the loſs of the defamer's tongue, unleſs ranſomed by the full 'were,' or value of his life.'—*Wilk. Leg. Sax.*

'MANNERS.

'MANNERS.

'In the education of their children the Anglo-Saxons only ſought to render them dauntleſs, and apt for the two moſt important occupations of their future lives, war and the chace. It was a uſual trial of a child's courage, to place him on the ſloping roof of a building; and if without ſcreaming or terror he held faſt, he was ſtyled, 'a ſtout-herce,' or brave boy.—*Howel.*

'Much more joyous was the ceremony of ſepulture among the Anglo-Saxons than that of marriage. The houſe in which the body lay till its burial, was a perpetual ſcene of feaſting, ſinging, dancing, and every ſpecies of riot. This was very expenſive to the family of the deceaſed; and in the North it was carried ſo far, that the corpſe was forcibly kept unburied by the viſiting friends, until they were certain that they had conſumed all the wealth the deceaſed had left behind him, in games and feſtivity. In vain did the church exert itſelf againſt ſuch enormities. The cuſtom had prevailed during the times of paganiſm, and was much too pleaſant to be abandoned by the half-Chriſtians of the early centuries.'—*Spelman*, &c.

'In private life the Anglo-Saxons were devout to the extreme of credulity, and hoſpitable to drunken extravagance; their manners were rough, but ſocial; when married, each ſide reſpected the nuptial tie, and moſt of the ladies ſuckled their own children.

'Their boards were plainly but plentifully ſerved. Large joints of roaſted meat ſeem to have had the preference: ſalted victuals were much in uſe.—*Hen of Huntingdon.*

'At table the rank of the gueſts was ſtrictly obſerved; and, by the laws of Canute, a perſon ſitting above his proper ſtation was to be pelted out of his place by bones, at the diſcretion of the company, without the privilege of taking offence.—*Barth. Leg Canut.*

'The lady (or, as the Saxons named her, 'leaf-dien,' the bread-giver) ſate, as now, at the upper end of the board, and diſtributed the proviſions to her gueſts.

'The liquors uſed at genteel tables among the Anglo-Saxons were wine, ale, and ſpiced ale, pigment (a compoſition of wine, ſpice, and honey), morat (honey diluted with mulberry juice), and mead.—*Du Cange's Gloſſ. in Verb. Moratum*, &c.

'The character of the Anglo-Saxons, as to perſonal courage, varied according to the behaviour of their leaders. Under Egbert, Alfred, and his immediate ſucceſſors, they maintained the credit which their German anceſtors had gained in battle. Cowed by the unmanly bigotry of Edgar and Ethelred the Unready, they ſhrunk into the meaneſt degree of cowardice and treachery; but when headed by Edmund Ironſide and Harold II. they fought (although not with ſucceſs) with the moſt undaunted bravery.'

'LITERATURE.

'A period,' ſays Baronius, ſpeaking of the ninth and tenth centuries, 'which, for barbarity and profligacy, may be compared to 'iron;' and, for blindneſs and ignorance, may be ſtyled, 'the age 'of darkneſs.'

'In

'In all the tenth (and most part of the eleventh) century, England seems only to have produced one remarkable learned man (for the hyperboles of the monks have rendered the literary character of St. Dunstan questionable), and he is but little and confusedly known. Elfric was his name; he studied under Ethelwold, Bishop of Winton, and was styled, 'The Grammarian,' from his having written a grammar of the Latin tongue. Two volumes of homilies in MS. translated by Elfric from Latin into the Saxon language, are known to be extant. Cerne in Dorsetshire was the scene of his studies. The few others, who have in any degree illuminated the gloom of these obscure times, will be noticed as the history proceeds. But Gerbert (who from a low origin became in 999 pope, under the name of Sylvester II.) deserves a particular record, as it is to his experience, gained by travel and long residence among foreign nations, that our arithmetic owes the use of the Saracen numerals.—*W. of Malmsb.*

'Among the various discouragements which literature was obliged to encounter in this ill-fated period may be reckoned the extreme scarcity of materials for writing. A strong proof * of this is, that many of the MSS. of the tenth and eleventh centuries are written on parchment, from which older works (perhaps decades of Livy) have been erased.'—*Muratori.*

We have thus glanced over some of the darkest, and perhaps least interesting portions of English history. As we advance, we feel a new interest, and we shall no doubt communicate our sensations to the reader by the following extracts. Mr. Andrews, not limiting himself to the sober, grave march of the historian, has occasionally happily sported with the gaieties of the muse. In giving specimens of the literature of the age he has also added his own versions. The elegant verse of the Laureat has been called in on this occasion, and has thrown the brilliancy of poetry over the solid prose of history. Among the specimens of poetry in the twelfth century we have the following epigrams by

'Godfrey, a learned and witty priest, who was prior of Winchester; 'a place,' says the venerable Camden, 'of which the very "genius loci" seems poetical.' The keenness and classical turn of the epigrams which that intelligent antiquary has given in his 'Remaines,' makes us wish for the publication of a MS. volume which (as the diligent historian of English poetry assures us) is extant in the Bodleian collection, and which (he writes) is 'certainly worthy of publication, not merely as a curiosity.'

'The two first of the following lively pieces we owe to Camden, the last to Warton:

---

* 'For want of parchment to draw the deeds upon, great estates were frequently conveyed from one family to another only by the ceremony of a turf and a stone delivered before witnesses, and without any written agreement.'—*Ingulphus.*

'On

'*On a Boaſter of his Family.*

'Stemmata continua, recitas in ordine patres,
Queis niſi tu ſimilis, Rufule, quid recitas!

'Imitated.

'Brave in the field—in wit tranſcendent
Thy anceſtors thou counteſt over;
And art thou truly their deſcendent?
The likeneſs we ſhould ne'er diſcover.——I. P. A.

'*On a Greedy Abbot.*

'Tollit ovem fauce lupi, perſæpe moloſſus
Ereptamque lupo ventre recondit ovem;
Tu quoque, Sceva, tuos prædone tueris ab omnî
Unus prædo tamen perdis ubique tuos.

'Imitated.

'As ſome baſe whelp a lamb may help
To 'ſcape from Iſgrim's jaw,
How ſmall the boon!—The lamb full ſoon
Gluts its preſerver's maw.
Thus to thy monks thy ſelfiſh care is ſhown,
Protected from all wrongs—except thy own.——I. P. A.

'*The Modeſt Beggar.*

'Pauca Titus pretioſa dabat, ſed vilia plura
Ut meliora habeam, pauca des, oro, Titus.

'Paraphraſed.

'When Titus diſburſes in hour convivial
Large gifts to his gueſts, they in worth are but trivial;
But when in ſmall portions his wealth he diſpenſes,
Tho' trifling their bulk, yet their value immenſe is:
This faſhion my modeſty ſuits to a tittle,
So Titus, be ſure that you give me but little.'—I. P. A.

We have the following particulars relative to John of Saliſbury:

'In 1128 died John of Saliſbury; a man of ſuch learning, that when his adherence to the turbulent Becket forced him into exile, his merit gained him the ſee of Chartres in France; from whence he returned juſt in time to be a ſpectator of his patron's fatal cataſtrophe. He was an entertaining and voluminous writer. His books 'De Nugis Curialium,' and 'De Veſtigiis Philoſophorum,' are moſt known. He wrote beſides a life of his patron Becket; and a huge volume of letters, in which are to be found ſtrange and odious ſtories of the dignified prieſts in the twelfth century. His friend, and the friend

Digitized by Google

friend of Becket, Benedict (Abbot of Peterborough) ſurvived him about ten years. He too was an amuſing hiſtorian, and, notwithſtanding his connexions with the Archbiſhop, was much favoured by the diſcerning Henry II.—*Nich. Engl. Libr.* &c.

'We muſt not part from John of Saliſbury without inſerting a ſpecimen of his poetical talents from a humorous prologue to his Nugæ Curialium. It will remind the reader of Farquhar's 'trifling 'ſong:'

'Omnia, ſi neſcis, loca ſunt pleniſſima nugis
Quarum tota cohors eſt inimica tibi.
Eccleſiâ nugæ regnant, et principis aulâ;
In clauſtro regnant, principibuſque domo.
In nugis clerus, in nugis militis uſus;
In nugis juvenes, totaque turba ſenum.
Ruſticus in nugis, in nugis ſexus uterque,
Servus et ingenuus, dives, egenus, in his,' &c. &c.

'Imitated.

'No region wilt thou find from trifles free,
A countleſs hoſt, and adverſe all to thee.
The church, the court, alike their power obey,
Cloiſters and princely domes admit their ſway.
Trifles the ſoldier and the prieſt engage,
And ſanguine youth, and all the tribe of age.
Each ſtate and either ſex can trifles lure,
The free, the ſlave, the opulent, the poor,' &c.—P.

'The ſentiments of this great writer were laudable in the article of morality. 'They err,' he writes, 'who think that virtue conſiſts 'of fair words, as a wood of trees. No! worthy deeds are the glory 'of virtue.'—*Bulæi Un. Par.*

'He had, however, in common with other great men of his age, the folly of believing in aſtrology; and in his letters predicted much of the year 1170, which never came to paſs.'

We cannot paſs over theſe elegant verſes:

'About the year 1210 flouriſhed Joſephus Iſcanus, or Joſeph of Exeter, whom Mr. Warton ſtyles, 'the miracle of his age in claſſical 'compoſitions.' He wrote an epic poem on the Trojan war, founded on the hiſtory of Dares Phrygius, and another epic, called 'Antiocheis,' on the deeds of Cœur de Lion during his cruſade, in which his patron (Baldwin, Archbiſhop of Canterbury) had a conſiderable ſhare. In the former work (which we have entire), the following ſimile is uſed, when he has painted of the reluctance of the Trojans to advance under their new leader Memnon, after the fall of Hector:

'Qualiter

'Qualiter Hyblæi mellita pericula reges,
Si ſignis iniere datis, labente tyranno
Alterutro, viduos, dant agmina ſtridula queſtus;
Et ſubitum vix nacta ducem, metuentia vibrant
Spicula, et imbelli remeant in prælia roſtro.

'Imitated.

'As when arous'd by rage Hyblæan ſwarms
Beneath their much-lov'd monarchs ruſh to arms;
If either leader fall, the widow'd train
Pour forth in ſhrill complaints the mournful ſtrain;
With their new chief their nerveleſs darts they wield,
And move with front unwarlike to the field.—P.

'His exordium to the ſame work is ſimple and elegant:

'Iliadum lachrymas, conceſſaque Pergama fatis
Prælia bina ducum, bis adactam cladibus urbem
In cinerés, querimur; Flemuſque quod Herculis ira,
Heſiones raptus, Helenæ fuga fregerit arcem,
Impulerit Phrygios, Danaas exciverit urbes.

'Imitated.

'The fate of Troy, her wretched inmate's moan,
Wars of two chiefs, and Ilium twice o'erthrown,
My verſe bewails. Alcides rage I weep,
Heſione by force borne o'er the deep,
Fair Helen's flight, the ruin'd tow'rs of Troy,
Which Grecian ſwords and Grecian flames deſtroy.'—P.

'The Antiocheis is unfortunately loſt, except a few lines, which are beautiful enough to make the reſt ſeverely regretted.'

The following particulars relate to the Norman manners, as they prevailed in our country from the year 1066 to 1217:

'As to the fines, there is no rating their amount; ſo various, ſo extended, ſo arbitrary, do they appear to have been. The twelfth and thirteenth chapter of Madox's very curious account of the Exchequer ought, indeed, to be peruſed by every one who wiſhes to comprehend the happineſs exiſting in a civiliſed age, and under a limited monarchy. He will there find repeated ſums paid in 'for the king's favour' in law-ſuits; and will admire the wiſdom of the county of Norfolk, which judiciouſly ſent an annual compoſition to the treaſury, 'that it might be fairly dealt* with.' He will find the men of Gernemue paying 25 marks, only to have the benefit of a charter which the king had given them. Numbers he will read of that pay to have ſuits haſtened, and as many to have them delayed; ſeveral that bring money to compound for murders, violations, &c. committed

* 'Ut poſſit pulchre tractari.'

by

by them or their ſervants; and one guardian, William de Wile, who pays 80l. and 100ſh. that he may have his lands and ſtand 'rectus in curia,' though accuſed of raviſhing a maiden, who was his ward. He will find money paid to enable a ruffian to carry away a daughter againſt her own conſent or her parents; and that the mother may not have leave to purſue the raviſher at law. He will pity the Wiverones, Marias, Emmas, Gundredas, Sibillas, Conſtantias, Matildas, Helweiſas, Roheiſas, Ælizas, Albricias, Julianas, Alicias, &c. who pay enormous ſums, either for leave to marry, or, more commonly, that they may not be forced to wed againſt their will, or, as it is ſtrongly expreſſed, 'ne capiant viros niſi voluerint:' and he will clearly ſee that no rank could protect the female, when he finds 'Lucia, Counteſs of Cheſter,' paying five marks of ſilver that ſhe may not (during next five years only) be compelled to marry.

'The cuſtoms introduced by the Normans to England were in general praiſeworthy and gentlemanlike, when compared to thoſe of the Anglo-Saxons. Knighthood, which neceſſarily comprehended a brave and liberal heart, a firm demeanor, and a graceful performance of manlike exerciſes, flouriſhed under their protection. The knight, after having ſerved a kind of apprenticeſhip during ſeven or eight years as an eſquire, bound himſelf by a ſolemn oath to be loyal to his king, to protect the virtuous part of the * fair ſex, and to reſcue widows and orphans from oppreſſion at the hazard of his life. The tilts and tournaments (which were pompous feſtivals where the ſkill and agility of the knight were ſeverely tried) afforded perpetual incentives to excellence in military † ſcience; and the picturesque duty annexed to chivalry of chooſing a ſupreme lady, in defence of whoſe beauty and virtue her knight was always ready to combat, hid its own abſurdity under a veil of elegance.—*St. Palaye ſur la Chevalerie.*

'Theatrical entertainments were not wholly unknown. The miracles of ſaints, and the ſufferings of martyrs, were the ſubjects of

* 'Yet ill did this generous ſyſtem ſuit with the conduct of the Normans in England. Let thoſe who are in hazard of being ſubdued by a foreign foe, read what follows, and gaſp with horror at the fate which may await their own ſiſters and daughters: 'Nobiles puellæ 'deſpicabilium ludibrio armigerorum patebant; et, ab immundis ne-'bulonibus oppreſſæ, dedecus ſuum deplorabant.'—*Order. Vital.*

† 'The very great hazard of this warlike ſport occaſioned it to be forbidden by decrees of ſeveral popes, ſays Lambarde: thoſe who fell at tiltings were alſo (as Camden writes) denied Chriſtian burial. Theſe ſevere prohibitions ſeem to have related more to private exerciſes than to royal tournaments, which gained much ground under Richard Cœur de Lion and his ſucceſſor. 'The danger being ſuffi-'ciently provided for,' ſays Lambarde, 'and the men waxing ex-'pert.' Yet not ſo 'expert' but that many fatal accidents occurred; as witneſs an Earl of Pembroke, an Earl of Moray, a Duke of Albany, and a King of France, who (with many more) owed their death to tilting.'

Digitized by Google

dramatic representations in London, as Fitz-Stephens writes; and we find, by M. Paris, that Geoffrey, an abbot of St. Alban's, was the author of a play of St Katharine; and that he borrowed from the Sacristan the holy vestments of the abbey to adorn the actors.

'The common people were not without their diversions. Bull-baiting, cock-fighting, and horse-racing, were known to the men of London. The sports on the Thames, the skaiting, and the various exercises and entertainments of the twelfth century, are accurately, and even elegantly painted by Fitz Stephens in his description of London.

'The Normans were sober, and rather delicate at their meals, when they first invaded England. It was not long, however, before they equalled their predecessors in feasting, and even added costly epicurism to brutal * gluttony. Yet two meals each day supplied the place of the Anglo-Saxon four; and Robert de Mellent, prime minister and favourite of Henry Beauclerc, strove hard to reduce these two to one.—*W. Malmsb.*

'The dinner was held at nine in the morning, the supper at five in the afternoon Besides the common meats, many dishes were used with the composition of which we are not now acquainted. As to liquors, they had several kinds compounded of honey, of spices, and of mulberry juice; such as hypocras, pigment, claret, and morat; besides wine, cider, perry, and ale.

'Various kinds of bread were in use. The 'panis piperatus' was a sort of gingerbread. Wastel cakes and simnel cakes, as they were part of the royal allowance of the King of Scots when in England, were probably made of the finest meal.'—*Rym. Fœd.*

'The dress of the Anglo-Norman was, in the eleventh century, simple if not elegant. The great wore a long and close gown, which reached down to their heels, and had its bottom frequently embroidered with gold. Over this hung an equally long cloak †, which was generally buckled over the breast. When riding or walking abroad, a hood always hung behind the cloak. The close gown was put over the head like a shirt, and fastened round the waist by a girdle, which was often embroidered and set with precious stones.—*Strutt, from Ant. Paintings.*

'They wore breeches and stockings made of fine cloth, and sometimes very costly. The absurd long-toed shoes came in with

---

* 'Their baggage-horses are loaded,' says Peter de Blois, describing the barons and knights going to war, 'not with weapons 'but wine, not with lances but luncheons, not with battle-axes but 'bottles, not with spears but spits.—'All the sorts of beasts that 'roam on the land, of fishes that swim in the water, and of birds that 'fly in the air,' were collected for the table of William de Longchamp, Bishop of Ely, says one of his contemporaries.'—*Benedict. Abbas.*

† 'Henry II. is said by Trevisa to have imported from Anjou a fashion of wearing short cloaks. Mr. Strutt doubts the fact.'

William* Rufus. The queen and the women of fashion wore loose gowns trailing on the ground, and girt round the waist. The married women had an additional robe over the gown, hanging down before not unlike a facerdotal garment To the girdle a large purse or pouch was suspended. The men wore their hair long, except sometimes when suddenly wrought on by† fanaticism.

'In the approaching centuries we shall find strange variations from this simplicity of habit. The crusades, indeed, seem to have introduced to northern Europe, among other vices, luxury and effeminacy in dress to a degree which a modern man of fashion would blush to‡ imitate.'

At the conclusion of the observations and anecdotes relative to the manners and literature of the twelfth century, Mr. Andrews observes,

'As the biographical part of this work is meant to include the life of every known British poet, and to give some specimen of his performance, the progress of the elegant art of versification towards perfection will be easily ascertained by the reader, who must be contented to wait at least two centuries more before he can expect to find any considerable improvement in the oblations which are produced for the altar of the muses.'

[*To be continued.*]

ART. VI. *The Course of Hannibal over the Alps ascertained. By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. In Two Volumes.*

[*Concluded from our last Number.*]

MR. Whitaker, having conducted Hannibal and his Carthaginians up to the summit of the Alps, places him on the plain of the mountain called the Great St. Bernard: where he proceeds to shew the state of the inhabitants in this quarter.

---

* 'A man of distinction, named from his invention Robert de Cornibus (or 'with the horns'), set this most absurd fashion, which soon became so enormous as to call down the censures of the pulpit.

† 'As when Serlo preached, as mentioned before. Or as when, in 1129, a young knight (dreaming that a spectre had strangled him in his own tresses, and waking in a fright) cut off his hair; and being a leader of fashion, saw his example followed by the court gallants. The mode, however, was of short duration.—*W. Malmsb.*

‡ 'Consult the curious engravings in Mr. Strutt's Regal Antiquities. Holingshed asserts, that Sir John Arundel, when setting out on an expedition against the coast of France, at a period little later than this, had 'fifty-two new suits of apparel of cloth of gold or 'tissue.'

Digitized by Google

At the period of an irruption into Italy by Bellovesus, about six hundred years before the Christian era, the Alps appear to have been totally uninhabited. But a road over them being explored by Bellovesus, colonisation would soon take place upon them. Another irruption of Gauls into Italy by this grand trunk of communication, happened very soon afterwards, and in the very life of Bellovesus himself. A third, a fourth, and a fifth succeeded. The inhabitants of the valley at the mouth of this trunk, as they saw Bellovesus, Elitonius, and others, conduct armies of their countrymen up it, and heard of their safe marches along it to the rich plains of Italy beyond, would of course be stretching their possessions up the hills more and more, towards Great St. Bernard and the Po, along the beneficial current of the Drance; which road would be the first part of those mountains that was inhabited, and so form a girdle of population around the body of them. From this narrow stream of population, which had mounted aloft, like the liquid in the thermometer, against the natural principles of gravitation, the attraction of bright skies and warm suns, we have seen villages and towns upon the Alps, in the line of Hannibal's great road upon them.—On these Alps of Great St. Bernard, and by the temple of the Pennine Jove, Hannibal rested for two whole days. He thus gave time for his wearied soldiery and wearied cattle to recover their great fatigue. He also afforded leisure for some that he had left behind, if possible, to overtake him here. Hannibal was upon the ridge of the Alps between the 26th and 28th of October; a period very late for an army, for even a traveller, over this bleak and lofty Atlas of Europe. The natural coldness of the air, at this season, and so great an elevation of the atmosphere must have been very formidable to Hannibal.

From the summit of St. Bernard the soldiers of St. Bernard sallied from their tents, all accoutred for their further march. The day had just begun to break. A wild and frightful appearance presented itself to their view. They cast their eyes around, above, and below them. The snow lay thick upon the plain on the rest of this thick and narrow pass, and on the ranges of rock upon each side of it. From their lofty eminence, too, they could see the mountains below them, as far as their eyes could range, all covered over with snow, all made discernible by it through the grey and hazy light of the morning, and casting a dismal kind of dead reflection upon the half-enlightened sky.—A dulness appeared evident in the steps, a despair was marked strong in the countenances of them all. Hannibal perceived both.—In such circumstances, a modern general would have ordered the soldiers to halt, and directed a dram to be given to each

Digitized by Google

each of them out of the ſtores, under pretence of fortifying their ſtomachs againſt the raw, cold air of the morning, the mountains, and the ſnows. He would never have recourſe to an *oration* as Hannibal had. Even under the high proſpects and exalting ſpirit of Chriſtianity, modern philoſophy has a ſtrong tendency to conſider man one while as a mere being of reaſon, another while as a mere machine actuated only with life. The great generals of antiquity appear to have entertained more juſt and more raiſed conceptions of man. They applied themſelves to him, as a being compounded of reaſon, fancy, and paſſions, the middle principle partaking equally of the two extremes.

Mr. Whitaker here ſhews the abſurdity of Mr. Dutens, who ſuppoſes that the ſoldiers of Hannibal had an actual view of Italy, when that general addreſſed them from a hill near Feneſtrelle, at the bottom of the Alps. From the top of Great St. Bernard, and the ſouth-weſterly projection, there, over Italy, did Hannibal, with the Gallic ambaſſadors probably at his ſide, point out to his ſoldiers through the clouds immediately under their feet, the plains of the Po, at the baſe of the hills. But to what particular point in thoſe plains is he tending? To the neighbourhood of TURIN, the capital of the Taurini, a nation the very next to the Gauls of the Alps, in reſpect of the General when he ſhould deſcend into Italy.—Our author here takes notice of the different tribes of Gauls, who had extended their dominions before the days of Hannibal, before the reduction of them all by the Romans, from the ſource nearly to the mouth of the Po; and ſo formed a *cordon* of ſtrength acroſs the breadth of Italy, along the baſe of the Pennine Alps; which Hannibal might well indicate to his ſoldiers from the ſummit, as an object of high conſequence to them.—Here Mr. Whitaker, from a general ſurvey of the inhabitants of Gaul for two thouſand years, reſtleſs and ambitious of conqueſt, illuſtrates the poſition, that the general character of a nation occaſionally remains the ſame through a courſe of ages; not, ſays he, from any influence of climate, as the ſtupidity of thoſe mechanical philoſophers would ſuggeſt, who want to reduce ſentiment to ſenſation, and ſink ſpirit into matter, but from a cauſe hiſtorically philoſophical, the identity of the nation continuing unviolated in the maſs of the people, under all changes of appellation, and all chances of revolution *.

* There is a ſentiment ſimilar to this ſomewhere in the writings of MILTON, who ſays that the Engliſh are free, not becauſe they have a free *conſtitution*, but becauſe they are by nature a free and high-ſpirited people. The nature of a *ſpecies* or race continues, indeed, there is reaſon to believe, throughout many ages; yet the influence of climate and ſoil, in the formation of national character, is undoubtedly alſo very conſiderable.

Digitized by Google

The road from St. Bernard to the bottom of the Alps on the ſide of Italy, lies along the bank of a current, in what is called the Peline, for the Pennine Vale! a courſe of about twenty-four miles. The road was much more difficult to be deſcended than it had been to be aſcended. It leaned down to the Carthaginians almoſt all the march in a headlong kind of deſcent, towards Italy. This rendered it ſlippery to the foot of men, to the hoof of the cattle, and to the wheel of the cars. They proceeded down the Alps till they reached the regions of vegetation. Near St. Remy the Carthaginians met with a very ſingular incident that damped their ſpirits effectually. Intelligence was brought to Hannibal that the horſe had come to a paſs that was abſolutely impracticable. The plane of the road was ſunk ſo perpendicularly and ſo deeply, that one of the light infantry, by trying the deſcent, and holding with his hands the buſhes and roots at the ſide, could hardly have let himſelf down into the hollow. This obſtruction, Mr. Whitaker thinks, was not any thing ſimilar to that which it has been conſidered by General Melville to be. It was not 'ſuch a narrow path on the ſteep 'ſide of a large and rocky hill, as is liable to be waſhed away 'by falling rains and melting ſnows.' The hollow way was all one bed of rock. The end, at which it had broke off from the road preceding, was left with a deep and perpendicular face of ſolid ſtone; occaſioned, probably, by an earthquake. After trying other expedients, Hannibal reſolved to cut down the perpendicular wall of rock, ſo as to render it deſcendible for his horſes and cars. The Carthaginians felled a number of very large trees, that were growing cloſe to the road, and in the wood of Larches immediately around them. They lopped off the heads and the branches from them. With all they raiſed a vaſt pile of fuel upon the rocks of the perpendicular wall. As ſoon as a ſtrong wind aroſe for kinding the pile, they ſet fire to it. The trees, being of a reſinous nature, would ſoon flame. The rocks appeared glowing beneath with the intenſeneſs of the heat above. They then applied vinegar to them, to ſoften them for ſplitting; and finally opened the burning rocks with their pickaxes.—In oppoſition to the ridicule thrown of late on this relation of a matter of fact, Mr. Whitaker makes a variety of remarks on the viciſſitudes of phyſical knowledge, which is ſometimes retrograde in its movements; for we find the ancients poſſeſſed of degrees of phyſical knowledge with which we ourſelves were moſtly or entirely unacquainted. And he mentions ſeveral incidents which ſhew very ſtrongly the natural recourſe of the human mind, in different ages, and at different regions, to ſuch united inſtruments of operation as fire and liquid for better ſplitting of rocks. On the third day after they left St. Bernard's, in the evening, the Carthaginians arrived at Aoſta, four-

Digitized by Google

four-and-twenty miles below great St. Bernard, and within the very confines of Italy.

Hannibal, in this ever-memorable march, had loſt a number of men. Having refreſhed his troops at Aoſta, he purſued his march into Italy, with an army conſiſting now of no more than SIX THOUSAND HORSE, and TWENTY THOUSAND FOOT; eight thouſand of the latter being Spaniards, and twelve thouſand Africans.

With regard to the much-agitated and curious queſtion concerning the paſſage of Hannibal over the Alps, the opinions entertained on that ſubject ſeem now to be narrowed to two: that here maintained with ſo much learning, ingenious concatenations of circumſtances the moſt remote from each other in place and time, and fervent eloquence, by Mr. Whitaker; and that eſpouſed and defended by General Robert Melvill, an antiquarian, a critic, and a general ſcholar, as well as an accompliſhed and very diſtinguiſhed military officer, who in 1775 went on a tour through the Alps in order to inveſtigate the courſe of Hannibal on the ſpot. Allowing the authority of Livy (whoſe inaccuracy is candidly admitted in the work before us in many inſtances), we are almoſt compelled, by the reaſoning of Mr. Whitaker, to adopt the opinion, that the route of Hannibal lay by Lauriol in Dauphiny, Lyons, Geneva, Martigny, and the Great St. Bernard: if we prefer the authority of Polybius, where that author differs from Livy, we ſhall be inclined to the opinion of General Melvill, who brings him by Chamberri, along the vale of the Iſere, and the Little St. Bernard. The General and Mr. Whitaker meet together in the vale of Aoſta. The route taken by the General, as well as that purſued by the Divine, has been found practicable again and again, and it certainly led more directly to its object. It was proper that Hannibal ſhould go up the Rhone, in order to avoid his enemies, but not farther than was neceſſary for that purpoſe. The General's route, ſtrongly ſupported on the whole by the dates and diſtances, and ſome other circumſtances mentioned in the Greek hiſtorian, is alſo that which would appear, for aught that is recorded, the moſt eligible to a commander. But, on the other hand, when we attend to the arguments of Mr. Whitaker, and particularly what he ſays, Vol. I. p. 272, on the ſubject of the White Rock, and to the retrograde motions in Hannibal's army, in conſequence of the treachery of the Salaſſi, our opinion will be not a little ſhaken.—It is to be obſerved, at the ſame time, that if ſtrong facts are ſometimes urged by Mr. Whitaker with much energy and effect, he helps out weaker arguments, in other inſtances, by the power of a vigorous imagination, and a peculiar

Digitized by Google

talent for happy and natural conjecture.—On the whole, Mr. Whitaker is, in ſome reſpects, to General Melvil, what Livy was to Polybius*.—But, concerning the queſtion in diſpute, our readers will form their own opinion. And, that they may the better be enabled to do this, we ſhall here take an opportunity of noticing a few inadvertencies in Mr. Whitaker's account of General Melvil's delineation; one, and that the moſt material of which, he has corrected in a table of errata, and no doubt would have corrected, or may yet correct, the others, when they are pointed out. For, with whatever degree of ſeverity our author has thought fit to criticiſe on the opinions of moſt of the authors whom he has quoted, he muſt be allowed to have treated General Melvil handſomely; and he has acknowledged his obligations to him for a communication which he had received from him of an improved ſet of maps of the King of Sardinia's dominions by Drury; having on it a trace of Hannibal's route acroſs the Alps, laid down according to the General's own inveſtigation, with explanatory obſervations written thereon with his own hand.

Mr. Whitaker having repreſented it as General Melvil's opinion, that the Carthaginians had been carried up the Rhone ſo far as Lyons, found out, and acknowledged, that, according to the General, they had reached no farther than about the preſent poſition of St. Rambut, near the Rhone, when they turned eaſtwards, through Upper Dauphinè, into the Alps. Mr. Whitaker, Vol. I. p. 86, ſays, that General Melvil conducts Hannibal from Les Eſchelles to the plain of Chamberri *up* the river Yere. He ſhould have ſaid down the river.—P. 87, for the *right* read the *left* of a rapid current, without name—and for '*cloſe on the left of a hill*,' &c. read, having at the beginning of the aſcent ſkirted La Roche Blanche on his right hand, as being the lowermoſt hill of the range which runs up to the top-paſſage; a vale wide and long enough to contain Hannibal's army.—At the cloſe of the paſſage (beginning laſt line of p. 89), 'In the 'aſcent to St. Didier, therefore, I ſuppoſe that dangerous paſs 'to be, which the General's memory is obliged to fix ſo indefi-'nitely at preſent, as to place it a few hundred yards below the 'union of the river and the brook.'—This paſſage ought to be omitted as both inaccurate, as may be ſeen on looking back to line 8th of the ſame page—and the paſſage which precedes it,

* A native of Megalopolis, in Greece, ſent as a hoſtage to Rome, acquired the friendſhip and confidence of ſome of the principal Romans. He was a man of buſineſs as well as a philoſopher; and he made it a point to viſit the ſcenes he deſcribes.

beginning

beginning at l. 23, p. 89, ‘ the road appears,’ &c. onward to ‘ for St. Didier,’ laſt line of that page, ought to be ſuperſeded by the following: ‘ from that difficult part of the way the road deſcends with ſome croſſings and re-croſſings of the river that comes from Little St. Bernard to a ſteeper part of the mountain, at its bottom, in the vale of Aoſti, near the village of St. Didier, ſituated a little above its junction with the river Doria Grande. The General thence comes down by Morges, La Sala, Derbe, Aviſe, and Livrogne, to the city of Aoſti, and paſſes through its long and winding valley by Verrex to Jurea, or its environs; whence Hannibal, after having repoſed his army for ſome time, marched againſt the capital of the Taurini, Turin.’

P. 92, l. 2—7, the paſſage beginning ‘ thence up,’ and ending ‘ Lemincum,’ is more correctly as follows: ‘ thence up ‘ the gully, and along a valley between high hills on the banks ‘ of a ſmall river called Yere (but entirely different from the ‘ Guier, or Yere, juſt mentioned) which, riſing not far from ‘ Les Eſchelles, runs north-eaſterly, and falls into the Leiſſe near ‘ Chamberry; to Lemincum,’ &c.

P. 92, l. 12, Mr. Whitaker has here repreſented General Melvil as ſuppoſing Hannibal to have croſſed the Yere at different places, which never was the caſe. This, in all probability, was occaſioned by the author’s not adverting to the meaning of the terms *right* and *left*, when applied to rivers. In military and topographical language, the obſerver is ſuppoſed to be placed in the middle of the current, turning his back to the ſource, and looking down the courſe of the river; in which caſe the right or left ſides or banks are thoſe which reſpectively correſpond to thoſe parts of his own body. For example: when Hannibal marched north, or up the eaſt ſide of the Rhone, after his paſſage of that river, he marched on the *left* bank; becauſe, had he been placed in the middle of it, and looking down towards the ſea, that bank would have been upon his *left* hand. In ſhort, if we conſider a river as a man placed on his back, whoſe head repreſents the ſource and feet the embouchure, we can never be at a loſs for the preciſe expreſſions to be employed in aſcertaining localities, where rivers are concerned.

Vol. II. p. 117, l. 4. The author ſeems to reſtrict too cloſely the meaning of the term ‘ trough,’ which in common language ſignifies, not the bed or channel of a river, but the valley, ravin, or gully, in which the river flows, particularly in mountainous countries. The ſame obſervation may be applied to p. 119, l. 2.

Seldom, if ever, have we ſeen a greater power of learning, knowledge of various kinds, and of vigorous fancy bearing on

any

Digitized by Google

any point, than that which has commanded our attention in the volumes before us. The general reſult of our author's obſervations, and light thereby thrown on the main queſtion, is, perhaps, of leſs conſequence than the ſhrewd remarks and profound obſervations that are made collaterally on other ſubjects. The inveſtigation of Hannibal's courſe, from an exuberancy of genius and learning carried to great length, is now and then happily relieved by intereſting digreſſions, among which we were particularly ſtruck with the account that is given of the Alpine monks, Vol. II. p. 50. The manner of life and cuſtoms of the ſhepherds on the loftier ridges of the Alps, is alſo particularly intereſting. Mr. Whitaker's digreſſions to the preſent ſtate of France, or the rulers of France, whom he laſhes with ſcorpions, are particularly animated. Speaking of the republic of France, he calls it a 'production of the groſſeſt 'and moſt pompous perjury, which has riſen up, like a puff-'ball from a dunghill, in the dark, ſure to diſappear as ſud-'denly as it ſprung, to ſpend itſelf in its own emiſſions of 'ſmoke and ſoot, and to reſolve into its generative dung again.' The character of Mr. Whitaker's ſtyle, ſtrongly marked, needs not to be pointed out by the finger of criticiſm. It is diſtinguiſhed, not by what is commonly called beauty or elegance, but by energy; an energy riſing ſometimes into ſublimity, and deſcending ſometimes to coarſeneſs, and the environs of vulgarity; but always indicating a vigorous and various mind, labouring to expreſs the preciſe ſentiment in queſtion, and neither more nor leſs, by words that hit the *nail on the head*; by a free and copious uſe of language.—Mr. Whitaker is one, among many authors, who falſify the ſenſeleſs proverb, viz. 'that 'vigorous fancy is not united with faithful memory.' The reverſe is commonly the truth.

ART. VII. *Memoirs of Dumourier. Written by himſelf. Tranſlated from the French by J. P. Beaumont.* pp. 184. 8vo. 4s. boards. Allen and Weſt. London, 1794.

THE intention of publiſhing this edition of Memoirs of Dumourier, is, to preſent to the public authentic particulars of that celebrated character in as convenient a form, and at as little expence, as poſſible. Conciſeneſs has, therefore, been ſtudied where it could be adopted without omitting facts, or injuring the ſenſe of the work. With this view the tranſlator has ſubſtituted ſome prefatory obſervations of his own, inſtead of

of the long political (and, as the tranſlator thinks, unintereſting) diſquiſitions, of which the preface to the original is compoſed.

Mr. Beaumont, having mentioned in a ſummary manner ſome of the principal incidents in Dumourier's life, and given a brief account of the commencement of the revolution, and the ſtate and characters of parties in France, proceeds to the memoirs of the General written by himſelf; which he begins at an advanced period of the revolution.

The Convention of France, on the 19th of November, 1792, iſſued a fulminating decree, by which they invited the people of Europe to throw off their allegiance to their lawful ſovereigns, and promiſed aid to all who were inclined to do ſo. The army, at this period, was very ill provided, and Dumourier came to a rupture with Pache, the war miniſter, with the Jacobins who were his ſupporters, and with the Convention. In December the trial of Louis XVI. commenced. Dumourier, finding that the ſentiments of his army were not favourable to their mild and injured ſovereign, went to Paris, where he was perſecuted by Bourdonnaye and Marat, and narrowly eſcaped aſſaſſination. Dumourier was accuſed of having ſaid, that his only motive in coming to Paris was, 'to ſave the moſt honeſt man in the kingdom.' This charge was triumphantly iterated by the ſanguinary faction of Marat, who urged it as a proof of Dumourier's treaſon*. General Dumourier makes ſeveral reflections on the infamous conduct of thoſe members of the Convention who took away the life of the king; and, among other ſtrictures, we are ſtruck with what follows†: 'Upwards of a hundred members of the Con-'vention printed and publiſhed their opinions previouſly to a 'knowledge of the facts that were abſolutely neceſſary for 'their proper information on the ſubject: their votes therefore 'ought not to have been received in the deciſion: but every 'privilege of an accuſed man on his trial was withheld from the 'unfortunate Louis.'—Dumourier proceeds to recount various expedients uſed by him to prevent the fate of the king, and the ſentiments and behaviour of the citizens of Paris at that crisis. A reſpectable tradeſman, with whom the General one day converſed on the ſubject [the impending trial of the king], anſwered him with the following remarkable expreſſions: 'Citizen, I ſee

* In the rebellion in Scotland in 1746 ſome perſons were apprehended in the village of Scone, and carried before a magiſtrate under a charge of having drank to the health of 'all honeſt men.' The magiſtrate very prudently ſet them at liberty, alledging a deficiency of evidence.

† As bearing ſome analogy to a plea that was urged in bar of the Lord Juſtice Clerk's vote, by Mr. Gerald, on his trial before the Juſticiary Court at Edinburgh.

'what

Digitized by Google

'what you would have us do; but we are cowards, and the 'king will be facrificed. What do you hope from a city, that, 'having 80,000 armed men, fuffered itfelf to be intimidated, on 'the firft days of September, by lefs than 6000 Marfeillois and 'Bretons?'—Our author gives an account of the fortitude of the king at his execution; and, after feveral obfervations on his character, makes the following prophetic reflection. 'What 'fplendid or fecure exiftence can be the lot of a republic, the 'foundation of which has been laid in fuch abominable atrocity? 'The levity of the French character will be the inftrument of 'vengeance upon the ferocious wretches by whom the paffions 'of the nation have been perverted and abufed. Anarchy muft 'be crufhed by the moft vigilant feverity; and many years will 'revolve before the unhappy country of France can be per-'mitted or qualified to enjoy the beneficial influence of a mild 'and limited government.'

We are next prefented with an account of certain conferences between General Dumourier and M. Cambon, minifter of France, who avowed the expediency of feizing on the public property of all Belgia, including the plate of the churches, and the filver in the banks. After this meafure fhould be put in execution, the poverty of the Belgians would unite them more clofely with the intereffs of France: he added alfo, that, by the policy of admitting them and other countries to be members of the republic, the conqueffs of France would be extended, and its treafury fupplied.—Dumourier goes on to relate the fubftance of conferences he had with feveral Jacobins, and their difpofitions towards the king; to characterife the members of the executive council of France; and to defcribe various military arrangements. The executive council, he fays, did not, as a body, interfere in the fate of the king. Le Brun, Garat, and Roland, much regretted the tranfaction; Claviere rejoiced with a malignant pleafure; Pache and Monge openly folicited fuffrages of condemnation upon the unfortunate monarch; and Gronvelle afferted, that the honour of the republic required his death.—Under the head of military arrangements we find what follows: 'To form eccentric and ridiculous projects feems a 'prominent feature in the French character; for when Keller-'man came to pay his refpects to the Convention, previous to 'his taking the command of the army of Dauphine, which 'amounted nearly to 20,000 men (exclufively of General Bi-'ron's army of 12,000 in the county of Nice) the prefident 'ordered him to go and conquer Rome. And the General an-'fwered, with a gravity that muft make one fmile, that he was 'taking leave to go to Rome.'

How

Digitized by Google

How much the French nation are under the control of the Pariſians, is ſet forth the more forcibly, that it is done by the bye and unintentionally. 'It was ſettled between the Giron-'diſts and the Jacobins, that both Pache and Roland ſhould 'quit the miniſtry: with regard to Pache, the change was 'ſplendid; for he obtained the mayoralty of Paris*.' General Dumourier deſcribes the character and conduct of Roland, the miniſter for the interior or home department of France: 'The 'real characteriſtics of Roland were integrity and philanthropy; 'yet he wiſhed to imitate the rigid morals and cenſorial autte-'rity of Cato; but [he] not poſſeſſing the talents and boldneſs 'of his Roman model, the imitation was awkward and unna-'tural. He was neat, though not faſhionable, in his apparel, 'and preſerved in his deportment the proper gravity of a mi-'niſter.'—'Madame Roland was between thirty and forty 'years of age, of a lively appearance, elegant in dreſs, and witty 'and refined in converſation. She had a levee every day, at 'which all the diſtinguiſhed men of the capital attended. To 'theſe her partizans a weekly dinner was given at the houſe of 'her huſband; and it was on ſuch occaſions that the abilities of 'Madame Roland ſhone conſpicuouſly. All public topics were 'diſcuſſed, and ſhe was the undiſputed arbitreſs of opinion. 'The following anecdote is a ſtriking proof of the ſpirit with 'which ſhe was capable of conducting herſelf. When her huſ-'band's credit had greatly declined, he became the ſubject of a 'criminal accuſation, by a worthleſs man of the name of Vi-'zard. Madame Roland being, on this account, interrogated 'at the bar of the National Aſſembly, made this anſwer to one 'of the queſtions aſked her: "I am the wife of citizen Ro-"land: I bear the name of a virtuous man, to whom I am "proud of being allied."—It was, however, a diſadvantage to 'Roland that he was implicitly ſubſervient to the direction of 'his wife; for ſhe took no pains to conceal her aſcendancy, the 'appearance of which diminiſhed the value that might otherwiſe 'have been placed on her talents and aſſiſtance.'

Our celebrated author having given an account of the negociations of France with England and Holland, ineffectually terminated by the French government declaring war againſt both theſe countries, ſays, 'Had France preſerved her ſenſes, happy 'would it have been for the civiliſation and liberties of Europe; 'but, alas! reform has been ſupplanted by anarchy—juſtice,

* What may we conjecture the ſtate of Britain to be when it might be ſaid, that the miniſter of war was honoured by changing his ſituation for that of Lord Mayor of London?

'mercy,

'mercy, and gratitude, have been ſullied by the moſt atrocious 'cruelties—and the ſacred altars of the Deity have been over-'thrown by the blaſphemous violence of atheiſtical preſump-'tion.'—Theſe are the principal topics touched on in what is entitled, The Firſt Part of the Memoirs before us. In part ſecond he gives an account of his expedition into Holland; the firſt operations of his army; the cauſes that compelled him to depart for the grand army; the oppreſſive conduct of the French agents in the Netherlands, who were ordered by Dumourier to leave Antwerp; the retreat of the French from the frontiers of Holland; his conference with the celebrated Colonel Mack at Ath; and plan for liberating the royal family of France.—Bournonville, the miniſter of war, and four commiſſioners, arrive at Dumourier's quarters at St. Amand—they attempt to ſuſpend the General, who cauſes them to be arreſted and ſent to Tournay—the General narrowly eſcapes aſſaſſination, and, with ſome of his faithful officers and troops, departs for the Imperial quarters.—A truce had been made between the French and the Auſtrians; and the Prince of Cobourg, in a proclamation of the 5th of April, had declared his reſolution to cooperate with Dumourier for the reſtoration of monarchy and good order in France, according to the conſtitution of 1789. But, on the 9th of that month, the Prince iſſued a ſecond proclamation, in which he declared, that henceforward he was to carry on war againſt France on account of the Emperor, and hold ſuch towns as he might capture, by right of conqueſt, and with a view to ultimate indemnification. 'By this meaſure all hopes of the 'exertions of the conſtitutional party were deſtroyed, and the 'combined powers, in appearing to be influenced by the ra-'pacity of conqueſt, have conſolidated the opinions of the 'French armies in favour of the republic, the aſſertion and 'ſupport of which they now conceive to be the only means of 'ſaving their country. This proclamation, ſo injurious to the 'credit and ſucceſs of the campaign, was iſſued by the deciſion 'of the miniſters of the combined powers at the congreſs of 'Antwerp. Dumourier now perceived that the plan he had 'concerted with the Auſtrians was abortive; and, without 'making uſeleſs remonſtrances, he determined to act con-'ſiſtently with principle, and the character he had hitherto 'maintained.' General Dumourier, in concluſion, declares his political ſentiments, gives his advice to the emigrants, and makes ſome reflections on the preſent ſtate of France. 'He 'abhors, and has frequently invoked the puniſhment of Hea-'ven upon the wretches whoſe crimes have diſtracted and diſ-'honoured France; but the delirium of the whole people he 'views with a kinder and pitying regret, and is ſhocked at the

'apparent

Digitized by Google

'apparent diſtance to the end of a war, the continuance of 'which is ſo repugnant to humanity.' To all deſcriptions of emigrants Dumourier thinks it his duty to give this advice: that it is at leaſt not conſiſtent with prudence to brand an immenſe majority of twenty-five millions of people with the name of rebels.

This compoſition has that marked character which uſually diſtinguiſhes the narratives of vigorous ſpirits, and which is eaſily impreſſed on the imagination and the memory of the reader. To the intereſt ariſing from facts and circumſtances painted from life, Dumourier adds the importance of many profound political reflections, and the attraction of appearing uniformly on the ſide of virtue, good order, and due ſubordination to monarchy under certain limitations and reſtrictions, in oppoſition to deſpotiſm on the one hand, and anarchy on the other. Yet to him, as well as to Fayette, an aſylum has been refuſed by the moſt active powers confederated for the deſtruction of the preſent French uſurpation. The firſt emigrants, breathing a ſpirit congenial with that of courts, have perhaps prejudiced the minds of princes and miniſters againſt the emigrants of the ſecond claſs, who did not leave their country while there was any hope that the exiſtence of the monarchy could be united, and add ſecurity to the privileges of the people. It has accordingly been ſaid, that Fayette was treacherous to Louis, and that it was the real aim of Dumourier to ſet aſide the preſent royal family, and to eſtabliſh a new ſucceſſion of French kings of the family of Orleans, under whom he himſelf would have poſſeſſed the great ſway of government. Of theſe ſurmiſes it is not our province to judge. But the ambition of reuniting the Seven with the Catholic Provinces, and forming the whole into one political power, of which he himſelf, under whatever name, which has been alſo ſuſpected, would have been more worthy of the courage, deciſion, promptitude, and adventurous genius, of Dumourier, and to ſo ardent a ſpirit more natural, than to move ſuch enginery at ſo great a riſk, for the ſake of ſecondary and precarious power under ſuch a character as the Duke of Orleans. If, however, we are to diſregard ſurmiſes, and pay reſpect to the ſolemn declarations of Dumourier, verified, in ſome degree, by the teſtimonies to which he appeals, and his own actions, we cannot conſider him otherwiſe than as a virtuous and patriotic citizen, as well as a conſummate politician, and a great military commander. At any rate Europe is indebted to M. Dumourier for a lively diſplay, in the publication before us, of many of the myſteries of the French revolution. The few freedoms uſed by the tranſlator with

Digitized by Google

with his original, appear to be judicious. His tranſlation is faithful, eaſy, and perſpicuous. But we have to obſerve, that Mr. Beaumont, with many other tranſlators, and writers of all kinds, deviates from the idiom, and of conſequence the purity (on which its very permanence as a language depends), when he makes uſe of ſuch Frenchified phraſes as theſe: 'rendered completely abortive all attempts,' p. 55, l. 5.—'And renders ſtill farther diſtant the probability:'—inſtead of, rendered all attempts completely abortive, &c.

ART. VIII. *The Life of John Hunter. By Jeſſe Foot, Surgeon.* pp. 287. 8vo. 4s. boards. London: printed for T. Becket. 1794.

AS a ſpecimen of the ſtyle and ſpirit of this work, we lay before our readers a few of the firſt paragraphs, which contain a liſt of negations, or catalogue of circumſtances, with an account of which Mr. Foote does *not* mean to favour his readers:

'It is not my intention to enter into a minute account of the life of John Hunter; nor to pretend to be nicely accurate in the dates of thoſe domeſtic tranſitions, from childhood to that period which terminates the career of human action.

'John Hunter was a younger brother of the late Dr. William Hunter, and was born in the county of Lanerk, in Scotland, ſome time about the year 1728.

'Nothing that has reached my knowledge till lately, has been ſaid of the tranſactions of his youth. And as I do not aſpire after adding another inſtance to the natural deſire in man for propagating wonders, I ſhall ſuppoſe that when John Hunter was in the arms of his nurſe, he was ſeen exactly like any other child in a ſimilar ſituation; that he was not diſcovered in performing any of thoſe romantic feats which have been ſaid, by the ſecond-ſighted, to be precurſors of future great achievements; that he was neither detected in playing with a ſerpent, thruſting his hand into the mouth of a lion, nor ſtaring the keen eyes of the eagle through and through, till he forced him to blink at his own, the keeneſt. Nor ſhall I attempt to amuſe with any anecdotes of young Hunter during his ſcholaſtic education; whether his genius was ſo unbridled and overbearing, as not to be brought to ſubmit to the trammels of diſcipline; whether from that time he had fixed the determination never to read, which he has been declared to continue during his latter days; nor whether he had any education, excepting ſuch as thoſe have who are bound apprentices to a common trade.

'A wheelwright or a carpenter he certainly was, until the event of William Hunter becoming a public lecturer in anatomy, changed the

Digitized by Google

the ſcheme of his future occupations, and determined him to accept the invitation of his brother; to lay down the chiſſel, the rule, and the mallet; and take up the knife, the blow-pipe, and the probe.'

After mentioning a variety of general traits in Mr. Hunter's character, by no means in the moſt favourable point of view, Mr. Foot goes through a laboured inveſtigation of the merits of all his publications, the general aim of which is to ſhew that they had no claim to originality. Where that cannot be made out, they are blamed for their prolixity, or their obſcurity; facts are called in queſtion, and experiments doubted. Where every other form of attack fails, recourſe is had to raillery.

Not content with cenſuring Mr. Hunter as an author and a public character, this biographer purſues him into the privacies of life, finds fault with his peculiar mode of preventing his ſhirt ſleeves from being ſoiled when employed in diſſecting. Nor does he leave him even where he wiſhed to leave the world, but follows him into his little country retirement.

Lives are generally written either by ſome perſon partial to the character of a friend, whoſe virtues he thinks worthy of being more extenſively known, or to gratify public curioſity relative to an individual eminent for talents, or ſplendid from ſituation. *De mortuis nil niſi bonum*, is a maxim ſo congenial to the better feelings of human nature, that the conſciouſneſs of harbouring even the ſmalleſt portion of hidden malice towards any man, would deter every perſon, of an ingenuous mind, from becoming his biographer, however well he might be, in other reſpects, qualified for the taſk. Very different, however, is the conduct of the author of the performance now before us. No ſooner is the man dead, with whom, during life, he was at perpetual variance, whoſe opinions he attacked, and whoſe practice he decried, than he ſeizes, with indecent haſte, the opportunity of publiſhing, not the life, for of every particular relative to Mr. Hunter, excepting thoſe which floated looſely on the public mind, he is lamentably ignorant, but what may be better entitled a ſevere invective on his character, and an acrimonious criticiſm on his works.

Notwithſtanding the many faults that are found with Mr. Hunter's ſtyle, and the often-repeated aſſertions that he could not write a line of Engliſh, his publications have always been intelligible, and his plain, manly manner of expreſſing himſelf, in our opinion at leaſt, is far preferable to the inflated fuſtian accompanying this ungenerous attack on his character. Nor do we envy the happineſs of a mind that can be gratified either in the publication or the peruſal of ſuch a ſeries of perverted

Digitized by Google

facts and calumnies. But we have no doubt but that the arrows of detraction will rebound equally blunted from the mausoleum of John Hunter, now that he is no more, as they did from his person while he lived, and was able to repel those antagonists whom he thought worthy of opposition.

ART. IX. *A Treatise on the Blood; or, General Arrangement of many important Facts relative to the Vital Fluid; with some cursory Observations on the Theory of Animal Heat; interspersed with pathological and physiological Remarks from the Inductions of modern Chemistry. By Hugh Moises, Surgeon of the Western Regiment of Middlesex Militia, and late Senior Pupil to the General Hospital, Nottingham.* London: printed for T. Evans. 1794.

A Mere compilation from such lectures as every young man hears, and such books as every young man reads in the course of a common medical education. We would counsel Mr. Moises to await the sale of this book before he publishes the general system of medicine with which he threatens the public.

ART. X. *Ferishta's History of Dekkan, from the first Mahummedan Conquests: a Continuation from other native Writers of the Events in that Part of India, to the Reduction of its last Monarchs by the Emperor Aulum Geer Aurungzebe: also, the Reigns of his Successors in the Empire of Hindostan to the present Day; and the History of Bengal, from the Accession of Aliverdee Khan to the Year 1780. Comprised in Six Parts. By Jonathan Scott, Captain in the East India Company's Service, Persian Secretary to the late Governor-General Warren Hastings, Esq. and Member of the Asiatic Society in Calcutta.* pp. 832. 4to. Stockdale. London, 1794.

FERISHTA, author of the history now offered to the public in an English dress, is one of the most esteemed writers of Hindostan, and was of noble rank, and high in office at the court of Ibrahim Adil Shaw, of Beejapore, one of the Sultans of Dekkan. Besides the history of the Dhely emperors *, and this of Dekkan, Ferishta compiled one of every province in India, and many complete copies of his works.

---

* Translated and published many years since by Colonel Dow.

Captain

Captain Scott's intention was, to have published a literal translation; but, on revision, he thought it would be more pleasing to an English ear, deprived of some of the numerous hyperbolical epithets, and too frequent conjunctions, which drew out the periods to a distracting length, in our language hurtful to the sense. To those who have been in India, and are conversant with the history and manners of the natives, some of the notes (subjoined occasionally at the bottom of the page) may appear trivial: but every explanation is necessary to render to most readers the perusal of foreign idioms, customs, and uncommon names, satisfactory. Uncommon names he has endeavoured to write as pronounced in the country. For example: instead of Nabob he writes Navob*. Our author apprises his readers, that from p. 400, Vol. I. to the end of the Nizam Shawee dynasty, is not taken from FERISHTA, his work concluding with the fall of Ashmed Nuggur. What follows was from a work written by Shaw-Nowauz Khan, a nobleman of Dekkan, entitled, Masser al Amna, or Biography of Nobles. In his account of the Golconda princes, Ferishta was so brief, that, as he mentioned in the Lub al Towareekh, an abbreviated history of Hindostan, our author had recourse to the work just mentioned; though it was deemed inconvenient, for so few pages, to alter the running title of the volume. Thus far our author in his preface. In an introduction he gives a geographical description of the Dekkan, and a summary sketch of its history prior to its subjection to Mahummedan conquerors.

Sultan Alla ad Dien Houssun Kangoh Bhamenee, founder of the Bhamenee dynasty of Dekkan sovereigns, was originally an inhabitant of Dehly, and dependent on Kangoh, a bramin and astrologer, high in the favour of the prince Mohummud Tughluk Shaw. It is said that he laboured under the greatest poverty. Upon his requesting some employment from the Bramin, he gave him a pair of oxen, with two labourers, to cultivate a piece of waste ground near the city, the produce of which he added to his former allowance. As the labourers were one day at work, the plough stuck in some hard body, and Houssun, upon examination, found it was entangled in a chain round the neck of an earthen vessel, which proved to be full of antique gold coins. He immediately carried them to the Bramin, who commended his honesty, and informed the Prince of the discovered treasure. The circumstance being communicated to the Emperor Gheause ad Dien, he ordered Hossun to the pre-

* In the Celtic, and other languages, the LABIALS M, Mh, b, bh, and V and Vh, are all confounded in the pronunciation into the sound of *V*.

Digitized by Google

sence, and conferred upon him the command of one hundred horse.

It is also related, that the Bramin assured Houssun he saw from his stars that he would rise to exalted fortune. He therefore requested, that when the Almighty should have bestowed royalty upon him, he would add the name of Kangoh to his own, and appoint him his minister of finance, in order that he might share with him in immortal fame. Houssun readily complied with the request of his kind patron. It is said also that his future dignity was prophesied by the venerable Shekh Nizam ad Dien Oulea. From these assurances, the ambition of reigning in Dekkan, the promised land of empire, possessed the mind of Houssun, and he ardently sought for some establishment in that country, that he might gradually obtain the jewel of his desires. An opportunity offers of distinguishing himself in that country by the most important military services. He grew in reputation and favour both with the nobility and the army of the Dekkan. Nasir ad Dien, the Sultan, observing that greater attention was paid to the general, Houssun, who by this time had acquired the title of Zuffir Khan, than to himself, and that the principal people wished him for their sovereign, judged it prudent to retire to a more private station. Calling an army of Amrahs, he declared himself, from his great age, incapable of governing, and requested they would elect a new Sultan, observing, that Zuffir Khan, on whose aspect shone the rays of dignity and valour, seemed to him most worthy of the throne. The assembly with one voice applauded this remark. Accordingly in a chosen hour they placed the crown of empire on his head. The Kootbah * was read in his name, and coins struck impressed with his titles of Sultan Alla Dien Houssun Kangoh Bhamene. Mindful of his promise to his former patron, the Sultan entrusted the care of his treasury to the Bramin Kangoh; universally allowed to be the first Bramin who accepted an office in the service of a Mussulman prince: before him the Bramins never condescended to engage in public affairs, but passed their lives in the duties of religion, and study of the sciences; indifferent to fortune, and esteeming the service of princes as hurtful to virtue, and hazardous to their eternal welfare. If, as physicians, astronomers, moralists, or historians, they sometimes associated with the rich or powerful, they yet would never wear the chain of servitude on their necks, though courted by gifts and high favours. However, since Kangoh's acceptance of employment, the direction of finance has been committed

* A form of prayer or benediction for the souls of all deceased prophets and kings, and for the welfare of the reigning sovereign.

generally

Digitized by Google

generally to Bramins by all the princes of Dekkan. The Sultan Alla Dien died in the ſixty-ſeventh year of his age. It is related of this Sultan, that, being aſked how, without great treaſures or armies, he had acquired royalty in ſo ſhort a ſpace? he replied, by affability to friends and enemies, and by ſhewing liberality to all to the utmoſt of his power*. The death of this prince happened in the year of the Chriſtian era 1357.

[*To be continued.*]

ART. XI. *A Cure for Canting; or, The Grand Impoſtors of St. Stephen's and of Surrey Chapels unmaſked. In a Letter to Sir Richard Hill, Bart. With a few modeſt Hints to the Right Hon. William Pitt. By the Rev. W. Woolley, A. M. Chaplain of the Marſhalſea.* pp. 82. 8vo. 2s. 6d. Jordan. London, 1794.

MR. Woolley ſays, that the buſineſs of preaching and praying for hire, in this great metropolis, is almoſt wholly engroſſed by intruders into the church, who work cheap—by men without the leaſt claim to moral or literary merit, who get themſelves *docked*, that is, have their hair cut, and have art enough to obtain a gown by ſurreptitious methods. This being the caſe, Mr. Woolley, though he had no great man to take him by the hand, had little fear of being able to ſupport himſelf by occaſional duty. A pecuniary offer was made to him by the Rev. Rowland Hill, not very tempting, but he was given to underſtand, he ſays, that other advantages would ariſe from ſuch an introduction. Rowland introduced him to Sir Richard Hill, and thereby raiſed his hopes of ſomething great from his intereſt. This, he ſays, was merely to reconcile him to the paltry ſum of one guinea per quarter for reading prayers twice a week in his chapel. Some part of the merit of this ſcheme, he was told, is due to Mr. Webber the gauzeman, who, having ſubſcribed ſome money towards building the chapel, was intereſted in turning it to the beſt account. It is no wonder, ſays Mr. Woolley, that this haberdaſher of ſmall wares ſhould drive his phaeton with great velocity. 'The wheels receive a peculiar ſmoothneſs from the oil of grace; and his horſes canter with the gee-ho of fanatical contributions.' The chaplainſhip of the Marſhalſea became vacant, and Mr. Woolley's ſervices were accepted. The perquiſites were but trifling; but he

* It was by theſe arts, the Roman hiſtorians obſerve, that popularity and power was firſt acquired by Julius Ceſar.

Digitized by Google

hoped he might be able to procure a settled salary from government. Sir Richard spoke for him to Mr. Rose, and a fixed salary of 50*l.* a year was granted. But Sir Sidney Medows, Knight Marshal, refused to sign his presentation in due form; and the Bishop of Winchester refused, on the government security proposed, to give him a title: obstacles which were afterwards removed. But in the mean time Mr. Woolley attended the Marshalsea, without a guinea in his purse, though now and then he got a *job* from some clergyman.—Yet in this distressful state he married a wife; and soon thereafter went, he says, with a generous Frenchman to Paris. On his return his company was shunned by all his acquaintance. He applied for some gratuity for his services at Surrey Chapel. Mr. Rowland Hill 'told 'him he had nothing to do with money matters;' and the Gauzeman told him, 'he had not set him to work.' Sir Richard, as well as Mr. Rowland Hill, notwithstanding all his importunities, withdrew their countenance from him, and not only refused their application and influence to obtain a chaplainship to a regiment for him, but Mr. Rowland was the means of his being disappointed of the lectureship of Bethnal Green.

Nunc audi alteram partem.

ART. XII. *A Detection of gross Falsehood, and a Display of black Ingratitude; being an Answer to a Pamphlet lately published by some evil-minded Person under the Name of the Rev. William Woolley, A. M. and addressed to Sir Richard Hill, Bart. and to his Brother the Rev. Rowland Hill, as the two Grand Impostors of St. Stephen's and of Surrey Chapel. By Sir Richard Hill, Bart. M. P.* pp. 72. 8vo. 1s. 6d. Mathews. London, 1794.

THE pamphlet of which we have just given an account, it sufficiently appears, was not written by Woolley, who seems to be a poor, ignorant, low creature, but by another person or persons, by his authority, whom it may be necessary to prosecute for a libel *.

Sir Richard, after a very serious and solemn introduction, regretting the necessity of his present appearance, and vindicating his own sincerity and truth, informs us, that it must have been at least six or seven years ago that his brother Rowland informed him there was a very distressed clergyman of the name

* In consequence of some intelligence (as we are informed in an advertisement) received by Sir Richard Hill, after this pamphlet was printed off.

Digitized by Google

of Woolley, who had come to him in a moſt deſtitute tattered condition, and had offered himſelf for employment; that he really believed him to be a well-meaning, honeſt-hearted creature; that he was in deacon's orders, and ſometimes read prayers at Surrey Chapel for any little gratuity that he and the truſtees choſe to give him; that he alſo attended the priſoners of the Marſhalſea, but there being little or no ſalary allotted for the chaplain at that place, if he [Sir Richard] would intereſt himſelf with government to obtain for him a ſmall annual ſtipend, that ſtipend, together with the occaſional duty he might get at Surrey Chapel and elſewhere (being then a ſingle man), might be a tolerable proviſion for him. Through Sir Richard's interference (as Mr. Roſe poſitively atteſts) a ſalary of 50*l.* a year was given by government to Mr. Woolley; and though, through the backwardneſs of the Knight-Marſhal, ſome time elapſed before he was formally preſented, or inducted to his office, all arrears were ordered to be paid up from the time he firſt did duty. For this mark of attention Mr. Pitt and Mr. Roſe both received his ſincere thanks; but what gratitude, ſays Sir Richard, I have received from Mr. Woolley for my unremitted pains to ſerve him, let all the world judge.—The ungrateful wretch, who was as much a *ſans culotte* in appearance as, he hears, he is now in principle, has not only been frequently fed at his table, but has worn his ſtockings on his legs, and his ſhoes on his feet: theſe were, indeed, ſometimes borrowed to do jobs in, to uſe the gentleman's own expreſſion, not always given; but whether borrowed or given, he never ſaw them again, nor indeed deſired it. But, beſides the many favours which Mr. Woolley received from Mr. Rowland Hill, he recommended him among his friends, who were very liberal to him; and one lady who lived near the chapel, Mrs. T——, not only gave him free acceſs at all times to her table, but furniſhed him with various articles of wearing apparel, among which were a new ſet of ſhirts, and left him a legacy of 20*l.*—Sir Richard Hill, ſurpriſed, and not knowing what to make of Woolley's pamphlet about canting, wrote on the ſubject to Mr. Webber, whom Woolley ſtyles the gauzeman, but who is a merchant of reputation. From Mr. Webber he received the following anſwer: 'I never knew of any agreement be-
'tween the truſtees of Surrey Chapel and him [Woolley] for
'his reading prayers at that place; but I knew he had preſents
'made him at different times, which I ſuppoſed was a full com-
'penſation. In that I was miſtaken, for in the year 1790 he
'made a regular demand of me, as one of the truſtees, which
'demand I paid, and have his receipt in full. I did this con-
'trary to the wiſhes of ſome of the truſtees, for which I am
'treated with ingratitude and abuſe.'

It was not long after Sir Richard Hill had obtained the Marſhalſea ſalary for Mr. Woolley, that Mr. Rowland Hill told him that they feared they had been ſerving a very impr per and ungrateful object, and gave him ſuch a detail of Woolley's pranks, as made him apprehenſive that the ſalary he had procured for him would be very ill beſtowed.—Beſides his chaplaincy at the Marſhalſea, Mr. Woolley now wanted a chaplaincy, and on this occaſion Sir Richard received from him the following epiſtle:

'SIR,

'READING the paper called the Diary, being the 19th of Feb. and finding that your ſentiments are like my owne in a *political* point of view, I ſhould eſteem it a favour if you would be ſo kind as to give me a line to G. Roſe, Eſq. as I can get my Marſhalſea ſerved by a (good man during my abſence) to go on board a man of war, or to a regiament*, as chaplain, deſtined for foreign ſervice, as it may anſwer two ends—ſerve my country and myſelf†,' &c.

Sir Richard Hill, having received another very ſtrange letter from Woolley, and finding himſelf blamed for having recommended him to the Marſhalſea, was told (how truly or falſely he does not pretend to ſay), that he had for a long time been in a moſt dreadful condition with a *certain diſorder*; as alſo that he had deſerted the Marſhalſea, and abſconded from his wife, to whom he had ſcarcely been married for ten weeks.—After his return, which happened in the ſpace of three months, his neglected and unhappy wife knew very little of him or his connexions, as he is ſeldom at home by day or by night, except occaſionally, but never long together.—Theſe particulars having begun to get wind, Sir Richard took it for granted that he ſhould not be troubled with any teſtimonium from him (as he had before deſired). However, in caſe he ſhould, he wrote him the following letter:

'REV^d. SIR,

'YOU need not trouble yourſelf about bringing me any teſtimonial in your favour. Your own diſguſting letter bears ſo ſtrong a proof of your uncommon forwardneſs, want of humility, and knowledge of yourſelf, that I am quite ſatisfied I ſhould do very wrong in making any application in your behalf. I will not ſuppoſe you were in liquor when you wrote; but I

* Sir Richard's directions to the printer were, to ſpell all the words in Mr. Woolley's letters exactly as in his own handwriting.

† 'I dont ſay, and the Redeemer, becauſe I will never die under the appellation of an hypocrite, though it is ſuppoſed that I know the *truth* and preach it, whatever my conduct may be.'

am

am in charity bound to think that your mind may be at times ſomewhat inſane.'

'P. S. You need not trouble yourſelf to call on me, as I ſhall order my ſervant not to admit you.'

Sir Richard Hill produces copies of the fooliſh letter to which he alludes, and other cringing and abſurd letters, which Woolley had the meanneſs to write to him, even after ſending him the letter of diſmiſſion juſt quoted: all of them forming the ſtrangeſt farrago of ſtupidity, impudence, ignorance, inſolence, folly, and profanation of ſcripture, that can be imagined.—In one of thoſe epiſtles he aſks Sir Richard what all the good men in parliament are about, that they do not bring in a bill for the abolition of deans and chapters, archdeacons, &c. In the ſame letter, however, he tells Sir Richard that 'the beſt thing he 'could do would be, to get him ſome church preferment un-'known to his brother;' and informs him that he had taken his maſter of arts degree, at King's College, Cambridge.—Mr. Woolley has been publicly diſgraced, Sir Richard informs us, by a refuſal, on account of the infamy of his character, of admiſſion to a reading deſk.—Mr. Woolley was ordained by the preſent Archbiſhop of York, who, Mr. Woolley ſays, never ordained either a dunce, or one of immoral character.—Mr. Woolley was formerly an apprentice to a butcher in Nottingham, and was then, by his own confeſſion, of a wicked and wild turn of mind. He gained admiſſion, by ſome means, into a diſſenting academy, where he received what little education he had at the public expence. He returned from the academy (for the ſupport of which Mr. Rowland Hill was a ſubſcriber): but, after all theſe viciſſitudes, ſurpriſed Mr. Hill by appearing before him as a graduate of the church of England, and a maſter of arts, King's College, Cambridge. Among other particulars, little to the credit of Mr. Woolley, Sir Richard takes notice, that he ſeems to belong to the family of the *aliaſes*, as he varies in ſpelling his name; ſometimes Wolley, ſometimes Wooley, &c.

To have given ſo full an account of this diſpute, in a literary review, may ſeem to need ſome apology. The pamphlet written for Woolley is not deſtitute of vigour and ſpirit as a compoſition; Sir Richard's poſſeſſes equal vigour, greater humour, and more truth. But, independently of their literary merit, they come, in our judgment, naturally under the cognizance of a journal, one object of which is to give circulation to literary publications of all kinds, and in this manner to advance truth and juſtice above injuſtice and calumny.—Sir Richard Hill is at great pains to apologiſe for appearing at all on the theatre of conteſt with ſuch an antagoniſt. In our opinion no apology is neceſſary.

Digitized by Google

neceſſary. There is, indeed, greater dignity in repelling the attacks of a maſtiff or a tyger; but there is an equal neceſſity to get rid of bugs, fleas, and muſquetoes. The effrontery of weak and impudent men, who think to gain credit to any thing through the magic of print and bold aſſertion, is truly aſtoniſhing, and deſerves to be expoſed. There is a character not unlike Woolley, as deſcribed by Sir Richard Hill, lately of the church of Scotland, who now thinks himſelf triumphant in impudent affirmation.—Mr. John Lanne, alias Lane, Macgregor Buchannan, was depoſed from the miniſterial function on account of immoralities. He found means to induce a perſon, capable of writing grammatically, of compiling from a farrago of ſtuff* (which he wiſhed to form into a quarto, or even a folio volume), a little book of travels in the Hebrides, in which ſeveral calumnies, after the vigilance of that perſon, have been retained againſt worthy characters. In order to ſhew the authority on which ſuch calumnies were aſſerted, and to vindicate their own character, the Society for propagating Chriſtian Knowledge in Scotland, to whom he pretended, even in his book, to belong, advertiſed in the newſpapers that they never had any thing to do with that man, who had been depoſed for immoralities.—Macgregor, in another advertiſement, perſiſted in affirming that he did belong to the Society; and that they had taken advantage of the circumſtance of his having added Lanne to his other names, to get quit of him by a quibble.—But the Reverend Society, in other advertiſements, declared that they never had any thing to do with J. Lane M. Buchannan, nor any one bearing a name at all like it†. He now ſays, it was not John Lanne M. Buchannan that was depoſed, but John Buchannan.—This is an ingenious mode of exculpation. If a man has done any thing of which he is aſhamed, he has only to add ſomething to his name—it was A. B. that did ſuch and ſuch a thing, not A. B. C.

* That perſon has carefully preſerved this farrago; from which it will appear, that there has been nothing aſſerted againſt any one by the editor, without the authority of Buchannan; while the great maſs of matter kept back by the editor, in ſpite of the importunities of Macgregor, from the public eye, is low ſcandal, and abſurd and ridiculous narratives of trivial facts and circumſtances relative to clowns and country ſchoolmaſters; and of certain miraculous phenomena, for the truth of which he vouches in the moſt ſolemn manner. His editor, particularly, is in poſſeſſion of a letter from Macgregor Buchannan reſpecting the clergyman ſent from Edinburgh to viſit the charity ſchools, alluded to towards the end of the Travels. Enquire for the editor of Buchannan's Travels, at the publiſhers, Meſſrs. Robinſon, Pater-noſter-Row.

† See the papers called the SUN and the STAR, April; and the SUN for May 14, and the STAR nearly about the ſame time.

ART.

Digitized by Google

ART. XIII. *The Widow; or, A Picture of Modern Times. A Novel, in a Series of Letters. In Two Volumes. By Mrs. M. Robinson, Author of Poems, Ainsi va le Monde, Vancenza, Modern Manners, &c. &c.* pp. 369. 12mo. London: printed for Hookham and Carpenter, Bond-Street. 1794.

JULIA, a beautiful and accomplished girl, the daughter of an American merchant, marries an English officer, who shortly afterwards quits Philadelphia with his regiment. Julia, supposing he has departed for England, leaves her family to follow him. On her passage the ship is wrecked, and only a few passengers survive; amongst others, Julia and a Mr. Morton escape.—Sidney, her husband, returns to Philadelphia, and, finding Julia gone, obtains leave to return home. He arrives in England, hears of the shipwreck, and concludes that she has perished. In a few months after he marries a second wife, rich, but of the most vulgar and detestable mind. Here the story commences: Julia, not daring to return to her family, with the assistance of Mr. Morton, an amiable character, hires a cottage in Devonshire, in the neighbourhood of the castle of Sir Charles Seymour, which is the scene of much fashionable dissipation.—She becomes the object of curiosity and envy in the women, and universal admiration in the men. Accompanies Lady Seymour to London—is persecuted by a profligate peer, who by a base stratagem entraps her in his snare—she is rescued by Sir Charles Seymour—the libertine draws his sword, is wounded, and dies. Sir Charles flies to the continent, but leaves Julia under the protection of an honourable friend. She is dangerously ill—loses her senses—this friend visits her, and proves to be her husband, who had changed his name, and succeeded to the title of Lord Allford. His second wife, by a course of gaming, intrigue, and every species of depravity, is at length divorced. He remarries Julia, she recovers, and is restored to happiness.

The story is interspersed with a variety of scenes that it would be difficult to describe, though they are evidently taken from nature. The most striking characters are Julia, Mrs. Vernon, Lord Woodley, Sir Charles Seymour, and Mr. Howard. The following extracts will exhibit a just specimen of this composition:

'Lord ALLFORD to Sir CHARLES SEYMOUR.

Lyons, April 179—

'WITH some difficulty we passed through this hostile country, and are now safely arrived within a few posts of the Alps; those stupendous mountains covered with snow, and replete with wonders! My

My adorable Julia is already much recovered, and I have hopes that the temperate air of Naples will perfectly reſtore her.

'It is impoſſible to deſcribe the beauty of the ſcenes through which we have travelled; but a warlike ſpirit ſeems to prevail, and to inſpire every boſom, with the maddeſt enthuſiaſm. I lament, my dear Seymour, that anarchy treads ſo cloſely upon the heels of emancipation; and when I ſee the devaſtation ſpreading around me, I bleſs my native land, and think the pooreſt peaſant an object to be envied. Nothing ſhall perſuade that *virtue* is not the natural inmate of the human breaſt; and I believe that the vaſt difference of rank, and the vices of thoſe favoured with the gifts of fortune, are entirely productive of all the ills that threaten humanity.

'The inſolence of what is *called* the *higher* order of ſociety, creates that ſort of murmuring which awakens the ſlumbering mind; in thoſe who are moſt enlightend, it produces a reſtleſſneſs which ſoon grows into contempt! contempt baniſhes reſpect, and produces *hatred*. The next idea is revenge! Reaſon then begins to ruminate on what are the real claims of ſuperiority, and the powers of intellect aſſert their right to pre-eminence. We ſhudder at the horrors of a civil war! We ſhrink when we behold a torrent of human blood appeaſing the thirſt of an incenſed multitude. But the ignorance in which the obſcure order of the people are nurſed, and the perpetual ſubjection in which they are educated, prevent the expanſion of the mind, and make them only ſenſible of wrongs, and eager for redreſs. Take the tyger from his den, will he not ſeek for blood? Will not the ſolitude in which he has grown into ſtrength render him ſavage? and the ſight of an aſſailant urge him on to ſlaughter? It is not thus with the domeſtic animal; he, tamed by mercy, nouriſhed with gentleneſs, and prompted by inſtinct to gratitude, licks the hand that fed him, and, familiariſed by kindneſs, in his turn, protects his humane preſerver.

'The brute creation are ſubdued to our ſervice, becauſe they are unconſcious of their ſtrength. But MAN IS A SUPERIOR CREATURE; he is guided by *more* than *inſtinct*; and oppreſſion is the certain means of awakening reflection. How far it is ſafe to rouſe the *thinking* multitude, time will diſcover. But while the enlightened *mind* knows and values its own claims, as well may the waves attempt to remove the rock from its foundation, as proud oppreſſion to triumph over reaſon.

'Seymour, you are happy in Britain. Its glorious conſtitution (as long as its *native purity* is preſerved) will make it the envy of the world! You are a legiſlator; be it your taſk to prop the fabric, and you will enjoy repoſe under its ſublime protection. Let the philoſopher travel before he forms his opinions; and he will, I think, unite with the *laurels* of CONQUEST the *roſes* of PHILANTHROPY.'

The following is written in a ſtrain of profound admiration for a prince, who is certainly poſſeſſed of many amiable and princely qualities:

'Where a people, prosperous and liberal, not only feel their present happiness, but look forward to its continuance under a prince, graced with all the attributes of nature! whose exalted birth, receives the proud confirmation of superior splendour, by the virtues of his heart! and whose mind (improved by education and experience) deserves that adoration which it is beyond the reach of earthly power to exact! Allford, you are sensible that I am no courtier; but where the man at an *early* period of life soars above the highest claims of rank; where *illustrious sentiments* shed glory on hereditary rights; I am the *first* to acknowledge their *supremacy!*'

There are some elegant pieces of poetry occasionally introduced; a great variety of incidents appear in succession throughout the work, which cannot be described in the limits of our critique: but they are all of a moral tendency, and are written in an easy and familiar style. Many of the sentiments do honour to the mind and heart of our authoress.

ART. XIV. *The Advantages of Education; or, The History of Maria Williams. A Tale for Misses and their Mammas. By Prudentia Homespun. In Two Volumes.* pp. 480. 12mo. Lane. London, 1794.

THE author of the above work wishes to present an innocent, if not an instructive, entertainment to young minds. She has often lamented, that the majority of modern novelists, instead of imitating the nature, wit, and vivacity, of Fielding, or the interesting morality of Richardson, disgust or mislead the public taste, by inflated language, forced incident, an affected refinement of sentiment, and an unnatural romantic caricature, usurping the place of character.

As it is known that, in spite of every precaution, young people will prefer fictions, is it too much to wish that their hearts and understandings may not be perverted by what might afford improvement? Yet, while this kind of writers dress out life in false colours, what is to be expected? Instead of gently checking the enthusiasm of youth, that parent of bitter disappointment, they flatter all its foibles.

They excite the dangerous indulgence of love and friendship, which in their works is made to flourish best, when expressed by parental disapprobation. They introduce a number of contradictory duties, and, by perplexing the path of virtue, introduce a kind of puzzling morality. Fortune too, which at the beginning appears to place insurmountable bars between the hero and heroine, at last good-naturedly, at the expence of probability, complies. And thus, in language sufficiently significant,

Digitized by Google

cant, the young reader is adviſed never to be intimidated by improbabilities. Lothario *may* reform; Eugenio *may*, by ſome propitious magic, be transformed into a man of fortune. Who knows but a ſudden influx of wealth *may* change even herſelf into a rich heireſs, and ſuitable wife for Lord Rickly? Or his lordſhip's friends may, in compliment to ſuperior merit, overlook diſſimilarity of fortune. Or, laſt of all, as parents *may* miſtake the word competence for ſuperfluity, when they affirm it eſſential to married comfort; ſhe and the dear ſwain *may* live upon love only, in high Arcadian felicity.

Meanwhile, to the indulgence of theſe fantaſtic dreams, re-echoed by ſome dear confidante, ſhe ſacrifices the known duties of domeſtic life, and the improvement of thoſe important hours which never can be recalled.

While reprobating the flimſy morality and turgid bombaſt of the generality of writers of this claſs, the author wiſhes to pay due reſpect to many dignified exceptions. To name them would be invidious, and certainly impolitic, as ſhe is now going to ſpeak of herſelf.

Her chief object is to delineate the maternal character in pleaſing colours. As the friend, as well as the inſtructor, of an amiable, but inexperienced young woman; who, by filial duty and confidence, is not only preſerved from the deception of a villain: but at laſt rendered happy, by an union with a man of merit, in a ſituation ſimilar to her own.

The under-plot affords a contraſt of character. A lively girl, imprudently indulged, and unhappy by the permiſſion of acting as ſhe pleaſes, may, as this novel is profeſſedly written for very young women, ſuggeſt a uſeful hint to thoſe who ſuppoſe tenderneſs and indulgence are ſynonymous.

To thoſe who love to 'outſtep the modeſty of nature,' Maria Williams has no recommendation. She never attempts to confuſe or to ſurpriſe. The marvellous is baniſhed; her wiſh is only to be agreeable and intelligent; and it will readily be allowed that ſhe has accompliſhed her object.

ART. XV. *Lucy; a Novel. In Three Volumes. By Mrs. Parſons.* pp. 850. 12mo. Lane. London, 1794.

MR. and Mrs. Butler had been driven from their own caſtle by the attempt to reſtore JAMES the SECOND, in whoſe cauſe they had loſt two ſons. An only daughter, amidſt the general horror, was torn from their arms by a French officer, and carried to France. In deſpair they left their own country, and travelled till they came to an old caſtle in the north of Ireland,

Digitized by Google

Ireland, ſurrounded by bogs. One night they heard the trampling of a horſe, and within a moment the cry of a child. Guided by the voice, they ſaw a ſmall object on the beach, which proved to be a female child, about two years of age. They took it into the houſe, gave it the name of Lucy, and from that day conſidered it as their own. Lucy was about ſixteen when ſhe loſt both her protectors. She diſcovers an old man living in a cave, under the ſame caſtle, who had known Mr. Butler before he came there; but never ſaw him whilſt he lived in it. He wiſhes to find protection for Lucy; and for that purpoſe leaves her to ſeek for a Mrs. O'Farrel. He returns juſt in time to ſave her from the violence of Mrs. O'Farrel's ſon, who had found her at the grave of her dear friends, who were buried in the garden. The old man ſets out again, falls into a bog, and is loſt. By the perſecutions of young O'Farrel, Lucy is obliged to quit the caſtle. She finds in the village Father Mark, whom ſhe had heard Mrs. Butler ſpeak of as a good man. He recommends her to Lady Campley, who treats her as her own daughter. At this lady's ſhe meets with Mr. O'Farrel, the father of the young man who had driven her from her home. Old O'Farrel runs away with her, and carries her to Germany. They are obliged to ſtop on the road to take up a wounded gentleman (Count Maffie), and carry him to his uncle's, where O'Farrel meets with his ſon. Lucy is reſcued from O'Farrel, but falls again into his hands, and is carried to a cottage, where ſhe makes her eſcape, and ſeeks refuge in a convent. The young Count Maffie learns where ſhe is, and endeavours to perſuade her to return with him to his uncle's; but ſhe declined this, and returned to her friend Lady Campley, the young Count being of the party. She arrives but juſt in time to ſee Miſs Campley, who dies ſoon after. This young lady leaves Lucy ten thouſand pounds. Lucy becomes acquainted with the Marchioneſs de Gramont, who proves to be the loſt daughter of Mrs. Butler. Lucy is at length diſcovered to be the niece of Mr. O'Farrel, and heireſs to a large fortune. The novel concludes with the marriage of Lucy and the Count Maffie.

This novel is ſufficiently intereſting throughout the firſt volume, as it exhibits a young and artleſs female labouring under every danger and diſadvantage in perfect ſolitude. Afterwards it dwindles into a mere farrago of wonderful and improbable adventures; madhouſes, broken limbs, and a conſtant ſucceſſion of deaths. Yet, upon the whole, there is nothing in it that can offend the eye of the reader; and it may ſerve to amuſe an idle hour.

ART.

Digitized by Google

ART. XVI. *A Dialogue in the Shades, between Mercury, a Nobleman, and a Mechanic.* pp. 34. 8vo. 1s. Jordan. London, 1794.

THOUGH in this dialogue the author has endeavoured to expose the vices of the nominal great, he is by no means an enemy to civil distinctions. He is fully satisfied that subordination is essential to society; but convinced, that if ever the nobility of this kingdom be in danger of forfeiting their privileges, it will be in consequence of their own indiscretions, he wishes to found their imaginary superiority on the solid basis of moral worth. The result or conclusion of this dialogue is as follows:

'NOBLEMAN.

'Is no merit then attached to illustrious birth?

'MERCURY.

'Your having sprung from noble parents is not your merit, but your good-fortune; and not your *good-fortune*, indeed, unless you have preserved unblighted the wreaths with which they have encircled your brows; unless you have been eminent in excellence, in proportion as you have been eminent in rank. All your empty herald's office could confer, unattended by *personal merit*, would be but exalted infamy. The mandate of a monarch may dazzle a deluded people with stars, coronets, ribbands, and all the tinsel of state, but it cannot *ennoble*; magnanimity, spirit, and benevolence, must constitute the NOBLEMAN. Charon, I see, is rowing towards us; into his hands I must deliver you. Come, no scruples, no false delicacy, or I shall employ the mechanic to make use of violence. Charon is inexorable.

'NOBLEMAN.

'And must I ingloriously submit?—Resistance would, I fear, be vain, for this shade seems endued with such strength as would ensure him an easy victory over me. Possessed I the power of body allotted me by nature, I would not dread his efforts; but, alas! it has long been sacrificed at the shrine of intemperance and debauchery. I have, indeed, laboured under a fatal mistake.—What would be the reflection of my great friends could they look down from the lap of luxury, and behold me reduced to a level with one of those whom we always considered as created for the sole purpose of supplying, with blind obedience, our necessities, and administering to our pleasures! Happy would they consider, ere it be too late, that to my sorrowful doom their splendour and vanity must at last fall victims!'

The moral of this dialogue is just and seasonable. It was the vicious and contemptible characters of the Romish clergy, still more than the errors of their doctrine, that paved the way for

Digitized by Google

for the reformation. Princes and nobles ſhould ſtudy to reign in the eſteem and the hearts of mankind; which is the ſureſt and moſt permanent baſis of their pre-eminence in ſociety. Effeminacy, ignorance, haughtineſs, frivolity, and extravagance, provoke malignant inquiry into the tenures by which men hold the eſtates by which theſe are nouriſhed. Moderation, affability, generoſity, in the higher ranks, conciliate attachment, and render it even the intereſt of the lower claſſes that power and wealth ſhould be diſtributed into ſuch hands, rather than into thoſe of leſs elevated ſentiments as well as ſtations.

The ſtrain of the dialogue is more ethic and didactic than dramatic. It is not diſtinguiſhed by any of thoſe lively ſallies that we expect to find in compoſitions of this kind. The father of this ſpecies of writing is Lucian, to whom the gay religion of the Greeks and Romans, who had more than thirty thouſand gods, characteriſed by human paſſions and vices, as well as virtues, afforded an ample field of merriment. He has had many followers, but very few of theſe ſucceſsful. This ſecond-hand machinery of heathen mythology is very awkward in the hands of pious lords and reverend prelates: yet ſuch we have who do not think it abſurd, on the plan of the heathens, to write dialogues of the dead. It is a curious phenomenon in human nature, that Atheiſts, Deiſts, and Chriſtians of all ſects, unite in invoking, on occaſions, and ſtill ſuppoſing, for a time, the exiſtence of the fabulous divinities of the ancients. Our ſchools and univerſities ſtill look too much over their ſhoulders.

ART. XVII. *Familiar Letters, on a variety of Subjects, addreſſed to a Friend. By the Rev. Edward Barry, M. D. Author of Theological, Philoſophical, and Moral Eſſays, &c.* pp. 163. 12mo. 5s. Payne. London, 1794.

THESE letters are dedicated to Mrs. Mary Meſtayer, of Proſpect Hill, in the county of Berks:

'My very dear Madam,

'BESIDES expoſing myſelf to the conſcious charge of plagiariſm in ſuch of theſe letters as may be found worthy of any particular notice, I ſhould incur the ſevereſt of all reproaches if, for your friendly attention to my happineſs and welfare, the injunctions of gratitude and affection did not better inſpire me thus to confeſs myſelf as highly indebted for thoſe more favourable diſtinctions to your truly well-informed and elegant mind. Honoured as I have been, and not leſs edified, by your ſociety and confidence, while ſuch a circumſtance has not failed to ſting the pride of envious minds, it

Digitized by Google

hath lifted me up, at the ſame time, above their reach, and ſecured to me the congratulations of good ones *.'

This lady, he obſerves, and we believe truly, is diſtinguiſhed by purity of heart, as well as firmneſs of underſtanding. And ſhe has a liberal fortune, her *ſervant*, not her maſter.—To this lady the letters before us were addreſſed exactly in the ſame form as they now appear. Reaſons have ſince occurred for publiſhing them, into which the author does not enter, as they are wholly of a private concern.

Among theſe letters, calculated to afford an eaſy, elegant, and rational amuſement, we are moſt pleaſed with the tenth, on Old Age and the Brevity of Life. It is dated at Hungerford, November 1793:

'The revolution of another year, which, by the almanac of my life, terminated on the 17th of this month, has brought me ſafe to the halfway houſe of threeſcore years and ten. And with *real ſincerity* do I thank God, if not hereafter too ſtrictly ſcrutiniſed about the application of it, that ſo great an advance of time is already placed to my account; and, except only for that latter portion of it which made me acquainted with you, there is not, in my remembrance, a ſingle day of any other comfort, for which I would agree to be put back, and, if it were poſſible, to ſee again.—The *furrowed* nurſe, to awe the babe, will in ſome way or other introduce the word old, either as a reproach or as a bugbear; and the proud cautions of the mother againſt *looking old*, are among ſome of the firſt inſtructions to which the child will liſten. It is not to be wondered at, therefore, that with rudiments ſuch as theſe, we go on from infancy to diſlike the ſound of age, and in our progreſſive advances in it, to have recourſe to invention, to ſhun and evade the charge when we feel conſcious † of deſerving it. From fifteen even to threeſcore, we are very adroit to parry off the addreſs of time, and refer him to ſome one *older*; but when diſguiſe will ſerve no longer, and having [we have] rolled out a few years more, it is then only, that, with ſome reluctance and reſerve, we give in our names to the liſt of antiquity!

---

* Though this long ſentence be, as our readers will perceive, ſtudiouſly involved, Dr. Barry, on the whole, writes in an eaſy, proper, and unaffected manner. In dedications, and other addreſſes to ladies, one is apt to ſtrain after ſomething uncommon, and ſo to fall into conceits. We diſapprove, on the ſame ground, the concluſion of Letter XII. '*vibrating with every nerve of my ſoul*, I here entreat the God of all love to protect and bleſs you.'

† To *feel conſcious* is a tautological phraſe—To *feel* is to be *conſcious*—feeling implies conſciouſneſs.

'And

'And at this period, where courteous and reſpectful attention ought chiefly to begin, to the diſhonour of the youth of both ſexes, it too often moſt unfeelingly ends; and the aged diſtreſſingly complain of this! Good manners and humanity, I am certain, enjoin a more becoming demeanor to them: ſuch invariably is *your* conduct, and it ſhall be ever *mine*. We are very apt, I know, to compliment each other, and gloſs over the intermediate gradations from thirty to forty with the name of youth; but that forſook us, *never to return again*, when we were acquainted with twenty-five. If the aggregate maſs of human exiſtence were put together, and every individual directly born, had his portion retailed out, it could not exceed the pittance of thirty years! But, not inſiſting on this calculation, I will allow, what in nature we know is not to be allowed, that to every perſon the age of ſixty, or even ſeventy, is granted; yet ſurely he cannot be ſaid to be young on his journey who has already reached the half of it. A middle age is all the compliment that can be due to him. What a mockery, therefore, muſt it be to ſay the ſame of one who has completed half a century!'

A more comfortable, at leaſt a more flattering view of this ſubject, is taken by Monſ. Buffon, who meaſures life, not from infancy, but the attainment of puberty, when individuals begin to think ſeriouſly, and to act on ſome plan of life. All that precedes this period of moſt conſcious identity, or continuous ſucceſſion of deſires and *deſigns*, he cuts off from the life of a rational being; ſo that the halfway-houſe, according to Dr. Barry's term, he places from forty to fifty.—However, Dr. Barry is right, whether we have reſpect to the duration or the comfort of life.—Men of ſublime and ardent genius naturally fly at high game. Sir Iſaac Newton dived deep into the interpretation of ſcriptural prophecies; Lord Bacon wrote a treatiſe on the prolongation of human life; and there are, we underſtand, certain philoſophers of our day, who do not ſcruple to hint at the poſſibility of evading the ſtroke of death altogether, by future diſcoveries in natural philoſophy. Dr. Barry, though a phyſician, does not amuſe us with hopes of this kind. It is in the nature of theſe letters, as well as of his other eſſays, to ſhew, that the beſt cordial of old age is the recollection of a well-ſpent life, and the hope of immortality beyond the grave.

As theſe letters are miſcellaneous, and in no way connected with each other, they may, as the author obſerves, the better ſuit the purpoſes of accidental reading, by not wanting a reference to one letter for the full explanation of another.

Digitized by Google

ART. XVIII. *Conſiderations on the Cauſes and alarming Conſequences of the preſent War, and the neceſſity of immediate Peace. By a Graduate of the Univerſity of Cambridge.* pp. 150. 8vo. Jordan. London, 1794.

WHEN men, ſays our author, are engaged in any project, their firſt concern will be, to form an exact eſtimate of the powers which they themſelves poſſeſs for the accompliſhment of their purpoſes; their ſecond, to inquire into the obſtacles which rivals may interpoſe for the counteraction of their deſigns; to which the laſt and moſt important ſucceeds—from a compariſon of the force employed on either ſide, and the balance of probabilities, to determine on their courſe of action; to perſevere with ſpirit in confidence of merited [due] ſucceſs, or deſiſt with prudence from conſciouſneſs of inferiority. He ſtrenuouſly inſiſts on the neceſſity of attending, and freely declares his own ſentiments on theſe particulars.

The ſubſtance of his obſervations is, to ſhew that the preſent is an important criſis, in which miſconduct and error may be of the moſt fatal conſequence; in which temerity and ſecurity are the forerunners of the moſt certain calamity; to ſuggeſt to all who have any voice or influence in the direction of public concerns, that the nation is anxiouſly expecting the ſpeedy return of peace; that the account to which thoſe may be called who ſacrifice principle and a ſenſe of general good to private ambition, and the retention of lucrative offices, will probably be ſevere; and, above every thing, to recommend, with all deference to higher powers, to heal the deadly wounds which the beſt intereſts of ſociety are daily receiving from the hand of violence.—Theſe pages, we are informed, were written before the opening of the preſent campaign. Some ſubſequent facts of importance he takes notice of in a preface and in an appendix.

The author of this pamphlet is well acquainted with the affairs of France and Europe: he does not bewilder himſelf in mazes of particular facts and endleſs conjectures, but reaſons from hiſtory and the general principles of human nature; and he writes with energy and animation. Yet we very much doubt whether immediate negociation with the Convention would not be attended with more difficulties and diſadvantages than he apprehends.

ART.

ART. XIX. *The Debate in the Houſe of Commons, on Friday, June* 20, 1794, *on the Motion of Thanks to the Managers on the Trial of Warren Haſtings, Eſq.* pp. 48. 8vo. 1s. 6d. Debrett. London, 1794.

NO other than a very imperfect account of this debate having yet appeared, it is now given more at length, accompanied by ſome remarks, and extracts from the documents alluded to in the courſe of the ſpeeches.—Mr. Sumner and other gentlemen admitted, that it was the duty of the managers to ſupport the charges againſt Mr. Haſtings, though ill-founded, provided they could be given without being beſtowed, at the ſame time, on the leading manager, who had, by his conduct, diſgraced and degraded the Houſe of Commons, and had dared, in their name, to vilify every gentleman who had the honour and good fortune to ſerve his country in India. He quoted many unfounded aſſertions, and abuſive indecent expreſſions of Mr. Burke; and he alluded to many more. It became proper, therefore, in the agents of Mr. Haſtings to publiſh the authorities on which the reaſonings of thoſe gentlemen againſt voting thanks indiſcriminately to the managers were founded.

There is no man who will deny that Mr. Burke poſſeſſes the moſt brilliant imagination, fraught with the moſt copious ſtores of literature. Yet, the heat of his temper, the violence of his prejudices, and the paſſive obedience of his intellect to his paſſions, lead him ſometimes to modes of conduct, which, in other men, we would be apt to aſcribe to a ſtupid want of diſcernment. Nothing can be a ſtronger proof of this aſſertion than his attempt, in 1783, to control the crown and nation by an artificial majority in the Houſe of Commons; not perceiving that the Houſe of Commons by no means poſſeſſed that degree of popular confidence which in the reigns of the Stewarts had made that aſſembly irreſiſtible.—And now, without adverting to a difference of charges, and a difference of times, we find him, contrary to what might have been expected from ſo exalted a character, emulating the barbarous groſſneſs of the lawyer Coke.

Digitized by Google

ART. XX. *Conſiderations on the preſent internal and external Condition of France.* pp. 60. 8vo. 1s. 6d. Debrett. London, 1794.

WE have beheld, ſays the author, a great nation burſt at once the bonds of an ancient deſpotiſm, and, kindling by its own violent agitation, ruſh lawleſs from its ſphere, endanger the whole political ſyſtem of Europe, and threaten to ſpread its own conflagration around. He therefore conceives it to be his duty, and the duty of every one, to contribute ſomewhat towards producing, in this moment, an union of the public mind; which he knew not how otherwiſe to attempt as his part of duty, than by delineating, as he could, the danger, and thereby ſpreading the alarm. The caſe of France is unprecedented, yet there have been anarchies agreeing with France in *this*, that it carried the principle of general hoſtility in its frame. Rome, compoſed of two powers only, without a balance, was under the neceſſity of compromiſing her internal differences by provoking and waging foreign war. But Rome, going on, conquering and to conquer, wanted at length external enemies near enough to ſerve as a balance; ſhe fell back upon herſelf, and periſhed in her own fires.—France cannot preſerve her preſent condition but by external war. But why *not*, therefore, ſuſpend our hoſtilities? Why ſhould we compreſs her into ſtrength? Why give her, by external war, the principles of internal union, without which ſhe would deſtroy herſelf?—Who ſpeak thus? on what ſide do they ſpeak? If peace would deſtroy her, ſhe will not make peace. She bears hoſtility—hoſtility againſt all nations, as they come in contact with her, in her very nature. For this, and other reaſons, our author calls upon all the nations of Europe to combine and cruſh, if poſſible, in the ſhell.

This pamphlet is written with modeſty, in a plain, yet lively and impreſſive manner. It abounds with good obſervations; among which we particularly diſtinguiſh what he ſays of ingroſſed farms. It is one of the moſt plauſible defences we have ſeen of the preſent war.

ART.

Digitized by Google

ART. XXI. *Official Documents and interesting Particulars of the glorious Victory obtained over the French Fleet, on Sunday, June* 1, 1794, *by the British Fleet under the Command of Admiral Earl Howe. Illustrated with an accurate Engraving of the Manœuvring and Line of Battle of the two Fleets on that memorable Day.* pp 36. 8vo. 1s. Debrett. London, 1794.

TO bring together in one point of view all the particulars relative to a event so glorious to the arms, and so important to the interests of Great Britain, as the late naval victory over the French fleet by Earl Howe, is the object of the present pages. The official accounts of the action given in the Gazettes he has illustrated with a very correct, and not inelegant drawing, accompanied by explanatory remarks. Besides the official accounts, he has inserted some interesting particulars of the engagement drawn from other sources; and these he has accompanied with a sketch of the conversation in both Houses of Parliament on returning thanks to Earl Howe.

This collection is calculated to gratify public curiosity respecting the splendid action that forms its subject. It must of course be particularly acceptable to those who live at a distance from the metropolis, and other great towns in Britain, and have not an opportunity of reading all the different newspapers.

ART. XXII. *The Author of the Letter to the Duke of Grafton vindicated from the Charge of Democracy. With Notes. By Mr. Miles.* pp, 68. 8vo. Owen. London, 1794.

MR. Miles asserts, that his principles are no farther democratical than the laws and constitution of this country allow. He persists, notwithstanding the strictures of reviewers, in entertaining and expressing a very mean and contemptuous opinion of the Duke of Grafton, as well as of the French nobility and clergy; of which last order he relates several scandalous anecdotes. He quotes his former publication, 'The Conduct of 'France towards Great Britain,' and urges a few other considerations, in order to prove that the war, on our part, was unprovoked and unavoidable. 'My knowledge,' says he, 'enables me to speak with certainty and precision to this fact; 'for if the war should unhappily prove disastrous in the event, 'it is of consequence to the nation that the minister, who has 'hitherto had every claim to its confidence and esteem, should

Digitized by Google

'be vindicated from the ſlander of having wantonly plunged his 'country into a calamity of ſuch direful extent.'

In this concluding ſentence the connective particle *for* is uſed improperly; for there is no neceſſary connexion between the firſt and the laſt clauſe of it. This is a glaring and groſs blunder. We find many ſuch vulgariſms, or *ſlang* phraſes, in the writings of this gentleman (which are not deſtitute, on the whole, either of vivacity or ſtrength), as theſe: 'I *feel* aſſured 'of the contrary,' p 45. 'They [the views of certain per-'ſons] *went* to the abolition,' &c.—There is very little in this that was not ſaid again and again in Mr. Miles's laſt pamphlet. He reaſons much from his perſonal knowledge, and the authority of his own aſſertion; which would no doubt have more general influence, were he placed on a greater eminence, and more generally known.

ART. XXIII. *A ſhort Expoſition of the important Advantages to be derived by Great Britain from the War, whatever its Iſſue and Succeſs.* By the Author of the Glimpſe through the Gloom. pp. 24. 8vo. 1s. Owen, Piccadilly. London, 1794.

THE writer of this pamphlet profeſſes to have a full confidence in adminiſtration, and encourages his countrymen to unanimity in a 'long pull, and a ſtrong pull,' with a promiſe that the war ſhall terminate in the 'unrivalled monopoly, 'to Britain, of the commerce of the world.'—This, he ſays, is indeed a glorious epoch. 'I ſhould bluſh to compare it with 'the moſt boaſted reigns of other times. The beſt were bad 'and bloody, and ſhrink from the compariſon with our own. 'What are the golden days of Queen Beſs?' &c.

There is, in this effuſion, an air of fond confidence in government, and ſanguine hope of proſperity, WHATEVER may be the iſſue of the war, and WHATEVER its ſucceſs!!

ART. XXIV. *Outline of the Speech of the Right Hon. Henry Dundas on the Bill for embodying French Corps, April 18th, 1794.* pp. 32. 8vo. 1s. Debrett. London, 1794.

THERE is very little, indeed, in Mr. Dundas's ſpeech on this occaſion, that had not been urged again and again by different writers, as well as public ſpeakers, on the ſide of government; and ſtill leſs that is not to be found in the reports of newſpapers.

ART.

Digitized by Google

ART. XXV. *A comprehenſive Reply to Mr. Pitt's Speech on the opening of Parliament, Jan.* 21, 1794. *By the Author of the Errors of the preſent Adminiſtration.* pp. 112. 8vo. Ridgway. London, 1794.

THIS pamphlet contains an examination of the grounds and object of the preſent war, with a propoſition for a ſucceſsful mode of purſuing it, that would immediately reduce our expenditure, and lead to a ſecure and permanent peace. On our refuſal, ſays the author, to acknowledge the French republic, we were of courſe regarded as enemies by France. *We* manifeſted an intention of overturning the French republic, and *they*, therefore, very naturally might, and perhaps did, by means of emiſſaries, endeavour to retort upon us our own injury.—But ſuppoſe a peace to be immediately concluded to reciprocal ſatisfaction; France, happy in her own government, Britain happy, or at leaſt, by means of a reform, to be made happy in hers; France would not continue, by the acts of a demon, to moleſt a tranquillity equally the object of her deſires and intereſt as of ours. But then it may be ſaid, that the people of Great Britain, freed from a foreign object wherein to centre their thoughts, would turn them to the confuſion of our own conſtitution.—This is a bad motive for the continuance of a war; becauſe the danger ſo to ariſe on a peace, increaſes every hour by that very means, in the additional burthens and diſtreſſes of the people. As to truſting the French, if Mr. Pitt truſts at all, it muſt be to the French nation and their conſtitution. Can Mr. Pitt act contrary to our conſtitution? Can the miniſters of France act contrary to their conſtitution?—The mode propoſed for purſuing the war is, to withdraw our troops, and ſend them to the Weſt Indies: and, ſays our author, it will be found, that, in proportion as we withdraw, for the purpoſe of aiding their cauſe as effectually by other means, the continental powers will preſently make up this deficiency, and ultimately preſerve, without us, the general line of their frontier.

Beſides our preſent ſyſtem of war, our author obſerves, there are yet two inſtant occurrences in our political hemiſphere, which demand a more ſevere ſcrutiny than ſeems to have been hitherto thought requiſite or attended to: the one, the new tax on attornies; the other, the act of parliament for reſtraining the payment of monies due to the French. The firſt he condemns on the general ground, that in every profeſſional, mercantile, mechanical, or political concern of life, the more open to the purſuit of general inclination, the more advantage the public muſt derive therefrom; inſomuch as it expedites and lowers the price

price and value of the ſervice, by general competition. With regard to the other point, reſtraining payment of monies due to the French, he does not queſtion its conſiſtency with the laws of nations, but he conſiders it as breaking in upon that liberality of reciprocal equity that ſhould inſpire the European councils. Retaliation, he obſerves, of ſome ſort, muſt be expected*.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For JULY 1794.

FRANCE.

IT may be aſſumed as a maxim in politics, that there are ſome empires ſo powerful as not to be ſubverted by any combination againſt them. If it were poſſible, indeed, to unite againſt one, all other governments on the face of the earth, and to give a firm, ſteady, and conſtant direction to their combined force, it would be altogether irreſiſtible. But we are to take into our eſtimate the inconſtancy of confederacies, which contain in their nature a principle of diſſolution. Mutual jealouſies ariſe from diverſities of intereſts; different objects are purſued; the movements of the allies become not only deſultory, but one movement counteracts another. Diſguſt ſucceeds, and deſpair of ſucceſs; while the diſgrace of diſappointment and defeat is divided, and, in ſome meaſure, evaded, by mutual complaint and recrimination. DUMOURIER, than whom, whatever may be thought of his moral character and political ſincerity, there never was a better judge of human affairs, declares it as his opinion, that if any one of the great powers now confederated againſt the French republic had cordially and opportunely ſuccoured the royal cauſe alone, and without dependence on any other, the affair would long ſince have been determined. Taking into account, therefore, the advantages of a compact, though extenſive dominion, defended by natural and artificial barriers,

---

* Perhaps this prediction has been fulfilled in the inhuman order to ſhew no mercy to the Engliſh. There is nothing that ſo much exaſperates men as attacks on private property.—This publication, though compoſed in a manner rather ſlovenly, is fraught with judicious obſervation.

and

and peopled by a numerous and warlike nation, generally united and ardent in the common cauſe, on the one hand; and the difficulty and delay of tranſporting troops and ſtores from great diſtances, with the natural inconſtancy of confederacies, on the other: we may conclude, with the utmoſt certainty, that there are nations conquerable, and nations unconquerable. All Europe found it impoſſible to conquer the Saracens, and regain, for any conſiderable period, the Holy Land. The project of ſubduing the French, whatever may have been naturally thought of it before the commencement of hoſtilities, appears now to be equally hopeleſs. We ſay, whatever may have been thought at the commencement of hoſtilities—becauſe it was not unreaſonable to ſuppoſe, that even a large majority of men of property, and all that was moſt reſpectable in France, were ready and prompt to join the royal ſtandard; and ſo they probably would, could that ſtandard have been advanced by the allies into the interior of the country, and at the ſame time been accompanied by a manifeſto, not more favourable to the claims of kings (though theſe too are juſtifiable) than the happineſs of the people.

But, whatever the iſſue of the war was to be, or likely to be, war, on the part of Great Britain, it is contended, was unavoidable. The French, 1. threatened to blow up our conſtitution by trains of metaphyſical politics, ſet fire to by political emiſſaries. 2. They declared open war againſt us, they burſt the barrier, and attacked our allies. The French again, in oppoſition to all this, contend, that we refuſed to liſten to earneſt overtures for peace, propoſed by the war miniſter Le Brun, and conveyed by Chauvelin and Maret, who, after the death of Louis, were haughtily diſmiſſed from London; and they add, that the Engliſh violated the treaty of commerce. The truth is, both parties were the aggreſſors. It would be as difficult to determine who firſt ſhewed ſymptoms of hoſtility, as it would be to decide, whether the chicken was before the egg or the egg before chicken. The lion frowned, and the tyger grinned. Hoſtile preparation on both ſides was natural and neceſſary. But why did not Britain, with arms in her hands, attempt to ſecure the independence of Holland and the Netherland by negociation? For this there was a fit criſis when the Duke of Brunſwick was on his march to Paris.—But with whom were we to negociate for peace? With thoſe who at the moment had the power to make war. This would have given countenance and ſanction to the new French government. Yet, with the advantage of ſuch countenance and ſanction, the new government of France would not, probably, have been laſting. Anarchy and diſſolution would have ſucceeded if the arch had not

Digitized by Google

not been conſolidated by external preſſure. If ſo, we could not depend that peace would be permanent—no, not abſolutely.—But nations, in the midſt of civil, are not commonly fond of foreign war; and every year, nay month, of peace to us, in the critical circumſtances of France, might have been improved to our advantage. The mind and heart of man, indeed, naturally revolted againſt negociation with ſuch infernal ſpirits. Yet, notwithſtanding this natural abhorrence, negociation might have been political wiſdom. Vice and horror are permitted, in this probationary ſtate, by Divine Providence. It is within the circle of their own dominion alone that it is the duty of kings and rulers of all kinds to act. The formation of governments, and the control of all different governments, is the work of God. And this is a doctrine that ought not to be controverted even by thoſe who maintain royal rights hereditary and indefeaſible. The powers that be are ordained of God; but the powers thus ordained are not indefinite. Kings have power in their own kingdoms. *Sed ne ſutor ultra crepidam.* Who without horror can think of the inhumanities practiſed every day by the Deys of Barbary, the Beys of Egypt, the Princes of Africa, and the Chiefs that now diſtract Perſia? Yet, who thinks of reforming thoſe wretches by fire and ſword?

Though we, with others, early held forth the danger of compelling the French to become a military republic, we pretend not to any credit from this circumſtance, as we then admitted, and now admit, that there was ſome proſpect of effectually ſuccouring the loyaliſts. All that we now contend for is, that the experiment has been made without ſucceſs. Perhaps if a force had timeouſly penetrated from Britain along the Seine to Paris, as in the reigns of our Henries and Edwards, it might have had the deſired effect. We are afraid that ſuch a campaign would now be too late. The energies of France overflow on other nations in proportion to the influx of foreign invaſion.

Our conſolation and hope is, that this violent ſtate of affairs cannot be laſting; but the ſooner the French are left to themſelves, the ſhorter its duration. The watery particles are, contrarily to their natural gravity, ſuſtained in the atmoſphere by ſtormy currents. Let theſe ceaſe, and they will fall in drops to the ground. The ſucceſſes of France are not the reſult of ſyſtematical policy, or true military courage and diſcipline. France has loſt her proper character. An enormous maſs is in motion, but the moving principle is not ſo much inherent in itſelf as dependent on external imitation. And her armies are inſpired with a ſavage fury, rather than a ſoldier-like bravery. There can be no love of the actually exiſting conſtitution, if conſtitution it may be called; for it is a conſtitution of terror, in which the

Digitized by Google

the guillotine is the ſceptre; though individuals, like men delirious, may fancy themſelves kings. It is a tyranny of all over all—in which all are alternately tyrants or ſlaves; and he who can do the moſt miſchief, poſſeſſes the largeſt ſhare of power, and the greateſt degree of ſafety.

In the middle of the fourteenth century, Italy, having no ſteady government, was waſted by bands of robbers. It was particularly ravaged by a military leader of the name of Warner, who wore on a tunic embroidered with ſilver, words defying the Deity, and inſpiring horror*. The French, like General Warner, are enemies of God, of religion, and of humanity: they ſeem, indeed, fairly to have thrown down the gauntlet to the Almighty. Atheiſts may triumph in the temporary triumphs of this crew; but ſound philoſophy looks to the natural iſſue of things, and ſound theology to the judicial.—Though hand ſhould join in hand, yet ſhall not ſin paſs unpuniſhed.

SPAIN AND PORTUGAL.

It has been rumoured for ſome time, that there are great diviſions, on the ſubject of the war, in Spain, which at preſent leads Portugal; and that a negociation has been entered on, or propoſed, or hinted (the firſt ſtep of negociation), for peace. As it is not in the power of Spain to do much more, if any more, than protect herſelf, the confederacy would not ſuffer much by her defection, provided ſhe were to remain perfectly neutral: but it ſeems to be in the nature of men, that powers thus falling off from armed confederacies become armed mediators for general peace.

ITALY.

The military ſpirit is evidently capable of being revived in Italy. The French have thought it proper to retreat from Piedmont, and to fight the enemy, not on their own ground, but in Alſace. This is wiſe in the French, and illuſtrates that great leſſon, to which all nations begin now to liſten, viz. that in war, as in law, it is more than half the battle to be in poſſeſſion.

GERMANY.

The AUSTRIANS, it is ſaid, as well as the PRUSSIANS, begin to be ſick of a war, in which the moſt heroic valour has been

* Duca Guarnieri, ſignora della campagnia, nemico di Dio, di pieta, et di miſericordia.

Digitized by Google

ſo often diſplayed in vain. But the preſent alarming conjuncture no longer admits of backward and languid operation. The Auſtrians, perhaps, have truſted too much to the Pruſſians, and the Pruſſians to the Auſtrians, and both to Great Britain. It is time now that all Germany, and indeed all Europe, awake, and unite in a fixed and determined reſolution not to conquer and diſmember France, but to drive back the French within their own territories. Though Flanders has been over-run by the French, it is not ſubdued. It has been the fate of that country to have been over-run and pillaged by the French in different wars: but the perſevering efforts of the powers combined for the purpoſe of bridling French ambition have recovered it. If the French ſhall be permitted to retain Flanders, what is to prevent them from coming round, by the ſouthern provinces, into Holland; from pouring into Cleves and Juliers, and penetrating into the heart of Germany. By a ſublime and prudent policy, perhaps, this war might have been prevented: but now there ſeems to be no alternative.

The attention of both Auſtrians and Pruſſians is diverted from the frontiers to the affairs of

POLAND,

which, at the preſent criſis, if not ſpeedily overpowered, and entirely diſmembered and divided among the three great partitioning powers in the north and eaſt of Europe, muſt regain its political independence.

THE TURKS

are not yet ſo profoundly ſunk in effeminate and lethargic ſtupidity as to be inſenſible, that while France and Poland are both aſſailed by the enemies of the Ottomans, now is their time to 'awake, ariſe, or be for ever fallen.' If the Poles ſhould be able to make head againſt her enemies, they would be aſſiſted by the Turks ſooner or later.—This is not unforeſeen by the Empreſs of

RUSSIA,

who now calls her fellow-plunderers from the Rhine and the Scheldt to the Viſtula and the Nieper; where new acquiſitions of territory may make up to the Emperor the loſs of Brabant and Flanders.

What the political views of the Ruſſians and Pruſſians may be at this juncture, time alone can fully unfold. Meanwhile it is natural, nay it is impoſſible to refrain from forming conjectures. The Empreſs doubtleſs feels the neceſſity of co-operation from Pruſſia and Auſtria on the ſide of Poland. To make

Digitized by Google

make ſure of her ſpoil there is her firſt object. And the pretext of forming a ſtronger barrier againſt the French on the Scheldt and the Rhine, than could be oppoſed to them on the frontier of France, or French Flanders, is certainly not unplauſible. Perhaps too, ſhe has it farther in view, by a ceſſion of the Low Countries to France, to raiſe up ſo extenſive, yet ſo compacted an empire in the weſt of Europe, as ſhall give full play, and overawe all its neighbours in the weſt of Europe; particularly the Britiſh, while ſhe does what ſhe pleaſes in the Eaſt. Auſtria too, and Pruſſia, nearer to France than Ruſſia, would be more affected and conſtrained by its preponderating greatneſs.—That the French empire ſhould be bounded only by the Rhine on the Eaſt, as by the ocean, the Alps, and the Pyrenees, on other ſides, according to the ambitious policy inſtilled into Lewis XIV. by the Cardinal Mazarine, may ſuit the views of the Empreſs; though ſhe would, no doubt, be alarmed ſhould they paſs the Rhine, and advance farther eaſtward. This autocratrix has already taken the alarm, and marked out the line where ſhe is to ſay to the French, Hitherto ſhalt thou come, and no farther.—This, by the bye, proves, what we have ventured at different times to aſſert, that the continental powers, without us, and left to themſelves, would preſerve the general line of their frontiers, which is the only rational purpoſe now to be expected.—Another general corollary from what is paſſing in Europe is, the gradual increaſe of mighty empires, partly by extenſion over thoſe domains that are not protected from their encroachments by natural barriers, and partly by that partitioning policy, which has of late been ſo faſhionable, and whoſe nature and conſequences have long ago been diſplayed in the latter ſtages of the Roman empire.

RUSSIA, SWEDEN, DENMARK, GENOA,

and other commercial powers of Europe, with America, are naturally alarmed, and envious of the unprecedented height to which our trade has been carried, and which, before the preſent war, promiſed or threatened a monopoly of commerce*. They therefore make evident preparations for an armed neutrality; an expedient that ſeems natural among commercial ſtates of a

* There are writers who conſole us with the reflection, that commerce, though checked by war, rebounds on the return of peace.—The check, however, is an evil while it laſts: and though trade may be great, after a check of ten years, it would, had it not received ſuch a check, been ſtill greater, as well as more certain. We have ſeen the end of former wars, not of the preſent; which is unexampled in its nature, magnitude, and peculiar danger, to Great Britain. The pitcher goes oft to the well, but is broken at laſt.

Digitized by Google

ſecondary claſs. It was thus that the Hanſeatic league was ſet on foot, in the thirteenth century, for the defence of Lubeck, Hamburgh, and other towns, particularly againſt the kings of Denmark.—In the

LOW COUNTRIES

the tide of war has run of late in favour of the French and againſt the allies. It is needleſs to recapitulate particulars. The allies are driven out of Flanders, and ſeem determined, for the preſent at leaſt, to act on the defenſive on the frontier of the Low countries. The Scheldt and other rivers form ſtrong ground towards the ſea; but Gueldres, Zutphen, and Utrecht, are pretty much expoſed to the ſouth: and here the French, in all probability, flushed by recent ſucceſs, will attempt an irruption into the United Provinces. Their ſucceſs, however, in offenſive war, will not, we may be aſſured, be greater than that of the allies; for, although there be a party in the provinces, jealous of the Stadholder and of England, the bulk of the German, Flemiſh, and Dutch nations, can never long and cordially coaleſce with the French, whoſe levity is offenſive, and arrogance odious, at all times, but, in the inſolence of victory, abſolutely inſupportable.

The King of Pruſſia has gone off with ſix hundred thouſand pounds that Great Britain had remitted for the ſervice of the war: but he has the juſtice to carry it to an old account of thirty years ſtanding between Frederic the Great and George II. of England.—The affairs of

GREAT BRITAIN

flouriſh on her natural element; where, indeed, it would even have been the intereſt of the allies that all her ſtrength ſhould have been, from the beginning of the conteſt, exerted. Port au Prince, with a great booty of merchantmen, is taken by our troops in St. Domingo; and Calvi in Corſica.—War has been evaded with America; and our commerce every where proſpers. Yet a cloud darkens, in ſome degree, this ſplendid horizon, if the French ſhould retain maritime Flanders, make peace with the continental powers, and bend all her power to the conſtruction of a navy.—The miniſtry are ſtrengthened by the acceſſion of the Portland party.—Parliament is prorogued—yet judgment has not been given in the cauſe of

MR. HASTINGS;

a man whoſe life has been one continued ſcene of important public ſervices, public honour, and public proſecution.

☞ *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* H. MURRAY, No. 32, Fleet-ſtreet, London; *and* T. DUNCAN, Bookſeller, Edinburgh; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

Digitized by Google

THE

ENGLISH REVIEW,

For AUGUST 1794.

ART. I. *The Natural History of Aleppo; containing a Description of the City, and the principal Natural Productions in its Neighbourhood. Together with an Account of the Climate, Inhabitants, and Diseases; particularly of the Plague. By Alexander Russel, M. D. The Second Edition, revised, enlarged, and illustrated with Notes, by Patrick Russel, M. D. and F. R. S. Illustrated by Twenty-two Engravings on a large Scale.* 4to. 2 vols. pp. 950. 3l. 12s. boards. Robinsons. London, 1794.

THE medical gentlemen of whom the volumes now presented to the public are the joint production, were brothers, and both of them, at different periods, in succession to each other, physicians to the British factory at Aleppo. Dr. Alexander Russel, amid the fatigues of an extensive practice, with difficulty found leisure to sketch the introductory part of his work. But he considered it of importance to commit his remarks to paper, while impressions were fresh, and he had an opportunity, on the spot, of rectifying errors, as well as of prosecuting such further inquiries as new objects should suggest. After his arrival in England in 1754, he found his situation more distant than ever from the quiet of retirement; and, after a slight revisal of his papers, was too easily persuaded to hasten their publication. Though his work met with an indulgent reception, the author himself was sensible of the advantages he had lost by not bestowing more pains on its preparation for the press; and from that time he meditated a new edition, which he conceived might be introduced with considerable improvement, in point of arrangement, as well as by additions to such parts as appeared to be defective. In matters of fact, little occurred

Digitized by Google

for correction; but he diſcovered, in ſeveral inſtances, that he was liable to the imputation of being obſcure by endeavouring to be conciſe; or that, by ſuppoſing his reader already informed of matters familiar to himſelf, he had ſometimes omitted circumſtances in his deſcriptions, which perſpicuity required to be inſerted. He found reaſon, alſo, to regret the reſtraint he had impoſed on himſelf in his account of the oriental cuſtoms, by conſidering it as chiefly ſubſervient to the medical part of his work. He knew that the polity and manners of the Turks had been amply deſcribed by ſeveral reſpectable writers; but he had frequent occaſions to remark in converſation, that many domeſtic minutiæ, lying leſs in the way of travellers, had either eſcaped notice altogether, or been erroneouſly repreſented; while their utility, from their connexion with the ſcriptural hiſtory, rendered them intereſting to the curious.—As it was expedient, in the proſecution of his plan, to maintain a correſpondence for procuring additional information from Syria, he communicated his intentions to his brother, the preſent editor, who had lived with him ſeveral years at Aleppo; and who in 1753 ſucceeded him as phyſician to the Britiſh factory.

By the earlieſt opportunity after the publication of his book, he tranſmitted a copy to Aleppo, accompanied with a requeſt, 'that the whole ſhould be critically peruſed; that inaccuracies 'of every kind ſhould be noted, and inquiry made into all ſuch 'matters as ſeemed dubious; that corrections or additions 'ſhould be ſuggeſted with unreſerved freedom; and that, by 'attention to objects of natural hiſtory, every aſſiſtance ſhould 'be given to render that part of his work leſs defective.'—The requeſt of a brother, not leſs endeared by eſteem than by the ties of natural affection, met with ready compliance.—Dr. Patrick Ruſſel, among the papers bequeathed to him by his deceaſed brother, found the following manuſcripts—The Natural Hiſtory, with a few marginal alterations—A Diary of the Progreſs of the Plague in 1742, 1743, and 1744—Journals of Peſtilential Caſes—and the Meteorical Regiſter for ten years. He found alſo ſeveral of his own letters from Syria, in anſwer to queries ſent him at different times from England.

In the preſent edition, the various topics diſperſed through the firſt book of the former have been collected and arranged under ſeparate chapters: a deviation from the miſcellaneous mode formerly adopted, which rendered it neceſſary to make many additions to the text. In a few inſtances, where it was thought the author had been miſinformed, or where ſome material correction of the text has been admitted, an explanatory note is either ſubjoined at the bottom of the page, or placed among the notes

Digitized by Google

notes at the end of the volume.—The preſent work is divided into ſix books.

The firſt book contains a deſcription of the city and its environs; of the ſeaſons, agriculture, and gardens.

The ſecond contains a general account of the inhabitants; a more particular deſcription of the manners and cuſtoms of the Mohammedans; of the interior of the Turkiſh Harem; and a ſketch of the government of the city.

The third contains an account of the European inhabitants; of the native Chriſtians and Jews; and of the preſent ſtate of Arabian literature in Syria.

The fourth book is wholly employed on the remaining branches of natural hiſtory, and treats of indigenous quadrupeds, birds, fiſhes, inſects, and plants.

The fifth contains meteorological obſervations; with an account of the epidemical diſeaſes at Aleppo, during the author's reſidence there.

The ſixth and laſt book treats ſolely of the plague, and the methods purſued by the Europeans for their preſervation.

To each volume are added notes and illuſtrations, with an appendix.

The account of the domeſtic manners of the inhabitants of Aleppo has, for reaſons already mentioned, been much extended. But it is the wiſh of the editor not to be underſtood as inſinuating that the additional circumſtances incorporated with the text are altogether new. He is not ignorant that ſome of them have not only been mentioned by former travellers, but have alſo been more circumſtantially deſcribed; nor is he inſenſible, that his reading is far from being ſufficiently extenſive to warrant him in thinking that thoſe facts have never been publiſhed, which he has not happened to meet with in books. What he has added, is either from his own experience, or from verbal information collected on the ſpot: his remarks may therefore be conſidered as accidentally confirming the teſtimony of thoſe travellers with whoſe obſervations they may happen to coincide. In the mean while, the fault of blending the different orders of ſociety in the deſcription of eaſtern manners, which has too often juſtly been imputed to travellers, and from which the contradictory deſcriptions, reſpecting the economy of the higher ranks, have chiefly proceeded, has ſedulouſly been avoided. Should the character drawn of the Turks, and the other inhabitants of Aleppo, be found ſomewhat different from that which they ſometimes have been repreſented, it ſhould be recollected, that in the lapſe of years national manners undergo a change, even in the Eaſt; and that the ſame object makes a very different impreſſion when viewed tranſiently or at leiſure.

Digitized by Google

The editor, though he can ſafely diſclaim intentional miſrepreſentation, aſſerts his pretenſions to impartiality with more diffidence; ſenſible as he is of the extreme difficulty of diveſting one's-ſelf of prejudices contracted in familiar intercourſe with the natives, in a long ſeries of years; and convinced that opinions formed of men and manners, from private experience, muſt inevitably, in the repreſentation to others, take ſome tincture from the obſerver's condition of life, as well as from his conſtitutional temper.

The author, in conformity to his general plan, was very brief in his account of the Harem. The editor, therefore, availing himſelf of a licence aſſumed on other occaſions, has entered more at large on a ſubject of general curioſity, and but imperfectly known in Britain.

The author, for many years before he engaged in the preſent work, had little leiſure for peruſing the journals of eaſtern travellers; and, after his return to Britain, he reſolved, leſt he ſhould blend matters collected from reading with what might be ſuggeſted by his experience in Turkey, not to look into books of travels, till he ſhould have ſketched from recollection all he meant to inſert as ſupplementary to his brother's book. It was his intention after this to peruſe as many as time would permit, and, comparing them with his own manuſcript as he proceeded, to note down ſuch circumſtances as ſhould appear to him new, doubtful, or erroneous.

In this courſe of reading, ſome of the early travels were peruſed with much ſatisfaction. The writers, though credulous in ſome things, were generally found correct in thoſe matters which fell under their own obſervation; and, however miſtaken zeal might ſometimes betray them into miſrepreſentation of the religion and moral practice of the Mohammedans, their prejudices did not perhaps influence their accounts of the manners of the people, more than ſubtle theories of civil ſociety have, in modern times, influenced the obſervations of ſome more philoſophical travellers. If the editor had ſometimes the mortification to find himſelf under the neceſſity of differing from writers whoſe accuracy he reſpected, he often, on the other hand, had the ſatisfaction to find them, in the moſt material circumſtances, agree with the author and himſelf, and occaſionally prove more full than either. In the firſt caſe, a note was ſufficient to explain, or reconcile the difference; and, in the ſecond, references to ſuch ſuch authors whoſe deſcription ſeemed to be moſt exact, were all that was required.

In collecting materials for the notes, various matters preſented themſelves for diſcuſſion, which required more room than could be afforded at the bottom of the page, without riſk of

of diſtracting the attention of the reader. Hence naturally aroſe a diſtinction between ſuch notes as more immediately tended to elucidate the text, and ſuch as, though alſo illuſtrative, were ſo in a more remote degree. With regard to a chapter in Book III. on literature, all that the editor has preſumed to attempt, is, ſuch an imperfect account as a very moderate knowledge of the Arabic language enabled him to collect in converſation with the Ullama *. A ſketch of Arabic learning, not as preſerved in the neglected volumes of ancient authors, but as it exiſts at preſent at Aleppo. To this ſketch are added various notes, compiled from various books; and in the appendix to the ſecond volume a liſt is given of the principal Arabic medical writers, together with ſome hiſtorical remarks; and likewiſe a compreſſed account of the introduction of the Greek phyſic among the Saracens in Spain.

EXTRACTS.

'The CITY OF ALEPPO, the preſent metropolis of Syria, is deemed, in importance, the third city in the Ottoman dominions. In ſituation, magnitude, population, and opulence, it is much inferior to Conſtantinople and Cairo; nor can it preſume to emulate the courtly ſplendour of either of thoſe cities. But in ſalubrity of air, in the ſolidity and elegance of its private buildings, as well as the convenience and neatneſs of its ſtreets, Aleppo may be reckoned ſuperior to both; and, though no longer poſſeſſed of the ſame commercial advantages as in former times, it ſtill continues to maintain a ſhare of trade far from inconſiderable.—The latitude of Aleppo is thirty-ſix degrees, eleven minutes, twenty-five ſeconds, north. The longitude from Greenwich thirty-ſeven degrees, nine minutes, eaſt. The diſtance from Scanderoon, the neareſt ſea-port, is between ſixty and ſeventy miles in a ſtraight line: but the uſual road for caravans, through Antioch, is computed to be between ninety and an hundred miles. In clear weather the top of Mount Caucaſus, bearing weſt by ſouth, and part of the Mountain Amanus to the northward, may be ſeen diſtinctly from ſeveral parts of the town.—Aleppo is encompaſſed, at the diſtance of a few miles, by a circle of hills, which, though not high, are in moſt places higher than the riſing grounds nearer the town.—The river Kowick glides with a ſlow current weſtward of the city.—The city of Aleppo, including its extenſive ſuburbs, occupies eight ſmall hills of unequal height, the intermediate vallies, and a conſiderable extent of flat ground; the whole comprehending a circuit of about ſeven miles. The city itſelf is not above three miles and a half in circumference. To a traveller, in his approach from the weſt, when he gains the brow of one of the adjacent hills, within two or three miles of the gates, the city becomes a ſtriking object. The moſques, the minarets, and numerous

* Literati.

cupolas, form a ſplendid ſpectacle; and the flat roofs of the houſes, which are ſituated on the hills, riſing one behind another, preſent a ſucceſſion of hanging terraces, interſperſed with Cyprus and poplar trees. Towering above all, in a ſituation to command the whole, ſtands the caſtle. The population of Aleppo is computed to be about three hundred and fifty thouſand.'

[*To be continued.*]

ART. II. *The Hiſtory of Great Britain, connected with the Chronology of Europe: with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. From Cæſar's Invaſion to the Depoſition and Death of Richard II. By James Petit Andrews, F. A. S.* pp. 477. 4to. 1l. 1s. boards. Cadell. London, 1794.

[*Concluded from our laſt Number.*]

WE ſhall now enter into the more intereſting periods of the thirteenth and fourteenth centuries. We ſhall ſelect a few of the numerous particulars which lie in a rich abundance before us; but we feel it difficult to convey a juſt notion of the value of this work from ſuch partial ſelections; it is like offering a roſe, a pink, or a Narciſſus, as ſpecimens of a bouquet, which can only be properly viewed by ſeeing the whole together.

Of the amuſements of our nation in the thirteenth and fourteenth centuries we have the following curious particulars:

'The tournament ſhone in its higheſt luſtre during the thirteenth and fourteenth ages. The rival monarchs of England and France had found the energetic valour of their nobility depended greatly on the prevalence of this inſtitution; and it was proportionably encouraged. The effect was conſiderable in a military light; but its expences were vaſt, its dangers great; and, when the ladies began to take delight in purſuing exhibitions of this kind from one end of the realm to the * other, it certainly neither increaſed the delicacy or the humanity

* 'The picture of the fair rantipoles of England, at a period when the pride of glory and conqueſt had exhilarated the hearts of both ſexes almoſt to infanity, as drawn by a contemporary, is too curious to be omitted in this place. 'Theſe tournaments are attended by 'many ladies of the firſt rank and greateſt beauty, but not al- 'ways of the moſt untainted reputation. Theſe ladies are dreſſed in 'party-coloured tunics, one half being of one colour, and the 'other half of another. Their lirripes (or tippets) are very 'ſhort, their caps remarkably little, and wrapt about their heads 'with cords; their girdles are ornamented with gold and ſilver; and 'they

Digitized by Google

humanity of the sex. The chase, and in general the sports of the field, were still eagerly followed by those of the highest ranks.—*Froissart, passim.*

'The amusements of the people continued nearly the same as in the ages immediately preceding. They received, indeed, from a proclamation of Edward II. in 1363, an admonition that it would redound much more to their credit if they would, 'like those of former times,' apply themselves to archery, instead of spending their 'time in throwing stones, wood, or iron; in playing at hand-ball, 'foot-ball, or club-ball; in bull-baiting and cock-fighting, or in 'more useless and dishonest games.'—*Rym. Fœd.*

'Mysteries and miracles, a kind of poetic dialogues, representing detached scenes from the Old and New Testament, were the only dramatic amusements; and were acted sometimes by monks, sometimes by commercial companies. There were, indeed, also moralities, serious reflections on human life in verse, equally heavy and ill-judged.—*Warton.*

'As to tragedy and comedy, when spoken of, a narration, not a drama, seems to have been intended.—*Prologue to Chaucer's Monk's Tale.*

'That there were entertainments of a more diverting turn, we may conjecture from the numbers of minstrels and jongleurs which were entertained and encouraged by the great. An old chronicle cited by St. Palaye introduces some of that mirth-loving crew dancing on ropes, others riding on oxen dressed in scarlet, and sounding their horns on the approach of every dish, at the nuptials of Prince Robert of France at Compeigne in 1237. John of Salisbury too recounts some of their feats of buffoonery; but none seem to have been connected like a farce or pantomime *.'

'they wear short swords (like daggers) before them, which hang 'across their stomach †. They are mounted on the finest horses, with 'the richest furniture. Thus equipped, they ride from place to place 'in quest of tournaments; by which they dissipate their fortunes, and 'not unfrequently ruin their reputation.'—*Knighton apud Henry.*

'Soon we must prepare to see these lovely, thoughtless beings lying in trenches, and partaking the dangers and the joys of the heroes of invasion and rapine.

* 'In the sixth of Edward III. we find a company of men, styled vagrants, and ordered to be whipped through London for representing scandalous things in alehouses, &c. These are supposed to have been 'Mummers,' a species of performers in the lowest and most scurrilous dramatic line. They always went masked; were lawless and profligate; and were at length proscribed by a statute in the third of Henry VIII.'—*Preface to Dodsley's Old Plays.*

† 'Let us hear the plain words of the indelicate Knighton as he speaks in Latin: 'Etiam ex transverso ventris sub umbilico habentes 'cultellos (quos daggerios vulgo dicunt) in powchis desuper 'impositis.'

Digitized by Google

LITERATURE.

'That the thirteenth and fourteenth centuries produced no ſuch pure and claſſical Latin as that of John of Saliſbury, Peter of Blois, Joſeph of Exeter, &c. is owing, it may be conjectured, to the growing improvement of the Engliſh language, and the more frequent uſe of it by men of learning *.

'Greek and the Oriental tongues were almoſt totally neglected. Not more than three or four perſons (ſays the great Roger Bacon, who bitterly laments the blindneſs of the age) had turned their ſtudies that way.

'Logic ſuited the genius of the era. It furniſhed the ſchoolmen with a regulated ſubtility which aided them to diſpute for ages upon † nothing. It was therefore extenſively taught, and accurately ſtudied

'Divinity had now taken a new turn, and ſoared above the ſcriptures. The ſchoolmen valued themſelves on carrying on their theological improvements without recourſe to either Teſtament; and thoſe unfaſhionable ſages who ſtill ſtudied the ſacred writings were ſtyled in deriſion 'Bible-men,' and could neither find pupils, attendants, or rooms wherein to read lectures, in any European univerſity.—*Wood's Antiq. apud Henry.*

'The civil and canon law was cloſely ſtudied by the clergy as that ſtudy led the way to great employments. This was carried to ſo great a length that Pope Innocent IV. was obliged to ſend forth a prohibitory bull, leſt the ſtudy of divinity ſhould be loſt.

'The mathematics were generally neglected; and the few who attended either to them or to the Oriental tongues were not only ſhrewdly ſuſpected of wiſhing to hold commerce with the prince of darkneſs, but frequently met with painful obſtacles to their ſtudies from the abſurd fanaticiſm of the age.

'Aſtronomy and its connected ſcience, that of optics, were known to Friar Bacon; probably to few others. The ſame great man ſeems to have monopoliſed the knowledge of mechanics and of chemiſtry.

'Alchymy, though itſelf a deluſion, yet, being the known parent of many uſeful inventions, muſt appear on our liſt. Perhaps no prizes leſs intereſting than thoſe held out by the adepts (viz. an elixir to cure all diſeaſes and to prolong life, and a bone or powder which ſhould tranſmute all baſer metals into gold), could have urged the

* 'There are, however, inſtances of brutal ignorance which this excuſe will not reach. In the univerſity of Oxford it was uſual to ſay, 'Ego currit, tu currit, currens eſt ego.' In 1276 Robert Kilwarby, Biſhop of Canterbury, viſited the place and ſolemnly condemned theſe wretched idioms. They met, however, with defenders; and in 1284 his ſucceſſor, John Peckham, was obliged to exert the ſame condemnation againſt the ſame expreſſions, and others equally obnoxious.—*Wood's Antiquities, apud Henry.*

† 'That two contradictory propoſitions might each be true,' was a dogma ſeriouſly and earneſtly argued.—*Ibid.*

minds

Digitized by Google

minds of men, in an an age wholly occupied by solemn trifles, to have pursued any study with such energy as to accomplish such discoveries as the followers of alchymy produced *.'

'SCULPTURE AND PAINTING.

'The ardour of our English reformers, and the party zeal of our civil wars, have left us few perfect memorials of the state of sculpture in the early ages. Father Montfaucon says, that the art was greatly improved during the thirteenth century; and Matthew Paris writes of Walter de Coleceſter, a monk, his contemporary, as an admirable statuary.

'The third Henry was a † zealous encourager of the arts; but the documents which relate to his reign, though interesting and curious, prove little more than that history-painting had been seen in England before his time, and that oil and varnish were used by artists in colouring canvas long before the supposed discovery of that species of painting by Van Eyck. That artist died in 1442. And we find a precept of Henry III. dated 1239, for money to be issued to Otho and Edward his son that they may buy oil, varnish, and colours, for a painting to adorn the Queen's chamber.—*Walpole's Anecdotes.*

'Indeed there is reason to believe that not only the apartments of the great, but those of private persons were ornamented by the painter. When Chaucer awakes from his celebrated dream, the gay objects which his fancy had presented were vanished, and he saw nought,

> 'Save on the wall old pourtrayture
> Of horsmen, hauks, and houndis,
> And hart dire, al ful of woundis;'

which was plainly enough a description of his own bedchamber.'

---

* 'For instance, the invention of gunpowder, and several improvements in the art of dying. Many medicines of great service to the health and ease of mankind were also found by these fantastic philosophers.

'Among the sarcasms on alchymy few are more bitter than that of Mr. Harris: 'Ars sine arte, cujus principium est mentiri, medium 'laborare, et finis mendicare.' The Italians say, 'Non fidatevi al 'alchemista povero ô al medico ammalato.'

† 'That Henry, though liberal, had more zeal than taste, appears from a precept of his to the sheriff of Hants (dated 1236), directing him to cause a wainscoted room at Windsor Castle to be 're-'painted, with the same stories as before.' This proves that painting existed here in the thirteenth century, but does so little credit to the King, that Mr. Walpole compares it to the charges which the Roman Mummius gave to those ship-masters who transported the Corinthian chef-d'œuvres of sculpture to Rome: 'If you break or spoil 'them,' said he, 'you shall find others in their room.'

We

We ſhall now cloſe our extracts by giving the reader the Lord's Prayer as it was in uſe during the twelfth century, and which he may compare with that of the fourteenth:

'To this we will ſubjoin the Lord's Prayer given by Biſhop Wilkins * as in uſe during the twelfth century:

'Ure Fader in Heaven rich,
Thy name be halyed ever lich.
Thou bring us thy michel bliſe
Als bit in heven y doe
Evear in yearth been it alſoe.
That holy brede that laſteth ay
Thou ſend us this ilke day.
Forgive us all that we have done,
As we forgive ech other one;
Ne let us fall into no founding,
Ne ſheld us from the foule thing †.'

'To the various ſpecimens of poetic diction in the thirteenth and fourteenth centuries which have been given, let us add, in order to form a juſt idea of what change the Engliſh tongue had undergone in proſe, the Lord's Prayer given by Biſhop Wilkins as uſed between A. D. 13 and 1400.—*Orat. Dom.*

'Our Fathir that art in hevenes, hallowid be thy name, thy kyngdom come,
Be thy will done as in hevene and in eryth too.
Gie us this day our breede, our daily ſubſtance.
And forgive to ous owr debtis, as we forgiven to our debtours;
And lead ous not into temptation,
But deliver ous from yvel. Amen!'

A performance like that before us, which embraces ſo extenſive a province as that of the hiſtory of Europe, may ſeem to require ſome obſervations on hiſtorical ſtudies. On the general utility, and the valuable inſtructions, which hiſtory offers, it is

---

* 'There are certainly ſome errors in the ſpelling, and probably in the date, ſince Camden produces the ſame prayer as one approved and ſent to England in the days of Henry II. by Pope Adrian.

† 'This language, with a very trifling alteration, ſtill keeps its ground in England and the ſouthern diſtricts of Scotland, in ſpite of the Norman victor's efforts to introduce his own barbariſed French. Yet that tongue was once gaining ſtrength among the Engliſh gentry. Elſe why the proverb, 'Jack would be a gentleman if he could ſpeak 'French?'—*J. de Treviſa.*

Digitized by Google

uſeleſs to dwell; it may not, however, be improper, to point out ſome of its difficulties.

The field of hiſtory is ſo vaſt, the events ſo intricate, and the great actors of human nature ſo numerous, that even the retired ſcholar loſes himſelf in the labyrinth of hiſtorical ſpeculation. Indeed, we have only to recollect that the 'Methode pour 'etudier l'Hiſtoire' of Du Freſnoy (the beſt work of its kind) amounts to the enormous number of ſeven quarto volumes. The generality of readers have therefore remained ſatisfied with forming a tolerable acquaintance with the hiſtory of their own country; and many, who conſider themſelves as more learned, have only attempted to retain the names of foreign monarchs, with ſome of the moſt prominent events of univerſal hiſtory. Yet it is very certain, that without ſomething more than a bare knowledge of the affairs of Europe, our own hiſtory will be but imperfectly underſtood.

The great difficulty in hiſtorical ſtudy is, therefore, to have before us the correſponding affairs of the European world. The intereſt is felt more forcibly as curioſity is more amply gratified; and the delight which every hiſtorical purſuit affords is more perfect as its utility is more apparent. Hiſtory may be read with little more advantage than romance, unleſs we riſe from its peruſal with juſt and clear notions of the manners of the age, the characters of its celebrated individuals, and the cauſes and effects of its events. To attempt this labour not only requires all the fortitude and devotion of ſtudy, but that ingenuity of arrangement, and thoſe literary talents, which every ſtudent does not poſſeſs.

The French nation, who have generally preceded us in the agreeable parts of literature, have to boaſt of a work congenial in its plan to the preſent performance; we mean the *Abregé Chronologique de l'Hiſtoire de France*, by the preſident Henault. This illuſtrious author has, however, confined himſelf to the affairs of his own nation; and it remained for a compiler not leſs induſtrious in his reſearches, and a writer not inferior in the agreeable manner of detailing his narratives, to extend this uſeful plan, and by embracing the amplitude of univerſal hiſtory, render it alſo particularly precious to his own country.

Of ſuch a work the utility is expreſſed by the plan; but its entertainment, it will be found, is at leaſt equal to its utility. The reader, perhaps, conſiders that he is to have merely a dry chronology of events; a tedious vocabulary of names, and the dull arithmetic of dates. He will be agreeably deceived, and when he turns to this volume to rectify or to compare a date, he will be led into a delightful variety of curious anecdotes, and, what is indeed the philoſophy of hiſtory, he will be familiariſed

Digitized by Google

familiariſed to the biography of eminent characters, and the genius and manners of the age.

It now remains for us to deliver our ſentiments on the merits of this elaborate performance. We do not heſitate to pronounce on its utility. An abridged chronology, on ſo extenſive a plan as the preſent, has long been a deſideratum. The early periods of univerſal hiſtory neceſſary to be known, yet diſagreeable to read, are here given in a pleaſing manner, which excludes the unneceſſary, and only retains the uſeful. All this ſpares the reader of ſenſibility and taſte the toil of getting through the hiſtory of uncultivated Europe, where our feelings are ſhocked by the barbarous genius of thoſe ages, and where our fancy is but little delighted with the incidents of a rude and groſs people.

The periods of our hiſtory which Mr. Andrews was obliged firſt to treat, we conſider as the leaſt intereſting, though perhaps not as the leaſt curious. The penetrating Hume, when he firſt offered his hiſtory to the public, ſolicited their attention by its moſt intereſting parts; for he firſt gave the modern, and not the ancient portions of our hiſtory. We do not know if he did this through the ſkill of authorſhip, or whether it was merely accident that induced him to begin our hiſtory with a retrograde motion. The farther we plunge in the remote periods of our annals, the more we are diſguſted by a long race of cruel deſpots and imbecil monarchs; and in the people, by a ſavage valour, a dark ignorance, and a barbarous magnificence. All theſe diſquiſitions form, indeed, curious objects of reſearch; and while we are alternately diſguſted with the enormities of our anceſtors, we are inſtructed by this truth, that it is not two centuries ſince the human mind appears to be regulated by ſome ſyſtem, and that an enlightened philoſophy has taught it to act with its collected powers.

It is therefore highly to the credit of our ingenious author, that he has been able to render theſe unhappy periods ſo highly uſeful by the extenſiveneſs of his plan, and entertaining by collecting ſo copious a variety of intereſting anecdote. One of the moſt eſſential merits in a work like the preſent, is its accuracy. We have examined the work with ſome care, and have not been able to detect any material errors; though were there ſome, it would by no means be inexcuſable, when we reflect on the dark chaos which our author had to arrange into order, and embelliſh with light. We obſerve in the Greek motto a falſe print, the word ΜΑΙΣ ſhould be ΜΙΑΣ. But it is more ſingular that the author ſhould have omitted quoting *Ariſtotle's Poetics*, from which work it is taken. It would not have been amiſs if he had alſo rendered it leſs enigmatical to his readers, by tranſlating the Greek, ſince we muſt have a Greek quotation to an

Engliſh

Digitized by Google

ngliſh hiſtory. We ſhall perform for him what he ſhould ıve done for himſelf. The meaning of that motto, which very ıppily deſcribes the nature of the work, is, 'That it is the right of a hiſtorian to bring together in his narrative the tranſactions which paſs in various and diſtant countries, provided that he do not confound their dates.'—In p. 433 Mr. Andrews mentions that 'Sleidan *tranſlated* Froiſſart's Chronicle very *faithfully* into Latin.' Here is a ſlight miſtake, as Sleidan is only *abridged* the memoirs of this charming romancer.—The roll of Battle Abbey, which Mr. Andrews ſays is '*only* to be found in *a ſcarce* and expenſive work,' has been copied by ſeveral: it is to be found in Fuller and in Fox; in Du Cheſne, and other foreign writers on Norman affairs. It would not have been amiſs alſo to have informed his reader, that every writer has given it in a different manner, and that it is of little authority, for we have juſt reaſon to believe, that merely to flatter ſeveral families, the copyiſts inſerted names, and augmented it at their pleaſure. But inaccuracies like theſe are (as Dryden prettily obſerves)

> Like *ſtraws* that on the ſurface flow,
> He that would ſeek for *pearl* muſt dive below.

We cannot conclude without expreſſing our approbation of the labours of this judicious author. He has ſpared no uſeful reſearches, and he has the ſingular merit of opening a moſt copious ſource, and often an untouched ſpring, of anecdotes of every kind. This volume is a valuable acceſſion to the hiſtorical ſhelf; and will induce many readers to attain a knowledge of *univerſal hiſtory*, who would otherwiſe have remained ſatisfied with an imperfect knowledge of their own. Our author's ſtyle is agreeable, and his reflections liberal; he is pleaſant without ſinking into careleſſneſs, and philoſophical without wandering into impiety.

ART. III. *Domeſtic Anecdotes of the French Nation during the laſt Thirty Years. Indicative of the French Revolution.* pp. 445. 8vo. 7s. boards. Kearſley. London, 1794.

THIS volume, which offers to our obſervation ſome of the moſt curious ſcenes which have long been expoſed on the theatre of the world, is portioned out into ten great diviſions. In theſe the author has ſketched the manners, characters, and digeſted the anecdotes of the various ranks in France, which, he conceives, not unjuſtly, to have originally led to the revolution. He divides them into—Philoſophers—Clergy—the Court

Digitized by Google

—Miniſters and their Subalterns—National Levity—Theatres Actors, &c.—Books—Louis XV.—The Queen—Louis XVI —Concluſion.

In the preface we are made acquainted with the nature o this intereſting volume in theſe words:

'To offer to the public the *anecdotes* of the *thirty laſt years* whic have preceded the French revolution, is really developing to the eye the *cauſes* which have led to this epocha, too memorable in th annals of the world. Theſe amuſing ſketches may, perhaps, eve excite the curioſity of the moſt indifferent, and intereſt the attentio of the thinking reader.

'It is true, that when at ſome diſtant day the pencil of hiſtor ſhall diſplay in glowing, yet faithful colours, the names of the fir leaders who conducted the revolution; the motives which animate them; the means they employed to enſure ſucceſs; the characters o the perſons who aſſiſted them; the good they might have operated and the evils of every kind they have produced; poſterity will clot with horror and indignation this part of the hiſtory of man, and wi be tempted, more than once, to tear theſe pages from the volum But, as time has not yet drawn away the thick veil which conceal from us the dark and inſidious means which have prepared this revo lution; as we are too near, or too much intereſted in the events, t judge them without ſome partiality; as (to confeſs the truth) w have not the pen and genius of a Tacitus to trace them with a fir and ſkilful hand, we are far—very far, from undertaking ſo difficu a labour. We do not offer the public a *hiſtory*; we only ſolicit atte tion by ſome light *memoires*.

'We hope not to be cenſured for what we have not undertake Having long meditated on the French revolution, we have been l by our leiſure and inclination to diſcover, as well as we could, t cauſes; we therefore had recourſe to thoſe ſources which afforded intelligence of various kinds; and we collected in one whole the fa which could furniſh objects for reflection, and often enable us to pr nounce with ſome certainty on ſo important an object. A portio of theſe facts we now offer to the public. They certainly will fi thoſe emotions of indignation which we too often have experienced and they will generouſly beſtow a ſympathetic ſigh on the unhapp French, who, with a genius more brilliant than ſolid; a gover ment devoid of energy; a nobility without moderation; men of le ters without principles, or, to expreſs ourſelves more correctly, wi principles deſtructive of the ſocial order; have themſelves led to t ruin of their kingdom; and have made it bleed through all i veins.'

The following anecdotical obſervation on the PHILOSOPHE merits attention:

'That the philoſophers who were ſo clamorous for *tolsration*, we themſelves by no means *tolerant*, appears by the following anecdot The *great* monarch of Pruſſia thus expreſſed himſelf on the ſubject religio

Digitized by Google

religious toleration: I never will conſtrain opinions on matters of religion. I dread, of all others, religious wars. I have been ſo fortunate as that none of the ſects, who reſide in my ſtates, have ever diſturbed the civil order. We muſt leave to the people the objects of their belief; the form of their devotion; their opinions, and *even their prejudices*. It is for this reaſon I have tolerated the prieſts and monks, in ſpite of Voltaire and d'Alembert, who have quarrelled with me on this head. I have the greateſt veneration for all our modern philoſophers; but indeed I am compelled to acknowledge, that a *general toleration* is not the predominant virtue of theſe gentlemen.'

'It is very curious to obſerve, that theſe *philoſophers*, who were inceſſantly compoſing fine declamations againſt the horrors of war, and painting, with all the glow of a rich colouring, the injuſtice of perſecutions, were, *among themſelves*, in a ſtate of eternal warfare and inſatiable perſecution. It is true, philoſophers fire with no cannon, and tie to no ſtake. But the fury with which they aſſaulted each other, evinced, that had they cannon or ſtakes, their adverſaries would have been or ſuddenly deſtroyed, or ſlowly burnt. Their inveteracy was, indeed, confined to an epigram, or what they called a *diatribe*; but an epigram or a diatribe may ſhew the ſame deſire of inhumanity and deſpotiſm which tyrants on the throne, or in the church, have exerciſed. Of many of the *private* characters of theſe philoſophers, we have rarely favourable teſtimonies of the perfection of their ſyſtem; but we muſt learn to diſtinguiſh between the *French philoſophers*; too many intriguers and deſigning men, diſhonour the name. The difference is great between ſuch philoſophers as Mirabeau, Boulanger and La Mettrie, to Rouſſeau, d'Alembert, and Monteſquieu. Voltaire, who has been called Micromegas (little-great) muſt, as uſual, be placed between; often actuated by the intereſted and baſe motives of the one, he had often all the ſublime views and philanthropy of the other.'

The whole article reſpecting the CLERGY is replete with information. Their characters and internal diſcords are ſtrongly pictured; and the whole offers to our clergy an admirable leſſon of valuable inſtruction. The *Curés* were moſt terribly oppreſſed by the higher prelates. Our author has the following curious particulars:

'Among the many important cauſes which produced the revolution, is to be numbered that of the perſecuted proteſtants, and the continual attempts of the clergy to oppreſs, or rather to *annihilate* the race. In France, the proteſtants (as in England the diſſenters) were deprived of their privileges; and a marriage between a proteſtant and a catholic did not hold good. Often did the papal thunder reſound from the pulpit. In 1785 a preacher at Paris ſtrongly exhorted the good people of France to conſtrain their proteſtant fellow citizens to educate their children in the catholic religion; by this means, obſerved the furious prelate, the future generation will be

Digitized by Google

be *purified*, and the *whole race* will be finally *extinguiſhed*. This fanatic (can it be be credited?) made friends by this dreadful exhortation, among a part of the clergy. Such maxims were, however, the laſt ſtruggles of the expiring eccleſiaſtical faction of France. The *proteſtants* have greatly contributed towards the revolution; and it is them, perhaps, who, under the protection of Necker, himſelf a proteſtant and their patron, who have been the ſecret ſprings of that treatment which the catholic clergy have received.

'It muſt alſo be remembered, that the *higher* claſs of the *clergy* oppreſſed the *lower*. Theſe, conſiſting of an army of *Curés* and *Vicaires*, had a great aſcendancy over the minds of the *people*; and it is but natural to ſuppoſe that the oppreſſed would not ſpeak favourably of their oppreſſors. There is no doubt that the archbiſhops, the biſhops, and the cardinals, were painted in their true colours; and that their indigent agents did not ſee without indignation the lazy opulence and unevangelical voluptuouſneſs of their lords. They procured all the publications at Paris againſt them, and induſtriouſly communicated and explained them to their pariſhioners. Necker was ſo ſtrongly perſuaded of the power which the *lower clergy* poſſeſſed over the *people*, that he ſaid, when in place, 'It is with the 'lower clergy that I will humiliate theſe *cardinals* and *archbiſhops*, and 'will *reduce them* to what they were in the *primitive church*.' He never renounced this project; and this project has been fully accompliſhed!

'The French biſhops, during the cloſe of the reign of Louis XV. and the whole of that of Louis XVI. were divided into adminiſtrative and evangelical biſhops.

'The former were ſuch as, without any right, buſied themſelves in the management of the kingdom and its finances: theſe meddling prelates, always abſent from their dioceſes, commonly reſided in the metropolis; crowded in the antichambers of miniſters, cringed in the gallery of Verſailles, and entered into all the intrigues of courtiers. Theſe biſhops caballed to obtain the richeſt benefices; they waſted in pleaſures the patrimony of the church and the poor, abandoning the care of their diſtricts to ſubaltern hands, and imperiouſly preſcribed to their clergy the laws of reſidence, which themſelves infringed in ſo ſcandalous a manner. At their head we muſt place the Cardinal Lomenie, who was all his life ambitious of the adminiſtration of affairs, and when he obtained it, not only diſplayed a perfect ignorance of all government, but haſtened ſtill more the fall of that of France, by completing the diſorder of its finances.

'The latter were religious pontiffs, conſtant reſidents in their dioceſes, daily occupied in upholding religion and manners, by their leſſons and their example. The number of theſe was extremely ſmall.

'In a word, it appears that *one part* of the French eccleſiaſtics were more corrupted than any branch of the government. Thoſe who compoſed this party enjoyed enormous revenues, which they diſſipated in a lazy and effeminate opulence, and were uniformly the antipodes of decency and morality. At court intriguers; at Paris libertines; and in their dioceſes, deſpots.'

The

Digitized by Google

The following anecdote of the irregular frivolity of the adulative courtiers of France will amuſe:

'In the ſummer of 1775, the Queen being dreſſed in a brown luteſtring, the King good-humouredly obſerved, it was '*couleur de puce*,' the colour of fleas; and inſtantly every lady would be dreſt in a luteſtring of a flea colour. The mania was caught by the men; and the dyers in vain exhauſted themſelves to ſupply the hourly demand. They diſtinguiſhed between an old and a young flea, and they ſubdivided even the ſhades of the body of this inſect; the belly, the back, the thigh, and the head, were all marked by varying ſhades of this colour. This prevailing tint promiſed to be the faſhion of the winter. The venders of ſilk found that it would be pernicious to their trade; they therefore preſented new ſatins to her majeſty, who, having choſen one of a grey aſh-colour, Monſieur exclaimed, that it was the *colour* of her *majeſty's hair!* Immediately the *fleas* ceaſed to be favourites, and all were eager to be dreſt in the colour of her *majeſty's hair*. Servants were ſent off at the moment from Fontainbleau to Paris to purchaſe velvets, rateens, and cloths of this colour. The current price in the morning had been forty livres per ell, and it roſe towards the evening to the price of eighty to ninety livres! This anecdote, frivolous in appearance, proves that if the *French king* then had better views and more good-ſenſe than his predeceſſor, the court was ſtill the ſame as under Louis XV. little, triſling, and volatile.

'Such was the continued demand, that ſome of her *majeſty's hair* was actually obtained by *bribery*, and ſent to the Gobelins, to Lyons, and other manufactories, that the exact ſhade might be caught.'

We have an extraordinary anecdote relative to the choice of a MINISTER, the authenticity of which we know not; but it gives a ſtrong repreſentation of the vacillation of the late Louis XVI. and the trifles which often determine the fate of a nation:

'We ſhall attempt to deſcribe the ſituation of Louis XVI. at the moment the youthful monarch aſcended the throne. Louis XV. dies. A prince of only twenty years ſucceeds. At firſt he had no other council than the advice which the late dauphin, his father, had left him in his own hand-writing. This precious gift was not to be opened till the ſon was ſeated on the throne. Louis XVI. with all imaginable ardour, haſtened to open the manuſcript, that he might, with a religious veneration, perform its contents. He obſerves, that his father adviſes him to invite to court, for his Mentor, M. de Machault, as the moſt able perſon to direct his ſteps, when the weight of royalty ſhould fall upon him; at a period, when the only means to ſupport it could yet be a rectitude of intention, and a deſire of benevolence. Faithful to the wiſhes of his father, the youthful Louis immediately takes a pen, and writes the following letter to M. de Machault:

'Choiſy, 11th May, 1774.

'IN the juſt grief which overwhelms me, and which I participate with all the kingdom, I have great duties to fulfil; I am king, and this name includes all my obligations. But I have only twenty years, and I have not acquired all the knowledge neceſſary for my ſituation; and alſo I muſt not ſee any of the miniſters, ſince they have all been with the king during his contagious diſtemper. The confidence which I repoſe in your probity, and your profound knowledge in affairs, induces me to deſire you would aſſiſt me with your advice. Come as ſoon as you can poſſibly, and you will do me a great pleaſure.

'LOUIS.'

'M. de Machault merited, in every reſpect, the confidence of the young monarch. He had long been the miniſter of finances and of law under Louis XV. It appears that he had been diſmiſſed from his employments in the reign of the preceding monarch, becauſe he was deſirous of obliging the clergy (that numerous and untaxed body in the ſtate) to pay the taxes like other citizens. Louis XV. had ſupported him for ſome time againſt his enemies; but the eccleſiaſtical cabal repeated their efforts, and Louis XV. yielded. Since his diſmiſſion M. de Machault lived on his eſtate in the deepeſt retirement, eſteemed by every honeſt man, and hated by the clergy.

'There now remained nothing wanting but the direction of the letter to ſend it to M. Machault; but whether it was a natural timidity, or a deſire of confirming the goodneſs of his choice, Louis XVI. went to his aunt Mademoiſelle Adelaide, communicates to her the intentions of his father, and ſhews the letter he had in conſequence written, but not addreſſed. The princeſs approves his conduct, and even deſires her nephew to ſend off a courier immediately with the letter. The King unfortunately keeps it back ſeveral hours. Mademoiſelle Adelaide, as moſt ladies would naturally do, informs her female ſuite of the choice of the prime miniſter. The news darts like lightning, and the alarm is ſpread among the courtiers. Every one among this ſycophantic ſwarm dreaded the integrity and the auſtere virtues of the miniſter now to be called as the pilot of the realm. Soon intrigue is put in motion, and corruption follows; one hundred thouſand crowns are offered to a lady (who was well known to have a great influence over the mind of the princeſs), if ſhe was to be ſucceſsful in changing the choice in favour of M. Maurepas. This gentleman had been miniſter at the juvenile age of fifteen, and had been diſmiſſed at thirty. He poſſeſſed a fund of intrigue and good-nature; although now advanced in life, he was known for having lived a life of diſſipation, and to be of a temper pliant to all, while he remained in office. M. de Maurepas, in a word, was the perſon adapted to the views of theſe courtiers, deſirous of prolonging the abuſes of the late reign. The hundred thouſand crowns tempted the lady of honour, and ſhe adroitly inſinuated to the princeſs, that the choice of M. de Machault would not fail of offending the clergy; that in conſequence the commencement of the new reign would be ſtormy:

Digitized by Google

ſtormy: in ſhort, ſhe contrived to alarm Mademoiſelle Adelaide; this princeſs haſtens to diſcloſe her anxiety to the King, and the unfortunate Louis XVI. naturally timid, and now dreading the conſequences of this his firſt act of royalty, he finiſhed by directing the ſame letter to the Count de Maurepas!

'It was thus that, in his firſt ſtep towards the throne, he fell into a net; and this firſt error was the fertile ſource of a thouſand others. The old Maurepas, on the brink of his tomb, immediately thought it neceſſary to ſecure friends, who, in extolling him every where, concurred in maintaining him in the place of great viſier. To augment their number he bought them in all modes. To ſome he gave penſions; for others he made new offices; and by theſe means haſtened the ruin and deficit of the finances. What, indeed, had this nobleman done to be raiſed to the important poſt of prime miniſter? He poſſeſſed great gaiety; wrote epigrams; was a lover of every kind of frivolity and diſſipation; and no man loſt by being his friend. He was an accompliſhed gentleman, but an unſkilful miniſter. Such a premier, therefore, could not but be grateful to the diſſolute courtiers of Verſailles. Such fatal conſequences never aroſe from changing the addreſs of a letter.'

There are various particulars relative to their late majeſties of France; and the whole volume is concluded by an eſſay on the maſs of anecdote which it contains.

This volume has claims on the public attention. It is formed of materials very little known, and given in a ſprightly manner. We find ſeveral particulars relative to eminent men, and living characters, which are of a very intereſting nature. It offers to the mind abundant food for ſpeculation on the French revolution; and abounds with a variety of domeſtic ſcenes, which ſeem not to be drawn at fancy, but taken from the real ſcenes of human life, as it appeared in France, in the palace of Verſailles, the cabinets of miniſters, the theatres, the ſtreets, &c.

The preface is written with ſpirit and elegance; and we muſt remark, that the concluſion appears to be the production of the ſame pen. The work is, indeed, ſaid to be the joint compoſition of ſeveral writers: this may be the fact; but we have to lament, that the authors have thought proper to form an apology for their inaccuracies and haſte. The work is incorrectly printed, and, what is worſe, often incorrectly written. The writers poſſeſs a very lively fancy, and a facility of ſtyle, which they have abuſed; for the compoſition of this work often riſes into the moſt poliſhed diction, while at other times it violates the moſt obvious laws of grammar. The intrinſic merit of the work will preſerve itſelf from neglect; but we have to remind all writers who appear to place their merit on the velocity of their pen, that this is but a puerile exultation, and which

Digitized by Google

shews not so much an abundance of fancy, as a deficiency of judgment. Our authors have given proofs of happy talents; but we must remind them, that there is a respect due to themselves and the public, which they have not appeared to reverence in this ingenious, and entertaining, but inaccurate performance.

ART. IV. *The rational and improved Practice of Physic. In Four Volumes. By William Rowley, M. D. Member of the University of Oxford, the Royal College of Physicians in London, and Physician to the St. Mary le Bone Infirmary.* 8vo. 1l. 11s. 6d. in boards, each Volume containing above 500 Pages, fine Paper. Newbery, and Hookham, Bond-Street. London, 1794.

THE four volumes before us contain a variety of medical erudition, chiefly of the practical kind, which is the result, as the author says, of long experience and reflection.

The intentions of the whole work, says the author, are to introduce new principles of theory and practice, founded on many hundreds of anatomical demonstrations; on the latest philosophical improvements; and on many abstruse, yet clear inductive reasonings. From these sources more effectual methods of removing many diseases, than hitherto have been promulgated, are ardently inculcated.

No fixed, systematic, narrow methods of treatment, taught in the schools by persons of confined genius and limited experience, are proposed; but the practice is continually to vary, according to *constitution*, *diet*, *age*, *sexes*, *climate*, &c. &c. for medicine to be *rational* and successful, must accommodate itself to a variety of incidents and circumstances, undiscernible to the inexperienced; but well comprehended by those skilful physicians who are not warped by temporary delusions, nor interested in the promotion of the prevailing prejudices of the moment. The common *routine* of medical practice is easily acquired by industry and memory, with little learning and genius; but to perceive what is defective, and apply what is excellent in the art, requires more meditation than some men are inclined to give, in order to develope the knotty club of Æsculapius, &c.

As the modes of reasoning adopted by the author, in many parts of his works, may appear new, particularly to those who are not accustomed to reason logically, it may be necessary to give a short explanation of the manner in which the reasonings are conducted.

First. The anatomical structure and physiology of the parts or functions are explained in different treatises, by connected facts and reasonings, as far as were thought expedient.

Secondly. From the appearances after death, the impediments and morbid affections that had happened in life are attempted to be ascertained by inductive reasonings.

Thirdly. Propositions from these sources of true intelligence are formed, in many instances, both theoretical and practical.

Fourthly. From considering the origin and magnitude of diseases, explained by the foregoing means, their stages, real and probable effects in the living human body, are all the prognostics discovered, and what benefits may be expected from the art of medicine in various diseases; by which facts and reflections rational expectations are encouraged, and rash boastings and irrational promises discountenanced: medicine thus conceived and practised strictly adheres to truth and reason.

Fifthly. By concentrating all the foregoing facts, and considering, from long and past experience, the force, power, and probable consequences of a disease, with its stages—whether it be chronic or acute; the age, sex, strength, and constitution, of the individual affected, are ascertained the powers and mode necessary for the removal of the *causes* of disease.

Sixthly. In the election of remedies, those that are important are adopted and prescribed, where they can be exhibited with safety and rationality to the patient; and *palliative* methods of treatment are never proposed, but in cases wherein radical cures cannot be, with any hopes of success, attempted.

Amongst the great variety of prescriptions for the *robust* and *florid*, *pale* and *debilitated*, *irritable* or more *torpid*, &c. there are few which the author's own experience has not proved safe and efficacious in the cases and under the circumstances they are recommended *.

It has always been considered the duty of a physician to act on clear principles and with energy, or not act; and to be always more solicitous to attack a disease by efficacious remedies, than to please the patient's taste at the hazard of life, or the injury of the constitution. The ordering trifling saline and sweetened draughts when disorders demand the most decided, powerful practice, is a disgrace to the art; *sed est modus in rebus.*

* There is certainly a great difference in the constitutions of different patients: some abound with *serum*, others with a super-abundance of *red particles* in the blood; the fat superabound with *oil*, the lean not. Will any confined system be adequate to this diversity? exclusive of mental differences.

Digitized by Google

The mind of a physician, says the author, should be always directed, and ardently animated, to attack the causes of disease, and be elevated superior to the difficulty medicine has to encounter. Timidity or rashness are equally dangerous in the treatment of many morbid affections: the former frequently loses the fairest opportunities of saving life; the latter is the companion of ignorance and empiricism.

Several expressions in this preface, and perhaps in different parts of the work, may appear to be warm and too animated; they are, however, the effusions of a mind strongly attached to the medical profession, and determined, if possible, to eradicate some prejudices that have long prevailed. To those who affirm, that the *truth is not to be spoken at all times*, it might be answered, that in a political, but not in a moral nor medical view, such disingenuous reserve may be expedient. The subjects on which medicine treats are the preservation of health and the life of man, in which humanity cannot exhibit too much sincerity.

To each volume is added a conspectus of its contents, containing a brief view of the design and scope of the work, its principles, reasonings, and practice: from these we have selected the following specimens; though it must be confessed, they give but an inadequate idea of the author's science and laudable intentions.

The first volume contains the methods of preventing and curing female diseases, applicable to different ages and constitutions.

On the treatment of the milky breast during lying-in, inflammations, abscesses, schirrus, and cancers.

An account of the preparations the author has used, their doses, prescriptions, &c. in cancerous cases.

On palliating symptoms of cancers of the womb, &c. when the radical cure is not attempted.

On *pretenders to secrets* in the cure of cancers, and how their deceptions and ignorance may be detected, to prevent imposition.

A review of the methods of treating cancers for two thousand years, exposing many errors of various authors.

Two letters on the dangerous tendency of medical vanity; with a remarkable cure of a cancer of the womb, and objections to the use of hemlock.

On the furor uterinus, with new observations.

A treatise on hysteric, nervous, and hypochondriacal diseases, with numerous prescriptions, &c.

Symptoms and various complaints, common to the nervous and valetudinarians, &c. under fifty distinct heads, methodically arranged according to the natural, vital, and animal functions, their actions, defects, and remedies.

The

The second volume commences with a treatise on madness and suicide, in which many opinions formerly conceived on the soul's operations on the body, and the body on the soul, are refuted; and it is proved, by numerous dissections, that madness, melancholy, &c. and suicide, are all caused by *bodily disease*; and that whoever commits *suicide* is always *non compos mentis*, and in a state of actual insanity. This part finishes with two curious letters written by Hippocrates on the supposed madness of Democritus, translated by the author from the Greek, shewing some original notions on *bile* being the cause of madness, &c.

Truth vindicated, or the *specific* differences of *mental* diseases ascertained, with questions for juries to determine what is, and what is not, *madness*; with a brief description of his majesty's *nervous phrensy*, drawn from the government reports, &c.

On convulsions and spasms, lethargy, apoplexy, and palsy, with several new theoretical and practical observations, prescriptions, &c. and the treatise on dogs supposed *mad*; for in this treatise the author attempts to prove, that the disorder called hydrophobia is a feverish delirium, not madness; and he delivers many profound reasonings on the subject, and shews the absurdity of many schemes to cure this disorder, with new and more rational modes of treatment by ligature, scarification above the bite, ablution, keeping the wound as a running sore; and demonstrates, by dissections, &c. that the disease is of a putrid tendency, and requires, both for prevention and cure, the most powerful antiputrescents.

The third volume.—A treatise on all the diseases of the eyes, eyelids, inflammations, blindness, &c. from all the different causes, and cure, either by remedies internal and external, or by operations; with a variety of new prescriptions for every disease of the eyes, &c. The skilful application of spectacles to different ages, and to different formed eyes.

A short treatise on electricity:

1. A view of authors, and electrical operations.

2. The disorders ascertained in which electricity may be useful, as palsy, rheumatism, gutta serena, ulcers, &c. with the probability of electricity being useful in pulmonary consumptions, in dejection of spirits from a north-easterly wind, accompanied with moisture, &c. A short anatomy of the brain and nerves, shewing where and how electricity should be applied in various cases of disease.

In the fourth volume.—1. A treatise on ulcers and ulcerated legs without rest, by removing the scorbutic, or other causes, from the constitution, with internal remedies necessary for these purposes.

Digitized by Google

2. A treatiſe on the cauſes and cure of the malignant, ulcerated ſore throat. An extraordinary cure. Objections to the common methods.—The certain and ſucceſsful modes of curing this diſorder applicable to the cure of all putrid fevers, *yellow* fever, ſmall pox, with *purples*, &c.—The neceſſary domeſtic management of patients in putrid ſore throats or fevers, with an appendix proving the fatality of *putrid diſeaſes* to be often owing to improper treatment.

This part contains the real *cauſes of deaths* in ſcarlet, putrid fevers, &c. which are the improper uſe of *bleeding*, *ſweating*, *giving ſaline remedies*, *purges*, *coolers*, *diluting drinks*, as *barley-water*, *tea*, &c.—The methods of treating theſe terrible diſeaſes, as likewiſe the jail, hoſpital, and all putrid affections, as ſucceſsfully practiſed at the St. Mary-le-Bone Infirmary, which, in all probability, would be equally efficacious in even the *plague* itſelf. The ravages putrid diſeaſes make, are a diſgrace to the art; but it is a melancholy truth, that, while obſtinacy prevails, ſays the author, in favour of the old treatment of theſe diſeaſes, mankind will be ſacrificed, in appearance, *ſecundum artem*, but, in reality, *ſecundum errorem profundum*.

Medical Advice to the Army and Navy, with Preſcriptions in Engliſh.

On diſeaſes that happen at ſea—Pleuriſy and inflammation of the lungs—Acute inflammatory fever, coughs—Of fluxes—On ſcurvy—Remarks on the cleanlineſs of ſhips—On the diſeaſes of America, the Weſt Indies, and hot climates—Rules for the preſervation of health in hot climates, in all ſeaſons—On intermitting fevers—The putrid nervous fever—On the putrid bilious and yellow fever—The putrid ſore throat—The method of treating gun-ſhot wounds in hot climates—The locked jaw—A liſt of remedies neceſſary for ſea voyages, and hot climates—Modes of preparing remedies—Preſcriptions for various purpoſes in Engliſh—On the acute rheumatiſm—the dropſy and jaundice.

This may be conſidered partly as a family book. The management of the *yellow fever*, that has made ſuch havock in the Weſt Indies and America, in which countries the author has been, merit the attention of all who wiſh to preſerve their health, or cure the diſeaſes of hot climates. The common mode of attempting the cure of the *yellow fever* is cenſured; and the author produces another, which has proved more ſucceſsful, not only in the Weſt Indies, but in ſome few inſtances at the St. Mary-le-Bone Infirmary.

A Treatiſe

Digitized by Google

A Treatise on Diet.

General observations on the defects of authors on diet—On digestion and chylification—hunger and thirst, &c.—how the body is nourished—the increase and growth of the body—the decrease of the body in old age—defects in the foregoing functions, which cause depravations of the blood, and various diseases—absurdity and cruelty of parents in treating children, &c. &c.—foods in general—meats and drinks, &c.—vegetable, animal, &c.—culinary, on kitchen furniture—vegetable foods—their virtues and use—the abuse of fruits—vegetables used in times of scarcity—animal foods—uses and abuse—poultry—insect-eating birds—fish-eating birds—fish—condiments, or things usually eaten with meats, &c.—salt, its use and abuse—vinegar and acids—sweet condiments, sugar, &c.—waters—salubrious and insalubrious—beer, ales, &c.—their uses and ill qualities—wines, and their qualities—wines saturated with lead, and noxious quality—how discoverable—acid wines—sweet acid wines—austere wines—French sweet wines—Tokay wine—acids—spirituous liquors—milk—sweet drinks—warm drinks, as tea, coffee, chocolate, punch, &c.—broths and soups.

Foods for infants, and different ages through life; air, for the healthy, sick, valetudinarians, and sedentary, and adapted to the different constitutions to be found in nature, upon an entire new plan, &c.

In the different parts of the volumes are dispersed several hundreds of dissections, and the result of some thousands, collectively delivered, to prepare the minds of the profession to advert to these and similar facts, in order to abolish all reasonings that have not truth and demonstrations for their support, as well as all practices that are inefficacious or inconsistent in the cure of diseases. The whole of the Latin edition of the *Schola Medicinæ*, &c. now ready for publication, the author says, is conducted on this plan; and it is hoped, in time, the whole art of medicine may speak a new language; a language hitherto unknown, founded in demonstrative truths and just observations. If the different objects the author has in view be but accomplished, many professional errors will soon be abolished, and the improvements of experienced physicians, instead of receiving unmerited opposition from interested cotemporaries, or virulent competitors, will be ardently embraced; when fact, reasoning, and repeated experience, shall have established their curative utility.

[*To be continued.*]

ART.

Digitized by Google

ART. V. *A Treatise on the Errors and Defects of Medical Education; in which are contained Observations on the Means of correcting them By Thomas Withers, M. D. Physician to the York County Hospital and Public Dispensary.* pp. 134. 8vo. 2s. Murray, &c. London, 1794.

THIS work begins with an introduction of near twenty pages, to shew the necessity of studying medicine as a science, and the many disadvantages a practitioner must feel who depends only on his own experience. After enforcing an union of the closest observation with the best digested theories and the most systematic education, the author opens his subject by remarking those causes which preclude the possibility of the intensest application ever producing a successful practitioner. These are want of capacity, and want of health, viz. either an original delicacy of constitution, or a deficiency in any of those organs of sense, the free use of which is essential to the discrimination of diseases, or attendance on the sick. Next follow some remarks on the deficiency of necessary preliminary and ornamental learning. This is said to consist of a knowledge of the Latin, Greek, French, and English languages, mathematics, history, logic, rhetoric, and belles lettres; natural history, which the author distinguishes from natural philosophy and moral philosophy. These remarks are followed by some reflections on the inconveniencies medical students are liable to from entering at universities without this previous knowledge; and also the disadvantages under which a physician must appear who is only capable of conversing on his own profession. A caution is added against too close an attention to any favourite pursuit not necessarily connected with medicine, or that is likely to engross the mind of the student, whose ultimate object should be the important science he has undertaken.

The want of medical learning is next considered. This leads the author back to a few remarks on the necessity of preliminary learning; after which he recommends botany and chemistry, and dwells longer, in proportion to their importance, on anatomy, materia medica, and the institutions and practice of medicine. Among the general reflections which follow this division of the work, the author particularly recommends an attendance on medical societies, as teaching a young man to arrange his facts, exercise his reasoning powers, and distrust, or learn to estimate justly, his own acquirements. While the closest industry and application are again enforced, and the student is further reminded, that even these, with the assistance of genius, are insufficient to form the practitioner, unless sufficient

time

Digitized by Google

time be allowed for that progressive improvement, without which an art, altogether practical, can never be attained.

The last division of the work contains remarks *on some other defects* and abuses of education, arising from various causes. These are, 1st. 'The want of religious instruction;' the necessity of which the author much insists upon. 2d. 'The not 'fixing at a proper age concerning the profession to be fol-'lowed:' in this it is considered not only as necessary for a youth to determine early on the profession of medicine, but also on the branch of the profession he means to engage in. 3d. 'On 'too great indulgence in recreations,' such as music, drawing, dancing, fencing, cards, dice, billiards, &c. On these subjects we meet with many moral remarks on dissipation and gaming, which, as Parson Adams observes, would not disgrace a sermon. The medical student is also instructed what games of hazard it most becomes him to attend to. Whist and quadrille are recommended as the most useful; piquet and backgammon come next in order, with many other *equally important* remarks. 4thly. Among the abuses of medical education is next enumerated the attendance on public lectures, that are imperfect or incorrect. This is rather considered as a caution to the directors of universities than students; and many useful hints follow relative to the choice and conduct of a professor. 5thly. An irresistible attachment to the works of the ancients is said greatly to have retarded the progress of medicine. This leads the author into a sort of very concise history of the early ages of medicine. 6thly. The undue latitude that is sometimes given to the *vis medicatrix naturæ*. This the author advises the student to estimate with caution, neither trusting too long to those symptoms, which may deceive him, nor interrupting too early those efforts which may prove salutary. 7thly. The young practitioner is advised never to be backward in asking the assistance of his seniors in all difficult cases. This he is cautioned not to defer too long; and a variety of inducements are judiciously held out to persuade him to repeat them as often as he finds it necessary. 8thly. The sects and divisions among physicians are said to have ever proved of pernicious consequence to the cause of medicine; 'by promoting a spirit of contradiction, 'and preventing free inquiry, disgracing truth, and victoriously 'adopting falsehood.' Hence are said to arise party animosities, and leaders of sects, who have been hurried away, by their ungovernable passions, beyond all bounds of common decency and discretion. Among these are instanced Paracelsus, who, though a man of sense, had so great an aversion to Galen and Hippocrates, that he ordered their writings to be publicly burnt as useless lumber. Lastly. The frequent practice of regular practitioners

practitioners selling nostrums, or quack medicines, is justly reprobated; and some remarks follow on the credulity of patients, and the plausibility of quack medicine venders.

Having given this general abstract of the work, we need hardly remark how little novelty is contained in it. If, however, we find little to commend, it must be allowed we find less to object to. Perhaps too great a stress is laid on that general education, the attention to which, considering the shortness of life, is hardly consistent with the complicated nature of medical inquiries. To make the complete physician, it is necessary the science should engross the whole man, not only as an object of emolument and honour, but of gratification also. But the pleasing recreation arising from the lighter sciences is too apt to afford sources of amusement, which render laborious researches into nature either irksome, or at best only secondary objects. It is true the author has given a caution against too close an attention to any branch of learning, merely ornamental; but if a physician is to have a slight knowledge of them all, may it not endanger that *smattering*, which is too apt to make coxcombs instead of polished gentlemen. Perhaps some of our readers will think the passage on *Religio Medici* too long. But as this is not so much an object of criticism as opinion, we shall leave it to make a short remark or two on the succeeding head.

It is certainly advisable for every practitioner to begin his studies at as early an age as possible: but many valuable practitioners have undertaken the profession at a late period. Among these may be reckoned the illustrious Boerhaave, and the late ingenious Dr. John Jebb. We should still more object to the author's opinion, that the distinct branch of the future practitioner should be determined on at an early period of his studies. It cannot admit of a doubt, but the same course of studies should be pursued by the physician, the surgeon, and even the apothecary. To each is the health of their patients entrusted; and no precise line can be drawn between cases acute and chronic, chirurgical and medical. A student properly instructed will qualify himself for either department, and, according as his prospects or inclination may afterwards fix him, will direct his future applications. The remarks on what the author calls the irresistible attachment to the works of the ancients, are much out of time. That blind attachment is no longer; and perhaps the fault of the present day is, that Hippocrates is not sufficiently attended to. Nor can we, with any satisfaction, see the names of Galen and Hippocrates associated together, as if equally worthy of the student's attention. We trust his professor will teach

Digitized by Google

teach him better. As to the ſects, and their leaders among phyſicians, we think our author again ſomewhat out of time. That there is too great a reſpect paid to names in medicine, as well as in all other ſciences, is certainly true; and not leſs ſo that there is a diſpoſition to undervalue the real diſcoverers of truth. This is ſo natural in old practitioners, and even profeſſors, that no one can either wonder at or doubt it. The advice, therefore, to the medical ſtudent ſhould be, to take care how he is led away, by great names, to adopt opinions founded on facts he ought carefully to examine for himſelf; or how he gives credit to the repreſentation given by profeſſors of the opinions of other writers or teachers, without reading or hearing them himſelf. It cannot be queſtioned but that many early miſconceptions are formed by the repreſentation of profeſſors, which are never after obliterated. We would therefore particularly caution young ſtudents to conſider their profeſſors not as the men who are to teach them a ſcience which can only be learned by practice and obſervation, but as guides to facilitate and direct their ſtudies.

ART. VI. *Experiments on the Generation of Air from Water; to which are prefixed, Experiments relating to the Decompoſition of dephlogiſticated and inflammable Air. From the Philoſophical Tranſactions, Vol. LXXXI. p.* 213. *By Joſeph Prieſtley, LL. D. F. R. S. &c.* p. 39. 8vo. 1s. Johnſon. London, 1794.

THIS ſhort pamphlet Dr. Prieſtley dedicates to the members of the Lunar Society at Birmingham; a ſociety into which religion and politics had no admiſſion, philoſophy alone engroſſing their attention; the loſs of which the Doctor regrets, as well as the occaſion of it.

The experiments are prefaced by the Doctor's reaſon for publiſhing them in this manner, without offering them to the Royal Society, as uſual; which is, that two of his friends, men of reſpectability, having the moſt ample teſtimonials in their favour, or recommended by others, the moſt ſcientific members of the Society, as well as by himſelf, having been rejected by the Society, merely on account of their political principles, the Doctor concluded, that any communication from him would be no longer acceptable. To theſe experiments are prefixed the Doctor's laſt communication to the Royal Society; as he wiſhes this publication to contain all his papers not contained in the laſt edition of his philoſophical works, in three volumes, or in his hiſtory of electricity: and whatever he may

publiſh

publiſh of this kind, he propoſes to give in the ſame form, that the different articles may in time make another volume.

It is unneceſſary to give a particular analyſis of the paper of experiments relating to the decompoſition of dephlogiſticated and inflammable air; that having been already ſome time before the public in the Philoſophical Tranſactions: it will be ſufficient to ſay, that in it the Doctor chiefly labours to ſupport the opinion, that it is very doubtful whether pure water be ever formed by the union of dephlogiſticated and inflammable air; but that it is, perhaps, more probable, that water is only the baſis of thoſe kinds of air, as well as of every other.

The preſence of phlogiſticated air, as ſome have ſuppoſed, he proves to be not neceſſary to the production of the acid, which the Doctor had always found in the reſiduum, when thoſe two airs were exploded together; and, when purpoſely mixed with them, it remained unaltered by the proceſs.

He next obſerves, that if there be a ſurplus of dephlogiſticated air, the reſult is always the acid liquor; that, on the contrary, if there be a ſurplus of inflammable air, the reſult of the exploſion is ſimply water; but confeſſes that he is by no means able to aſſign any reaſon for this difference.

The Doctor then gives his experiments on the generation of air from water, which he thinks give ſome inſight into the conſtitutional difference between vapour and air; and alſo into the origin of our atmoſphere.

He obſerves that *heat*, in a latent or fixed ſtate, is eſſential to the conſtitution of all kinds of air, as ſeems to be generally taken for granted; and that, in ſome proceſſes for the formation of dephlogiſticated air, light is equally neceſſary.

The circumſtance which led the Doctor to give particular attention to this ſubject was, that, in diſtilling a large quantity of water, he found that air was produced uniformly to the laſt; and conſequently was not merely expelled by heat from the water, but was actually formed in the proceſs: and, in the ſubſequent experiments, he found that when ſteam was made to iſſue from the end of a tube, and was received in water, every bubble of ſteam collapſed into a ſmall bubble of permanent air, generally much purer than common air, and not a mixture of dephlogiſticated and inflammable air; for, in that caſe a lighted candle would have produced an exploſion; inſtead of which it burned exactly as in atmoſpheric air, only ſomething better.

When the ſteam was made to iſſue from under mercury, the quantity of air produced was greatly diminiſhed; and when the pipe was covered with water, ſo that the ſteam was condenſed before it reached the orifice, little or no air was produced: but when the end only of the tube was covered with water, at a

medium

medium between $\frac{1}{20}$ and $\frac{1}{30}$ of the bulk of the water, iſſuing from it in the ſtate of ſteam, was converted into air; and, in general, more air was produced when the ſteam was made to paſs through a red-hot well-glazed earthen or copper tube, filled with bits of earthen ware.

In order to aſcertain whether the air produced was really formed from the water, or only expelled from an intimate union with it, the Doctor contrived to uſe the ſame water repeatedly, confined by mercury. He filled long glaſs tubes, cloſed at one end, partly with water and partly with mercury, the open ends being immerſed in mercury. The water in the tubes, above the mercury, being converted into ſteam, by means of heat, every bubble of ſteam collapſed into a bubble of permanent air; and when that was thrown out, by repeating the proceſs, more air was always generated; and the longer the tubes had been expoſed to heat, the more air was found in them; and, that the common atmoſphere might have no acceſs, the air was let out when the open ends of the tubes were immerſed in mercury. In ſhort, the Doctor could not help concluding, that the whole of any quantity of water is convertible into air by means of heat; for, from ſubſequent experiments in veſſels and tubes perfectly opaque, he found that light was not neceſſary in the proceſs.

Agitation greatly promotes the diſcharge of air from water, when the air iſſues not from the parts contiguous to the glaſs, but from all the interior parts of the water: and the full effects of the agitation does not appear immediately, but about half a minute after; and in this caſe light ſeems to have no influence. The Doctor thus proceeds, p. 37: 'Since the atmoſphere con-'ſiſts of both dephlogiſticated and phlogiſticated air, or ſomething 'equivalent to a mixture of the two, it is evident, from the 'preceding experiments, that (unleſs we can ſuppoſe both the '*phlogiſtic*, and, if I may ſo ſay, the *antiphlogiſtic* principle, to 'paſs through the glaſs together with heat) water muſt contain 'both thoſe elementary ingredients; which is an idea which 'neither myſelf nor the French chemiſts had formed of it; 'ſince, according to them, it conſiſts of dephlogiſticated and 'inflammable air; and phlogiſticated air (or, as they call it, '*azote*) is a ſimple element, not contained in water,' &c.

He concludes with obſerving, that the conſtitutional differences of natural ſubſtances depend as much upon the *mode of arrangement* of their elements, as upon the elements themſelves, concerning which we know nothing; and by what means we can ever come at the knowledge of it, he confeſſes he has not the leaſt idea.

Dr. Prieſtley, in the papers of experiments, of which an analyſis is now given, ſeems to be ſo bewildered in uncertainties, as

as to have ſometimes forgotten to make uſe of his reaſon; hence he raiſes difficulties where none exiſt, and draws concluſions which his own experiments and his own words contradict.

He ſays, p. 11, 'I cannot help thinking, however, that the 'experiments, &c. are deciſive in favour of the compoſition of 'an acid from dephlogiſticated and inflammable air; and, there-'fore, that the opinion of thoſe two kinds of air neceſſarily 'compoſing *water* cannot be well-founded:' and again, p. 12, he ſays, 'what I ſhall now alledge, however, will make it very 'doubtful, whether pure water be ever formed by the union of 'dephlogiſticated and inflammable air.' And then he tells us, p. 16, 17, &c. that he can, at will, either produce water, or an acid, from the decompoſition of dephlogiſticated and inflammable air; and that an acid is only produced when there is not a ſufficient quantity of inflammable air mixed with the dephlogiſticated air. Water, then, is confeſſedly produced by the combuſtion of dephlogiſticated and inflammable air; and that water only obtains a ſmall portion of uncombined acid when there is more dephlogiſticated air than the inflammable air is capable of ſaturating. It appears equally ſurpriſing that Dr. Prieſtley ſhould not ſee the ſimple truth, as that he ſhould ſo palpably contradict himſelf; for dephlogiſticated air certainly does hold an acid as its baſis, as is evident, analytically, from its decompoſition by phoſphorus, ſulphur, &c. &c. and, ſynthetically, from its being ſo readily formed of nitrous acid when expoſed to the action of fire or light. When, therefore, it is exploded with an inſufficient proportion of inflammable air, it produces water with an evident acidity; but when there is a ſufficient proportion of inflammable air, they together form pure water; the inflammable air being then capable of neutraliſing all the acid in the dephlogiſticated air.

This is not only evident to every one who will think for himſelf, but it is alſo perfectly conſiſtent with what is known to every chemiſt, that an alkali will ſaturate an acid; for that the inflammable air contains an alkali as its baſis, needs no further proof than this, that volatile alkali, by means of heat, may be converted into pure inflammable air; therefore there is nothing ſurpriſing in its neutraliſing the acid in dephlogiſticated air, when they are mixed in juſt proportions. Since, therefore, the baſis of dephlogiſticated air is demonſtrably an acid, and alkali can be readily formed into inflammable air, their combining with each other, ſo as to form the neutral reſiduum, water, is not only known as a fact, but is alſo evident as a conſequence; and, as the weight of the water produced is equal to the weight of the acid and alkali thoſe airs are known to contain as their baſis, the Doctor has no foundation whatever for ſuppoſing that the

Digitized by Google

the water produced was contained in the gaſes, as their baſes, and was all that gave them weight.

With reſpect to the convertibility of water into atmoſpheric air by means of heat, Dr. Prieſtley only relates the experiments, from which he concludes, that water may be entirely converted into a permanent air, equal, if not ſuperior, to that of the atmoſphere; without attempting to explain it by, or reconcile it with, his own theory, if ſuch he can be ſaid to have. He, however, briefly ſhews, that it is contradictory to the principles of M. Lavoiſier; becauſe, according to his theory, azote, or phlogiſticated air, does not enter into the compoſition of water; but if water is convertible, by means of caloric, into atmoſpheric air, and that is compoſed of azote and oxygen with caloric; then azote does enter into the compoſition of water; and conſequently M. Lavoiſier's theory is erroneous, and his laboured nomenclature a little premature.

If we diveſt ourſelves of every theory, and think with the mind unbiaſſed, perhaps the difficulty, in this caſe, may not be ſo great as it appears to be. Dephlogiſticated and inflammable air produce, by being exploded together, heat and water—water and heat together form dephlogiſticated and phlogiſticated air—the difference then appears to be, that, by the exploſion of inflammable air with dephlogiſticated air to form water, that inflammable air is converted into phlogiſticated air, or into ſomething eaſily converted into phlogiſticated air; which is by no means an unuſual occurrence, as is evident from ſome of the experiments which Dr. Prieſtley at preſent offers to our conſideration, particularly at p. 17.—In fact, there are many arguments to be brought to ſupport the opinion, that phlogiſticated and inflammable airs are formed of the ſame principles, only in different proportions; and the principle forming the baſis of each is, moſt probably, the alkaline principle; for volatile alkali may be readily converted into inflammable air; and phlogiſticated air is confeſſedly one conſtituent part of volatile alkali; and by the French chemiſts is eſtimated as four-fifths of the whole, the other part being inflammable air.

With reſpect to what Dr. Prieſtley, towards the concluſion of his paper, hints at about a phlogiſtic and antiphlogiſtic principle, and the mode of arrangement of the elements of bodies, we can only ſay, that it reminds us of the tract on the Properties of Matter, &c. of which we gave an account in our Review for May laſt: and it is not a little ſingular, that the phlogiſtic and antiphlogiſtic principles here hinted at, and the mode of arrangement of elementary principles here ſo ſtrongly inſiſted on, are the very baſes upon which the theory delivered in that, and ſome preceding works by the ſame author, is founded; and

Digitized by Google

ſince Dr. Prieſtley is ſo fully convinced of the neceſſary imperfections of modern theories, in general, on account of their neglecting ſo important a conſideration as that of the arrangement of the principles of bodies, we recommend that theory to his attention, as being the only one in which the peculiar arrangement of matter is attended to as an eſſential conſideration.

ART. VII. *Rudiments of ancient Architecture; containing an hiſtorical Account of the Five Orders, with their Proportions, and Examples of each from Antiques; alſo Extracts from Vitruvius, Pliny, &c. relative to the Buildings of the Ancients. Calculated for the Uſe of thoſe who wiſh to attain a ſummary Knowledge of the Science of Architecture. With a Dictionary of Terms. Illuſtrated with Eleven Plates.* pp. 117. Large 8vo. Fine Paper. 6s. in Boards. Taylor, at his Architectural Library, Holborn, London, 1794.

ARCHITECTURE, as a liberal ſcience, and conſidered as connected with the ſtudy of antiquities, is a ſubject on which every perſon of taſte and reading, at ſome time or other, has occaſion for information; yet that preciſion in rules, neceſſary to a profeſſional man, is not the kind of knowledge wanted, but ſomething more general, which will not fatigue the mind to underſtand, or burthen the memory to recollect. This book, accordingly, intended for the gentleman rather than the artiſt, contains an expoſition of what is neceſſary to be known by one, whoſe deſire is rather general information, than of the minutiæ of the ſcience. Such was the author's deſign; and he has executed it in a very natural, elegant, and intereſting manner.

In this ſecond edition, the hiſtory of the progreſs of architecture and of the five orders, is conſiderably augmented. In this alſo there is a very entertaining, and indeed uſeful deſcription of the Greek and Roman houſes and villas; which had never before been collected into one point of view.—To the dictionary, beſides many other articles, is added, an accurate ichnographical deſcription of the moſt celebrated Greek and Roman ſtructures; to render which completely uſeful, the proper names of parts are retained, and printed in italics.—There is a portrait in the title-page of the celebrated James Stuart, Eſq. generally known by the name of *Athenian Stuart*; which is copied from an impreſſion of a plate intended for his promiſed volume. The author, from a perſonal knowledge of Mr. Stuart, is enabled to declare, that it is an extraordinary good likeneſs; and we can affirm, that the traits are well marked and very expreſſive.

ART.

Digitized by Google

ART. VIII. *An Agricultural Dictionary; consisting of Extracts from the most celebrated Authors and Papers. By John Monk (late of the 19th of Light Dragoons), of Bears Combe, near King's Bridge, Devon. Three Volumes Octavo.* The I. and II. Vols. pp. 756. The Third Volume in the Press, to be delivered gratis to the Purchasers of these. White. London, 1794.

RETIREMENT, and an inclination to the study of husbandry, led Mr. Monk to collect, under their different heads, what numerous authors, the most esteemed, had written concerning each particular branch of agriculture. Had it not been for the fire at Mr. Woodfall's, the printer, this work would have been completed in December last. Mr. Monk, therefore, begs the indulgence of his subscribers, for a short time, to finish the third volume, and assures them that no pains shall be wanting to render it worthy of their countenance and support.

Among the numerous farmers and experimenters in husbandry quoted by this compiler, are, Mr. Duckitt, of Esher-Place, whom he calls the Prince of Farmers; the writers in the Bath papers, in which we find a great number of experiments accurately made, and their results with equal accuracy related; the Farmer's Magazine; Scotch Husbandry; the Farmer's Calendar; Museum Rusticum; the Society of Arts, London; &c. &c. But the most copious source, and undoubtedly one of the most salutary, of his information, is, the Bath papers. There are also many travellers quoted, and authors on agriculture by profession; as Young, Marshall, Mills, Hunter, Anderson, &c.

This class of farmers, if farmers they may really be called, are exceedingly liable to be imposed on in those accounts which they pick up in their excursions (when they really make them), on which they build their theories, and are necessarily ignorant of a thousand local circumstances, known only to the practical husbandman, who resides for years on the scene, and amidst the subjects of his inquiry. The natural elements are blended together in such boundless variety of commixture, that agricultural science has but few abstractions. It is not like mathematics, mechanics, or metaphysics, every where the same. For this reason we are somewhat distrustful of travelling, or rather galloping authors in husbandry; who, by a kind of elective attraction, are attached to every thing they hear, that seems to support their favourite hypothesis; and place most confidence in

thoſe gentlemen who are neither anxious to ſupport theories, nor to make voluminous publications; but who, with modeſt brevity, relate facts, with all circumſtances by which they could poſſibly be affected.

Mr. Monk, on the whole, has made a judicious ſelection, and one that is worthy of credit. We think it, however, even a moral duty to obſerve, that our author or authors do not ſeem to be ſenſible how pernicious to certain natures is the raw potato, and the juice or broth of that ſpecies of the ſolanum. Above twelve years ago, in the time of a great dearth of corn, the poor people, particularly in the highlands of Scotland, ſubſiſted chiefly on potatoes. And the way in which they prepared them for dinner was, to boil them up in a pot or kettle, with peaſe or grits, or a little barley, and ſome coleworts, or kail. Though the broth, from the juice of the potato, was blackiſh, the poor people perſevered in taking it; and a general and very mortal flux was the conſequence.—A gentleman, who had been bred to the knowledge of medicine, and had a turn for natural hiſtory*, knowing how ineffectual reaſoning and remonſtration would be with the poor, ignorant, and obſtinate people, took two lean pigs, and fed the one with boiled potatoes only, and a little water from the pump or well: the other with raw potatoes, giving it, for drink, the blackiſh water in which the potatoes had been boiled that fed the other. The hog that was fed with the boiled potatoes grew fat, and was excellent pork; that to which the raw potatoes, with the juice of the boiled, was given, pined away, and at laſt actually died.—The people were taught by this experiment, to throw away the water in which they boiled their potatoes. And it ſhews, that though the deleterious quality of the juice of the potato may be qualified and corrected, like other poiſons, by mixture with other ſubſtances, caution ſhould be obſerved in the uſe of this food, whether adminiſtered to man or to beaſt. And the cheap ſoup preſcribed p. 336, Vol. II. by the Rev. Mr. Cloſe, would be more nouriſhing and ſalutary, if the potatoes were firſt boiled, and added to the other ingredients in freſh water afterwards.—It is common for working people, in this country, to ſend a piece of meat to be baked in the oven, with a great quantity of raw potatoes in the pan under it. They ſhould undoubtedly firſt boil the potatoes.

* The late Anthony Murray, Eſq. of Crieff, in North Britain.

ART.

Digitized by Google

ART. IX. *The Progreſs of the Chriſtian Religion; a Sermon, preached before the Society in Scotland for propagating Chriſtian Knowledge, at their Anniverſary Meeting in the High Church of Edinburgh, May* 30, 1793, *by Thomas Hardy, D. D. one of the Miniſters of the City, and Regius Profeſſor of Divinity and Eccleſiaſtical Hiſtory in the Univerſity of Edinburgh.* pp. 72. 8vo. Edinburgh, 1792.

THE multitude of ſocieties more or leſs connected with religious purpoſes, the recurrence of public faſts and other ceremonies, joined to the ſuppoſed neceſſity of paying a compliment to the preacher employed on theſe occaſions, give riſe to the publication of a vaſt number of ſingle ſermons every year, and of courſe create a great deal of labour to reviewers. Happy were it for us, if the quality of theſe productions bore any proportion to their number. But this is ſo far from being the caſe, that we know of no kind of works more generally inſipid and unintereſting than theſe; and we are fully perſuaded, that if the bulk of them had been delivered on any other ſubject than *religion*, no audience would have ſat to hear them to an end; and the orator would have incurred deſerved cenſure, inſtead of being thanked, and being requeſted to print his trifling and frothy diſcourſe.

This exordium may lead the reader to ſuppoſe, that we include the preſent ſermon in the number of thoſe that *cumber the ground* of literature. But the reverſe is the caſe. We mean to mark it as a bright exception; a performance equally ſuperior in ſtyle and matter; a fragrant myrtle, which has refreſhed us in the midſt of the barren wilderneſs.

From the text, Heb. ii. 8, 'But now we ſee not yet all 'things put under him,' the author traces, I. The cauſes of the ſucceſs of Chriſtianity in the firſt ages, which he aſcribes jointly to miracles, and the intrinſic excellence of the ſyſtem; illuſtrating both points with elegance and force; II. The cauſes of the ſuſpenſion of its progreſs, which he ſtates to be the ill-judged interference of the Chriſtian emperors, who forced multitudes of pagans into the church before they either underſtood, or really believed, the genuine doctrines of Chriſtianity; the elevation of the clergy to power, 'by which the teachers of the 'humble religion of Jeſus were transformed into an ambitious 'prieſthood;' the corruption of Chriſtianity by the multiplication of ceremonies, and 'the introduction of dark theories 'imported from the academies of the Egyptian ſophiſts;' III. The preſent aſpect of the Chriſtian world, which he conſiders as highly favourable to the future progreſs of Chriſtianity,

Digitized by Google

and the 'putting all things under Jesus,' because learning is almost wholly confined to Christian nations; Christians are growing more tolerant amongst themselves; the commerce of the world is in the hands of Christians, &c. He concludes with several ingenious observations on the mode of conducting missions amongst uncivilised nations, so as to ensure their success.

On every topic he has touched, Dr. Hardy merits the praise of ingenuity; and we readily allow it to him even where we are not entirely of his opinion. He combats with ability the opinion, that a considerable progress in civilisation is necessary to prepare a people for Christianity; asserting, on the contrary, that the Christian religion has every quality to fit it for an universal religion, and 'applies alike to the families of the simple 'hunters in the wilderness, of the shepherds on their moun-'tains, of the polished citizen, of the freeman, and the slave.' He, indeed, inverts the argument, and contends, 'that the aid 'of Christianity seems to be necessary to facilitate this change 'of situation to civil life, instead of depending for its own re-'ception on the previous accomplishment of that change.'

He reasons with ability against the notion, that superstition is requisite in human life, and that a simple and rational religion cannot attract or fix the bulk of mankind. Reformers, he shews, have been destroyed by the machinations of the few, who were interested to keep up abuses, while they have always been kindly received, and eagerly listened to, by the people when left to themselves. This is illustrated by the history of Zoroaster, Confucius, and the reformers from popery. The dreadful consequences of superstition in France he thus delineates: 'The philosophers, confounding Christianity with its 'abuses, drew their premises from the latter to discredit both. 'The people, not knowing what religion in its simplicity was, 'felt the force of the argument which opposed the national su-'perstition, and were convinced that its principles were absurd, 'its service trifling, and its arrangements priestcraft. They 'thought that this was religion that had been refuted, and they 'threw the whole away. It was then that God Almighty was 'renounced in the National Assembly; that civil blood streamed 'without remorse; and that the poignard became the law of the 'people. The judicial principle of Providence enters into the 'connexion of cause and effect in the fate of nations. The 'massacre of St. Bartholomew, and the revocation of the edict 'of Nantes, were deeds of enormous sacrilege; they are in the 'book of remembrance, and in the series of causation; they 'crushed the regenerating influence of spiritual freedom, they 'added ferocity to the national character, and taught the people

'the

'the leſſons of murder and extermination, as the treatment of 'the weaker party: and dreadful has the application been. The 'heavens ſtill lower over the ſcene; the end is not yet. To a 'thinking Chriſtian there remains only this conſolation, that 'all things ſhall work together for good; that the over-ruling 'providence of God makes the wrath of man to praiſe him; 'and that in his own unſearchable ways he will accompliſh his 'preparations for the reign of virtue in ages of peace.'

The following ſentiments do honour to the author's liberality of mind: 'Would to God we could ſay, that in this nation, at 'leaſt, favoured as it has been of Heaven, the ſpirit of anti-'chriſt (perſecution) is extinct.—Chriſtianity has received a 'new affront, and we muſt yet bluſh in ſilence under the re-'cent recollection of the ſcenes at Birmingham and its neigh-'bourhood, within theſe two years, where fierce incendiaries 'aſſumed the character of churchmen, and abuſed the venerable 'fabric of the Engliſh eſtabliſhment, by pretending that its 'honour and intereſt were the motives for applying firebrands 'to the houſes and property of the Diſſenters. This is indeed 'ſacrilege; to rob the church, not of its ſilver, its gold, or its 'veſtments; but of its honour and glory, and of the charter 'of its Chriſtianity, by committing violence and perſecution in 'its name.'

The appendix contains an account of the proceedings of the Society for a year, whence it appears that it has

1. Augmented the ſalaries of the teachers on its eſtabliſhment.

2. Reviſed the Gaelic tranſlation of the New Teſtament, and ordered 20,000 copies to be printed. The tranſlation of the Old Teſtament is going on.

3. Eſtabliſhed a variety of new ſchools for religion, literature, and the Engliſh language in the highlands and iſlands. The number of ſchools at preſent are 216, and the ſcholars ſuppoſed about 11,000, 'the far greater part of whom, but for this eſta-'bliſhment, would be conſigned over to the profoundeſt igno-'rance of the religion, laws, and language, of their country.'

4. Continued their exertions in encouraging the introduction of new manufactures in the highlands and iſlands.

5. Appointed ſeveral miſſionary miniſters; and,

6. Nominated ſix young men to their burſaries of 15*l.* per ann. each deſtined for ſtudents of theology, who poſſeſs the Gaelic language.

It is deplorable to find, that a ſociety, inſtituted for ſuch benevolent purpoſes, ſhould have to complain, that though they are willing to pay ſchoolmaſters their whole ſalary, they are prevented from eſtabliſhing them in many places, where they are

Digitized by Google

much wanted, becauſe the proprietors of eſtates will not be at the expence of a ſmall houſe, ſchool-houſe, 'and a bit of ground 'ſufficient to maintain a cow' for the poor man.—Shame on ſuch proprietors!

ART. X. *The Works of the Right Rev. Jonathan Shipley, D. D. Lord Biſhop of St. Aſaph.* 8vo. 2 vols. 10s. boards. Cadell. London.

NEITHER the title nor the advertiſement prefixed inform us to whom the world is indebted for the production of theſe poſthumous volumes. The amiable author has been well known to the public by his political writings during the unfortunate war in America, and for the advice he gave early in the conteſt, which it were well had it been followed. As a theological writer, he has never appeared in the character of a polemic; nor are any of the ſermons now publiſhed on controverſial ſubjects. Like the author, they breathe the true ſpirit of Chriſtian forbearance, and are moſt of them directed to thoſe ſubjects which tend to promote mutual love and univerſal charity.

The firſt ſermon, On habitual Gratitude to the Creator, is replete with thoſe ſentiments of piety we might expect from Dr. Shipley; but is deficient in point and force of expreſſion. The ſecond, On the Neceſſity of a revealed Religion, contains all the arguments that can be brought forward on that important ſubject, expreſſed with brevity, perſpicuity, and force. The ſame may be ſaid of the third, On forming juſt Conceptions of the Creator, and regulating our Conduct accordingly. The fourth, On the Character of Joſeph, and the Force of Affection, is well written; but we were ſurpriſed at the begining to read our author's encomium on one who had contrived to deprive the Egyptians of their liberties by the policy of taking advantage of their diſtreſſes. The ſermon contains, however, ſome very valuable remarks on the ſocial affections, and particularly on the moſt proper conduct to be obſerved between relations of different ranks.—The next ſermon, On the Wiſdom of the Children of this World contraſted with that of the Children of Light, contains ſome elegant illuſtrations of the parable of the unjuſt ſteward, and the moſt ſolid arguments to prove how much it is the intereſt of all to cultivate a due ſenſe of religion.

The ſixth ſermon is On a proper Appreciation of the Bleſſings of Divine Providence—a ſubject on which Dr. Shipley, if not eloquent, is always energetic. The following one,

On

Digitized by Google

On Chriſtian Liberty, embraces objects ſo congenial with our author's temper, that we were not ſurpriſed to find it ſuperior to any of the preceding ones.

The volume contains nine more ſermons, of each of which to ſay ſimply that it is well written, would perhaps not be doing them juſtice. In all of them we meet with brilliant ſentences; and if every paſſage is not equally illuminated, we never find our attention wearied. The ſubjects are—Confidence in the Lord, and Reſignation to what may, on a ſuperficial View, appear like Partiality in the Diſtributions of Fortune—Self-Examination—The Superiority of Righteouſneſs and the Love of God over Ritual Obſervances—Chriſtian Poverty of Spirit—Confidence in the Goodneſs and Sufficiency of Divine Providence—The Forgiveneſs of Injuries—The Certainty of Divine Juſtice, &c.

The ſecond volume conſiſts of four charges, delivered to the clergy of the dioceſe of St. Aſaph at different viſitations. The firſt, delivered at the primary viſitation, had it no other recommendation, might immortaliſe the author by the modeſty that is ſo conſpicuous in every ſentence. The ſecond contains an elegant apology for the eſtabliſhed church and clergy, with many liberal remarks on the articles, and the conduct of the Diſſenters. From a biſhop it comes with peculiar energy to propoſe an examination and occaſional amendment of every production that has not the immediate authority of inſpiration.

The third charge will be particularly intereſting to every reader who witneſſed the calamities of this country, the conflict of contending parties, and the mad obſtinacy of our government, during the American war. It is introduced by an addreſs from the publiſher, containing an apology for, or rather a vindication of, introducing politics into the pulpit. This we think might have been ſpared, not becauſe it is ill-written or improper, but becauſe the charge itſelf contains every neceſſary argument on that ſubject. His lordſhip contends, with much propriety, that the religion of Chriſt comprehends every moral duty; and that theſe duties are as relative to the principles of civil government as to any other. That therefore, though the intrigues of party are below the dignity of the clerical character, yet ſtateſmen, as well as private individuals, ſhould be reminded of their duty, and that the rules of conduct which bind the latter are always equally applicable to the former. That as every government carried on by artifice or corruption becomes the ſource of an univerſal degeneracy among the various claſſes of the citizens, ſo it would be unpardonable in a ſervant of the Moſt High not to oppoſe it by every poſſible means.

The

Digitized by Google

The reſt of this charge, which is very long, is equally energetic, and ſhews, in a ſtrong point of view, the warmth and animation with which ſubjects, important to the happineſs of the world, will ever impreſs good minds.

We have next a ſpeech intended to have been ſpoken on the bill for altering the charters of the colony of Maſſachuſett's Bay.

The next piece is a ſpeech on the appeal from a decree in the Court of Chancery in favour of literary property, in the year 1774; of which we ſhall only ſay, that as it contains a true prophecy of all the advantages to be expected from the deſtruction of a dangerous monopoly, we may fairly conclude, the inconveniencies predicted from a contrary ſyſtem are ſuch as would have happened had the decree been reverſed.—The ſpeech on the bill for repealing the penal laws againſt proteſtant diſſenters is ſuch as might have been expected from the liberality and good-ſenſe of the author.

Three ſermons make up the remainder of the ſecond volume. The firſt, preached before the Houſe of Lords on the 30th of January, contains an hiſtorical deduction of the ſtate of opinions and ſcience in England previous and ſubſequent to the event commemorated on the day. The ſecond was preached before the Incorporated Society for the Propagation of the Goſpel in foreign Parts, at their anniverſary meeting in the pariſh-church of St. Mary le Bow. The third at Chriſt-Church, London, on Thurſday, April 24, 1777, being the time of the yearly meeting of the children educated in the charity-ſchools in and about London and Weſtminſter.

ART. XI. *The Duty of Man in perilous Times; a Sermon, in Two Parts. For the Faſt Day, Feb.* 28, 1794. *By Alexander Hewat, D. D.* pp. 49. 8vo. Cadell. London, 1794.

DR. Hewat, in this ſenſible and well-timed diſcourſe, firſt takes a view of the dangerous principles, vain imaginations, and new ſyſtems, which have created ſuch diſorder in Chriſtendom; and, ſecondly, conſiders what is the duty of men, of citizens, and of Chriſtians, in the preſent evil times.

'Let the ſuperior ranks beware how they introduce into ſociety an irreverence for God, and a diſtaſte for religion; for they cannot do ſo but at their peril. They may be fooliſh enough to join in the general outcry againſt hypocriſy, and under that term comprehend all offices of piety; and againſt ſuperſtition, and under that idea include all duties of religion. But, odious as hypocriſy and ſuperſtition are, if we may judge by their fruits, they are leſs to be dreaded by ſtates

Digitized by Google

ſtates and kingdoms than general profaneneſs and irreligion. For hypocriſy, while it aſſumes the maſk of piety, at leaſt admits its excellence; and ſuperſtition, though it be miſtaken, at leaſt evinces a reverence for religion. But profaneneſs and infidelity declare openly againſt both, and conſpire to baniſh all piety and religion out of the world. Vicious and unprincipled nobles and ſtateſmen, whoſe voice is againſt religion, and who give countenance to profane perſons and infidels, do what in them lies to ſubvert order in ſociety; and have no reaſon to wonder, ſhould the multitude, let looſe from the principles of piety, and the laws and reſtraints of religion, one day riſe up againſt them, and make them pay dear for their folly and imprudence.'

The lower ranks are taught their duty, and warned againſt the dangers of civil convulſion, with equal propriety.—This ſermon is plain, practical, and peaceable. It diſcovers good-ſenſe and good diſpoſitions.

ART. XII. *The Age of Infidelity; in Anſwer to Thomas Paine's Age of Reaſon. By a Layman.* pp. 76. 8vo. Button, No. 24, Pater-noſter-Row. London, 1794.

THE author of this little work meddles not with politics; and is happy that Mr. Paine's pamphlet gives no occaſion. He is the advocate of Chriſtianity only; not of eccleſiaſtical eſtabliſhments, religious teſts, or human creeds: neither does he plead the cauſe of one ſect or party of Chriſtians againſt the other. Nor does he compliment the enemies of revelation with a ſurrender of the peculiar doctrines and myſteries of Chriſtianity, as he believes the whole to be tenable. Theſe things being premiſed, our author proceeds, firſt, to give a ſketch of the evidences of Chriſtianity; and, ſecondly, to take a review of Mr. Paine's objections to it.—On the firſt of theſe heads, he goes over the common (but not, for that reaſon, the leaſt reſpectable and venerable) ground of the credibility of the ſcriptures; the moral character of the Redeemer; the doctrines he taught; the miracles performed by him, as well as by others, armed with divine power; the reſurrection of Chriſt; the deſcent of the Holy Spirit, &c.

With regard to the ſecond part of his plan. To follow Mr. Paine through all his deſultory obſervations would much exceed the limits of this pamphlet; but he reduces what is moſt material and pertinent under three claſſes: objections againſt ANY revelation—againſt the CHRISTIAN revelation—and againſt 'the three principal means employed (as he ſays) to impoſe 'upon mankind, viz. myſtery, miracle, and prophecy.'

The

The anſwers made by this writer to the arguments of Mr. Paine are, for the moſt part, clear and convincing. Where he follows him into his merry freaks, as his obſervations on the ſtory of Jonas, he is leſs ſucceſsful. Pleaſantry, not founded in reaſon, cannot be diſſipated by argument.—We were particularly ſtruck with the force of what our reviewer obſerves in p. 36, on the ſubject of REVELATION in general: 'An eſtabliſhed character for integrity always challenges credit, unleſs 'the aſſertion to which our aſſent is required be in itſelf abſurd, 'and very improbable*.' This fact has been improved by the learned, ingenious, and venerable Dr. Reid, into a profound argument againſt Mr. Hume's objection to the CREDIBILITY of miracles: we ſay, the CREDIBILITY of miracles; becauſe the POSSIBILITY of miracles he does not, as is very falſely ſuppoſed, deny. Belief, ſays Mr. Hume, is a cuſtomary tranſition of the mind from one thing to another with which it is connected. What is agreeable to experience we believe; what is contrary to experience we diſbelieve.—Miracles being contrary to the ordinary courſe of nature, we can never have ſo ſtrong evidence for, as that we have againſt them.—Various anſwers have been made, on juſt ground, to this ſophiſm; none more plain or convincing than the following by Dr. Reid, which we notice here, the rather that it has been overlooked by that reſpectable collector and appreciator of religious evidence, Archdeacon Paley. There is in human nature a ſtrong propenſity to communicate our ſentiments and emotions to others; and, the livelier the ſentiment, and ſtronger the emotion, the more irreſiſtible the deſire that others ſhould conceive and feel as we do; for, by ſympathiſing with their feelings, we renew, and enliven, and redouble our own.—Analogous and correſpondent to this principle of communication, is a principle of belief in the teſtimony of our neighbour, when he reports what is poſſible, and has no intereſt to miſrepreſent the truth; much more it may be added, when he perſeveres in his teſtimony in defiance of pain, torment, and death.

* Our reviewer of Mr. Paine confirms this poſition by the following note: 'I am well perſuaded, that if the narratives by which 'Mr. Bruce provoked the incredulity of mankind had been related 'by Mr. Howard, infidelity would have bluſhed at denying them.'—This is not very reſpectful to Mr. Bruce, who was never noted for any ſpecies of immorality. If the world was fooliſh, it does not follow that Mr. Bruce was falſe.

ART.

ART. XIII. *An Eſtimate of the Comparative Strength of Great Britain, during the preſent and four preceding Reigns; and of the Loſſes of her Trade from every War ſince the Revolution. A new Edition. To which is prefixed, a Dedication to Dr. James Currie, the reputed Author of Jaſper Wilſon's Letter. By George Chalmers, F. R. S. S. A.* 8vo. Stockdale. London, 1794.

[*Concluded from our Number for May.*]

MR. Chalmers enters upon that agitated topic, 'the true 'cauſe of *the univerſal wreck of credit*. The war came, 'and faſt on its heels a dreadful train of evils; bankruptcy fol- 'lowed bankruptcy, in rapid ſucceſſion. You controvert the 'opinion of thoſe who ſaid, that thoſe *evils had no connexion with* 'the war; you impugn the ſentiments of thoſe who affirmed, 'that they aroſe from our extraordinary proſperity; and you 'declare it to be fit, that "this *dreadful error* ſhould be pub- "licly unveiled."——The French, after various threats, de- 'clared war againſt Great Britain and Holland, on the 1ſt of 'February, 1793. The unuſual bankruptcies, in the month 'of January preceding, can hardly be attributed to this ſubſe- 'quent meaſure. The firſt bankruptcy, which created ſuſpi- 'cion from its amount, was the failure of Donald and Burton, 'on the 15th of February, 1793. I wiſhed them ſo well, as to 'drop a tear when I heard of their fall. They were engaged 'in the moſt uncertain of all traffic, in the trade of corn, in 'ſpeculation on *American* corn: but they had ſuſtained no loſs 'from the war. On Tueſday evening the 19th of February, 'the Bank of England threw out the paper of Lane, Son, and 'Fraſer, who had never recovered the ſhocks of the American 'war. The Bank did them a *damage without an injury*, as the 'lawyers would ſay. The Bank was under no obligation to 'diſcount diſcredited paper. And next morning the houſe of 'Lane, Son, and Fraſer, ſtopt payment, to the amount of al- 'moſt a million of money. This great failure involved the 'fate of ſeveral very ſubſtantial traders. But none of thoſe 'houſes had ſuſtained any damage from the war. *Suſpicion* was 'now carried up to *alarm*, and every merchant and every banker, 'who was concerned in the circulation of negociable paper, 'met with unuſual obſtructions in their daily buſineſs. Yet it 'was not till the 16th of March, that the long-eſtabliſhed houſe 'of Burton, Forbes, and Gregory, ſtopt; which was followed 'on the 18th by the failure of their correſpondents, Caldwell 'and Company, of Liverpool, to the amount of nearly a million.

'Still

'Still neither of theſe great circulators of paper had ſuſtained 'any loſs from the war. And, as ſuſpicion had been carried up 'to alarm, alarm was now magnified into panic.—Several 'bankers, during that panic—, poured in their payments, who 'immediately went on as uſual with their buſineſs; and ſome 'great traders, who were obliged to ſtop, ſoon paid twenty 'ſhillings in the pound. Yet, all this while, we had not felt 'the ſtroke of an enemy.'

In this manner, by reference to dates and facts, Mr. Chalmers clearly proves all the bankruptcies not to have reſulted from the war. He next ſhews, from what they *did* reſult. 'During 'ſeven years of the greateſt proſperity, both public and private, 'which this nation had ever enjoyed, —a bank was erected in 'every market town, I was going to ſay, in every village. The 'vaſt buſineſs in theſe country created the banks, and theſe banks 'created by their facilities vaſt buſineſs. The riſe in the price 'of the public ſtocks, drew immenſe ſums of money from the 'country to London; and the ſtill greater riſe of the public 'ſtocks, drove vaſt ſums of money from London to the coun-'try. Much of this money was placed in the country banks, 'which employed it in ſpeculations, to relieve themſelves from 'this fulneſs. But of ſpeculations there is no end. The coun-'try bankers tried various projects to force a greater number 'of their notes into circulation, than the buſineſs of the nation 'demanded. They deſtroyed, by their own imprudence, the 'credit of their own notes, which muſt ever depend on the 'near proportion of the demand to the ſupply. The country 'bankers became ambitious of furniſhing not only the country 'but London with notes. For this purpoſe many of them iſſued 'notes optional, to be paid in the country or in London. By 'theſe means, their notes came oftener, and in greater numbers, 'to London, than were welcome in the ſhops of London. 'Theſe notes became diſcredited, not only in proportion as the 'ſupply was greater than the demand for them, but as the banks 'were diſtant and unknown. The projects and arts, by which 'theſe notes were puſhed into the circle of trade, were regarded 'with a very evil eye by thoſe who, in this management, ſaw "great imprudence in many," and a little fraudulence in ſome. 'When ſuſpicion ſtalked out to create alarm, and alarm ran 'about to excite panic; more than four hundred country banks 'ſuſtained a ſhock, all were ſhaken, upwards of a hundred ſtopt; 'ſome of which, however, afterwards went on in their uſual 'courſe of punctual payments.—Yet few *foreign* merchants 'failed. The country banks, and country traders, were thoſe 'who chiefly ſwelled the unfortunate number of our monthly 'bankruptcies. And this compariſon is alone ſufficient to ſhew,

'that

'that the cauſe of our commercial maladies aroſe at home, without infection from abroad; that it aroſe from the fulneſs of peace, without the misfortunes of war.'

Mr. Chalmers confirms this reaſoning by ſhewing the bankruptcies to have ceaſed, though the war continued, by a relief merely temporary and ſmall.

Mr. Chalmers, in a diſpute about the funding-ſyſtem, arraigned violently by the Doctor as anticipating and exhauſting the public revenue, among other remarks, ſays, "The funding-"ſyſtem is preciſely the ſame," you ſay, "as to the commu-"nity, that mortgaging the revenue of an eſtate, to raiſe a pre-"ſent ſum of money, is to the individual." But is a mortgaged 'eſtate in a continual courſe of improvement? No. Is our 'iſland in a continual courſe of improvement? Yes. Here, 'then, you fail. Is the income of a mortgaged eſtate in a 'conſtant train of augmentation? No. Is the income of the 'people in a conſtant train of augmentation? Yes. Here again 'you fail. The creditor may ſell at an undervalue the mort-'gaged eſtate, by foreclo ſing the mortgage; in order to obtain 'the principal money lent. He who lends to the public cannot 'foreclo ſe a mortgage, which he has not got, nor demand the 'principal, that was not promiſed him; but he is paid his half-'yearly intereſts, according to *the contract*, out of an increaſing 'revenue. Here too you fail in your inſtance, which has not 'one analogy to ſupport it. Yet you perſevere in ſhutting 'your eyes to the progreſſive improvement of the country, and 'to the growing income of the people. In this ſpirit you com-'pare the funding-ſyſtem to a *ſpendthrift*, whoſe income is with-'out care, and whoſe expenditure is without bounds. But the '*ſpendthrift* ſpends all, and ſaves nothing. Self intereſt, how-'ever, limits the expences of the people, and prudence ſets no 'bounds to their accumulations, which, as *money makes money*, 'continually add million to million. Thus you once more fail 'in your example, which has not one ſimilitude.'

Mr. Chalmers purſues his march in this region of politics into a part that has been peculiarly diſputed between the friends and the foes of the preſent meaſures of government. 'You cannot 'be perſuaded,' ſays Mr. Chalmers to Dr. Currie, 'that ſuch 'a confederacy exiſted,' between the revolutioniſts of France and ſome ſeditious perſons in England, 'though you ſaw the 'envoys paſſing and repaſſing, though ſome of the agents de-'parted from your own neighbourhood, though you had read 'the *public papers*, which thoſe envoys had ſigned and theſe 'agents had carried. Still leſs can you believe, that any thing 'reſembling a plot really exiſted. I grant that there was no '*meal-tub plot*, no *Rye-houſe plot*, no *aſſaſſination plot*. But, if

'many

'many include one, little inquiry ought to convince you, that 'in 1792 exiſted, within our ſea-girt iſle, a wide-formed con- 'ſpiracy, againſt the ſtability of the conſtitution and the au- 'thority of the magiſtrate. With more boaſt, perhaps, than 'truth, it was aſſerted, at the anniverſary meeting of the 'Conſtitutional Society on the 13th of April, 1792, "that the "members of the ſeveral conſtitutional ſocieties exceeded *forty* "*thouſand perſons.*"—The forty thouſand conſpirators were ſoon 'divided into *ſections*, formed into clubs; and under different 'denominations, but for ſimilar purpoſes, was eſtabliſhed from 'all theſe a Jacobin Society, in almoſt every pariſh within our 'iſland,' &c.

Having proved the point of a conſpiracy in England, our author proceeds to prove the collateral point, of a connected deſign in the French revolutioniſts upon our peace.

Mr. Chalmers next adverts to the neceſſity of war with France, which Dr. Currie condemns as unneceſſary, and therefore unjuſtifiable.

We haſten to cloſe our analyſis of this elaborate work. Yet we cannot withhold from our readers one more extract, concerning the ſucceſsful management of the war up to the period of the author's writing: 'In the firſt year of the war, when 'much from our unpreparedneſs has ſeldom been done, Holland 'has been ſaved, Flanders has been freed, Germany has been 'extricated, and Italy has been ſecured. The hydra of France 'has been often felled to the ground; yet hath he as often 'reared his head. From the many blows which he has re- 'ceived, every freſh effort is made by him with additional 'weakneſs, and he lies now ſtruggling with deſpair, wounded 'at the heart, and oppreſſed on every ſide. On the continent of 'India, the French power has, in three months, been anni- 'hilated for ever, and the French commerce has been tranſ- 'ferred from their traders to ours. In America, the French 'have been deprived of the ſtrength of her nurſery, and the 'gains of her fiſhery, at Newfoundland; which, [we] having 'appropriated to ourſelves, muſt neceſſarily augment our profits, 'and increaſe our power. Our acquiſitions in the French 'iſlands will open an extenſive conſumption for our manufac- 'tures, numerous freights for our ſhips, and great additions to 'our revenue. The abundant ſtreams of the enemy's power, 'have in this manner been not only cut off at the fountain- 'head, but have been diverted to our own reſervoirs. And, as 'the enemy's reſources diminiſh from her loſſes and her ſtrug- 'gles, we thus increaſe our own. When hoſtilities began, the 'French, by their Toulon fleet, had dictated to the weaker 'powers of Italy, and over-awed all. But that fleet has been

Digitized by Google

'deſtroyed, and the naval arſenal, which ſupplied its ſtores, has 'been itſelf annihilated. The marine of France never received, 'in any former war, ſo deciſive a blow. The Breſt fleet, fear- 'ing ſuch a fate, never ventured on the ocean, where ours ſailed 'without a rival. And of the frigates which ſallied out upon 'our traders, twelve have been taken by ſuperior ſkill and 'bravery. At the moment of war, when the *democracy* of 'France cried out,

Havock, and ſpoil, and ruin, are my gain;

'it was doubtleſs hoped, that her *privateers* alone would cap- 'ture the innumerable ſhipping of Britain. Yet, in the ſhort 'ſpace of eight months, they were all, amounting to ſeventy- 'eight, brought as prizes into our ports. Nor was their ſuc- 'ceſs equal to their expectations. While the ſhipping of 'France may be ſaid to have diſappeared on the ocean, the more 'numerous veſſels of Britain purſue their voyages with little 'interruption from the enemy; whatever they may encounter 'from the turbulence of ſea or the adverſity of winds. The 'French, in the little period of a twelvemonth, have loſt their 'Eaſt India trade, their Weſt India trade, their fiſhery, their 'Levant trade, and their African trade.'

It was a propoſition maintained, and very happily proved and illuſtrated, by Dr. Campbell, author of the Political Survey of Great Britain, &c. that this nation had not by any means attained to the ultimatum of her power and proſperity; to the zenith of her population, commerce, and revenue or public reſources; but that ſhe had yet to run a long career of progreſſive improvement. Mr. Chalmers, probably adopting this idea from Campbell, has ſhewn that the prediction of this judicious politician has, in fact, been verified; and from the paſt he anticipates the future. To ſupport the ſpirits, to animate the hopes and the courage of the nation, in perilous times, is doubtleſs a laudable deſign: and this might have been executed without any acrimony towards an individual of great reſpectability in life, in his profeſſion, and in the general field of literature and ſcience, who happened to apprehend more danger from the preſent war than our author. We do not know, for certain, that Dr. James Currie is author of the Letter by JaſperWilſon, as he has never owned it; but ſuppoſing, with Mr. Chalmers, that he is, we wonder that that writer ſhould at all think of attacking, or by what motives he could be induced to attack Dr. Currie with an aſperity and petulance that would have diſgraced the moſt pedantic pedagogue, even in the beginning of laſt century. To

addreſs not Jaſper Wilſon, but Dr. J. Currie, in this ſtyle, cannot be aſcribed to any juſtifiable motive. There is, perhaps, more than one perſon touched to the quick by Jaſper Wilſon: but why Mr. Chalmers ſhould be in ſuch a paſſion, we cannot divine, nor care to inquire. Without pretending to decide concerning the diſpute between Mr. Chalmers and Jaſper Wilſon, we only obſerve, that the contrary of what is advanced by the Doctor, on the whole, is not ſo plain and undoubted as to juſtify the accomptant in the magiſterial airs he aſſumes on this occaſion.

We reaſon to the future from the paſt in phyſical matters, becauſe we believe the courſe of nature to be uniform and conſtant. Moral nature, too, has its laws; but theſe are leſs known to us, and modified by ſuch an infinite variety of circumſtances peculiar to individuals and bodies, and even nations of men, as to render moral and political anticipation an affair of extreme uncertainty. Amidſt this uncertainty it becomes prudent to act, on all critical occaſions, with caution, rather than with the precipitate adventurouſneſs of pride and paſſion. But whether the preſent war was unavoidable, is the queſtion.

This may be aſſumed, that by the preſent war, of unprecedented principles and pretenſions, and unknown conſequences and extent, we riſk our commerce; and conſequently that its future elaſticity is by no means ſo certain, or ſo probable, as the ſpring of its elevation after former wars. The pitcher goes oft to the well, but it is broken at laſt. There was a period during which the trade of the Genoeſe, of the Venetians, of the Hanſeatic Towns, of Portugal, of Holland, continued to increaſe regularly and rapidly, notwithſtanding accidental obſtacles and interruptions. But in the ever-varying order of human affairs, new criſes, ſtrange and unthought-of junctures, ariſe, out of which inſuperable obſtacles, fatal interruptions to the progreſſion, and even the continuation, of commercial and political grandeur, ariſe at laſt: as has been experienced by the commercial nations juſt mentioned. And ſome ſuch interruption is preciſely what is feared, and what ſurely may be feared, without the imputation of either great wickedneſs, or great weakneſs, by Jaſper Wilſon.—Mr. Chalmers admits that war depreſſes our commerce. This is a *fact* againſt which he has to oppoſe only the *hope* that we ſhall emerge out of future wars as we have done out of others. But every war plunges us deeper; and Chalmers' calculation is like that of a prodigal or profligate, who thinks that becauſe he has eſcaped ſeveral times from debts and difficulties, he will eſcape ſo for ever. But, ſays Mr. Chalmers, it is not fair to reaſon from a private mortgaged eſtate, whoſe rental is known and limited, to the revenue of a great nation, whoſe revenue is unknown and unbounded. We anſwer,

Digitized by Google

anſwer, it is not the annual rent or revenue only, but the public eſtate itſelf, that is in queſtion. Our eſtate is *commerce*, and this is in danger.

Again: The nation was in a train of growing proſperity. This reſiſts the effects of war in a great degree; but if the revenue had not failed at all, it would ſtill be true, that, but for the war, it would have riſen greatly.

Chalmers is right, that it was not loſſes occaſioned by the war that directly made the capital London houſes ſtop; but it is nevertheleſs true, that the war was the real cauſe of their ſtop; for by giving a general ſhock to credit (which it always does), it neceſſitated their fall by depriving them of reſources. Hume's compariſon of a commercial people going to war with men playing at cudgels in a china ſhop, is a pertinent, complete, and perfect analogy.

What a ſophiſm is Chalmers's aſſertion, that mercantile confidence is not founded on real capital repreſenting paper, but on eſtabliſhed mercantile credit. On what grounds then, let us aſk him, was this mercantile credit firſt ſet up? Certainly on the belief that there was ſomewhere a *real capital* to anſwer the paper repreſentative. Would ever men have reſpected the *ſign*, if they had not believed that there was a *thing ſignified?* Chalmers is here like the Indians who ſet the world on a cow's horn, but do not tell us what ſupports the cow.

On the whole, though Mr. Chalmers be an acute, a well-informed, a vigorous, and an uſeful writer, he is not always in the right in point of argument; and in ſtyle and manner, as far as Dr. Currie is concerned, always wrong. We would therefore recommend it to our readers, when they take up Mr. Chalmers with one hand, with the other to take up Jaſper Wilſon, whoſe reaſoning has not always been fairly repreſented by Mr. Chalmers.—As to the political parts of Jaſper Wilſon's pamphlet, by far the moſt important, they have not been touched on by Mr. Chalmers. The repreſentations made by Jaſper Wilſon of the finances of the allied powers, and his anticipation of the effects of continuing the war, have been confirmed by events in a degree hardly to be paralleled in political diſquiſition.

Digitized by Google

ART. XIV. *The Tocsin of Britannia; with a novel Plan for a Constitutional Army. By John Stewart, the Traveller.* pp. 56. 8vo. Owen, Piccadilly. London, 1794.

THE awful importance of the present crisis, says Mr. Stewart, diverts my mind from the prosecution of a work of the most profound theory, and calls imperiously its attention to the practice of life, to discover that delicate and precise line of conduct which is to guide political prudence, to preserve social peace, the only medium of the existence or improvement of intellect, the source of universal good.—All violent and unsystematic revolutions, by their internal concussion, would shake the cement out of the social arch, and cause an instant explosion of all its parts, if some external weight did not compress it. The above reflection induces me to propose a plan of conduct to the confederate nations of Europe in the present awful crisis. The offensive operations of war should be immediately put a stop to, and the following manifesto issued by the confederate powers: 'In the sacred name of universal good, enlightened by the intelligence of progressive truth, sensible that all modes of being 'are co-existent and co-essential parts of one great integer, 'whose energies operate in their respective spheres, communicable in motival influence, but incommunicable in motival 'direction, rendering thereby every sphere the final and independent director of its own collective energies, to produce the 'greatest quantity of good to self and nature in time and eternity, measured by and related to the circumference of its own 'orbit; We, the potentates of Europe, looking upon ourselves 'as the central and protecting energy of the sensitive sphere of 'existence, by this manifesto do make known the purity of our 'intentions, and the expansion of our conscience, enlightened 'by the knowledge of self.—We judge it expedient, for the 'protection of intellect, the high energy of this our sphere of 'existence, to form a cordon of armies upon the frontier of our 'own territories in the proximity of France, to repel all invasions of a distempered and delirious people, and to be ready to 'stretch out a protective hand to that remnant which may survive the horrors of the present depopulating anarchy, and 'shall call unequivocally for relief, with such numbers as may 'assure success.'—Were the above measures to be pursued by the confederate powers, the spring of the revolutionary power of France would be so relaxed, that, all its external efforts falling back upon its own center, must cause a complete dissolution of all public authority, and agonising humanity call on surrounding nations for protection. If, on the contrary, order should

Digitized by Google

ſhould miraculouſly be produced, all nature would rejoice at ſuch an event, as it muſt accelerate the era of univerſal good.

Should the preſent war be continued on an offenſive ſyſtem, he predicts the diſſolution of ſociety all over Europe, and its conſequent ſubjection to Aſiatic tyrants. To enable Great Britain to outlive the general wreck of civiliſation, he propoſes that a conſtitutional army be immediately formed out of all men of property, to the number of four hundred thouſand men, to be called out by the king. But the very eſtabliſhment of ſuch an army would prevent the neceſſity of its being called out.

This is a Jacob Behmen in politics. Notwithſtanding the myſticiſm of his philoſophy, and his involved, bombaſtic, and ludicrous ſtyle, a gleam of light is now and then ſeen amidſt clouds of darkneſs.

ART. XV. *Deſigns in Perſpective for Villas, in the ancient Caſtle and Grecian Styles. By Robert Moriſon. Part the Firſt.* Printed for the Author. No Bookſeller's Name. London, 1794.

MR. Moriſon, in an introduction, obſerves, that, in this country, the rural manſion ſeems deſtined not only for retirement, but likewiſe for a temple of hoſpitality, where the proprietor wiſhes to exerciſe his munificence, and diſplay his taſte. Diverſity of opinion and ſituation has, no doubt, occaſioned great variety in the diſpoſition and ornamenting of theſe fabrics. Upon examination, however, we ſhall find, that all the diſtinction of form which gives character to the modern ſtructure may be traced to two grand ſources, viz. the ancient Grecian, and the ancient Caſtle ſtyle; in which latter the Gothic is ſometimes included. The feudal ſyſtem which pervaded, and for many centuries governed, all Europe, introduced the Caſtle ſtyle of building, as a neceſſary conſequence of its martial ſpirit, which rendered the habitation of every chief literally a caſtle, or place of ſtrength, to which his vaſſals might fly for refuge in times of danger; for this purpoſe the ſituation was generally upon ſome rocky eminence, which, by its difficult acceſs, might prevent any ſudden attack from the enemy, and, by its commanding appearance, ſecure the reſpect of his adherents. Defence being the chief object, towers and battlements (from which they might with ſafety annoy the aſſailants) became the principal ornaments of theſe buildings; exactneſs of ſymmetry often gave way to local neceſſity or convenience; yet the

Digitized by Google

veſtiges of rude grandeur, ſtill viſible in their ruins, afford a convincing proof how well they were adapted to the purpoſe of the proprietor.—So powerful is the impreſſion made by theſe venerable fragments, even at this day, that many through choice imitate that ſtyle, which was the mere conſequence of neceſſity; and where the country is bold and mountainous, a compoſition of this kind correſponds with the ſurrounding landſcape, and adds greatly to the picturesque effect of the whole.

But when cultivation had changed the rude, neglected plain into a verdant lawn, adorned with all the varied imagery which wood and water can beſtow, the mild beauty of the ſcene naturally induced the proprietor to leave the bleak ſummit of the rock, and fix his habitation in the boſom of the ſmiling plain.—A more refined ſpecies of architecture was now required to ſuit the genius of the place; and the delicacy of the Grecian orders was called in to embelliſh and complete the picture. This country is indebted to Inigo Jones for the neareſt approach to the ancient ſimplicity, from which many of his ſucceſſors ſoon deviated, and, giving way to the luxuriance of their fancy, endeavoured to form a new and cumbrous ſyſtem, by blending the two oppoſite ſtyles, from which heterogeneous mixture many large and coſtly fabrics have done but little honour to the national taſte.

It has been the chief ſtudy in this publication to preſerve diſtinct the moſt ſtriking features which characteriſe each manner. That the compariſon may be more eaſy, a deſign in each is formed from the ſame plan, as this places in the ſtrongeſt point of contraſt that rude magnificence which peculiariſes the ancient caſtles, and delicate ſimplicity which is admired in the Grecian ſtructure.

The deſigns here preſented to the public are ſix in number, elegantly engraved, and beautifully coloured. A deſcription is given of each, and an eſtimate of the expence at which it might be realiſed, or carried into execution.

Mr. Moriſon appears to be an artiſt of correct taſte and judgment, and familiariſed to the hiſtory and genius of architecture. But,

Non omnia poſſumus omnes,

he is unequal to the DESIGN of a proper title-page; for he neither tells us whether we are to expect any, or what number of other parts; nor yet does he let us know where his firſt part is to be had. The concluding line of the title-page runs thus: 'Printed for the Author [blank]; where the Geometrical Plans, &c. of the Villas may be ſeen.'

ART.

Digitized by Google

ART. XVI. *A concise View of the History of Religious Knowledge, from the Creation of the World to the Establishment of Christianity. Intended as an Introduction for young Persons and others to a proper Apprehension of the Origin, Progress, Principles, and final Settlement of the Christian Church, on the Authority of the Holy Scriptures.* pp. 210. 12mo. 2s. London: printed for and sold by G. G. and J. Robinson, and T. Longman, Paternoster-Row. 1794.

THE design of this small publication is to present the reader with a comprehensive history of religion from the creation of the world to the fourth century after our blessed Saviour; a subject which at no time can be supposed to stand in need of an apology for introducing to the public, even in so concise a method as that wherein the following is laid before them. In respect to the performance itself, it is sufficient to inform those who candidly peruse it, that the materials have been collected, for the most part, from other writers, and thrown together into their present form originally for no other purpose whatever, but that of convenience and instruction for the younger branches of a private family.

For the same cause it appears likely to be useful in other cases, where the instruction of young persons is intended, and the principles of religious information are to be inculcated. It seems probable, however, that to various descriptions of religious readers such a connected view of the subject will not be esteemed unacceptable; seeing that it is neither so prolix as to be capable of fatiguing even youthful minds; nor yet so concise as not to afford to others also a commodious plan and summary of that great system of divine benevolence, to which it is intended only as a compendious introduction.

ART. XVII. *The Solicitor's Guide to the Practice of the Office of Pleas in his Majesty's Court of Exchequer at Westminster; in which are introduced Bills of Costs in various Cases, and a variety of useful Precedents; with a complete Index to the whole. By Richard Edmunds, one of the Attornies of the said Office.* pp. 322. 8vo. Cadell and Davies. London, 1794.

MR. Edmunds having long observed that the practice of the exchequer of pleas is in general little known or understood; and believing this to arise from the want of elucidation; has compiled these sheets with a view to supply the defect. If the present work should succeed in diffusing a better knowledge

Digitized by Google

of the proceedings in this court, and the superior ease and advantage of practising there, particularly to country practitioners, his wishes will be gratified. He does not flatter himself that his work is free from error, but trusts that the profession will approve the design, though they should not applaud the execution.

Mr. Edmunds, we are informed, is a man of reputation in his profession; and it is thought, by very competent judges, that, in the present publication, he has done very good service, both to practitioners of law, and those who, unfortunately in this *law-ridden* age, have need of their counsel.

ART. XVIII. *Essays, Physiological and Practical, founded on the modern Chemistry of Lavoisier, Fourcroy, &c. &c. &c. with a View to the Improvement of the Practice of Physic. By Francis Penrose, M. D.* pp. 158. 8vo. London: printed by Alexander Grant, No. 91, Wardour-Street, for Deighton, Holborn. 1794.

IT has been the fate, and, we may add, sometimes the misfortune of the art of physic, to be varied according to the prevailing philosophy of every age. No sooner are errors discovered, and improvements made, in natural and experimental philosophy, than the sons of Æsculapius labour hard in their vocation to force into the healing art most of the philosophical novelties that appear. The ancients had their principal sects, the *empirical*, the *rational*, the *methodical*, and Galenists, whose dogmas have nearly expired. Amongst the moderns, the older chemical sect, of Paracelsus, Van Helmont, &c. the Cartesian, or anatomical, the mathematical, the mechanical, have all had their day, but are now obscured. The combination of almost the whole, under the title of the Boerhaavian doctrines, lasted half a century. This mixture of truth, hypothesis, and error, the parties themselves thought would continue for ever permanent; so certainly true did they consider their principles and practice. A great part, however, is now disputed; much is proved false, and some parts abolished, by the detection of numerous errors, and by the introduction of many new improvements in the Hygæian art.

Lately, pneumatics and chemistry seem to take the lead in occupying the sedulous attention of the learned world; and many ingenious men have made discoveries that will merit the thanks of posterity. Amongst these may be mentioned, Scheele, Bergmann, Lavoisier, Fourcroy, Black, Priestley, Cavendish, Kirwan,

Digitized by Google

Kirwan, Higgins, and many others; and though they do not always agree, either in their experiments, or in the conclusions deduced from them; yet their very controversies add much to the present stock of philosophic knowledge.

The author before us endeavours to apply some of the opinions of the greatest modern chemists to the art of medicine; the principles of which he would reduce to two, *heat* and *cold*; and he conceives these sufficient to explain all the phenomena of the animal economy, as likewise to suggest the most rational modes of curing diseases. 'M. Fourcroy observes,' says the author, 'that respiration is a phenomenon nearly resembling combustion. Common air is decomposed in the one as well as 'the other; in order for it to contribute to either it must contain a certain quantity of vital air, of which, when it is totally deprived, the mephritic residue is fatal to animal life. 'Respiration is, in fact, but a slower *combustion*, in which part 'of the heat or *caloric* of the vital air enters the blood as it 'passes through the lungs, and is by it conveyed through the 'whole body.—The first class of principles analysed by the new 'experiments in chemistry appear to approach near to a state of 'simplicity, which makes them resist all farther analysis. These 'are two in number, *oxygen* and *hydrogen*. The *hydrogen* comprehends *light*, matter of *heat*, and inflammable *gas*, commonly called *caloric*; the other is named *oxygen*, or vital air, 'whose basis comprehends *latent cold*.'

In the practical part of this work the author says, 'Thus 'every disease that the debilitating powers remove, is *sthenic*; so 'every one that is cured by stimulating means is *asthenic*. Thus 'the cause of health and disease is one and the same, viz. *a variation* of *excitement*. A certain given degree constitutes 'health: every increase or diminution of that degree forms tendency to disease.'

Upon the whole, we must allow, that there is some ingenuity in the author's researches and opinions; but many of the conclusions from his doubtful premises are quite inadequate to the explanation of the various functions of our animated machine in a state of health; and they are inadmissible, for want of more proofs, to the discovery of the true origin of diseases or methods of cure. Happy would it be for mankind, if there were only two specific causes of diseases; and happier still would they be, if two general remedies could remove all their morbid afflictions: but our medical experience forbids us to expect any such happy event. It would be coming near to the universal medicine, of which former enthusiastic chemists boasted the possession; and which was to cure every affection to which the human body was liable, and to prolong life, in sound health, for many ages.

Digitized by Google

Theſe chimerical notions were beſt proved by the ſhort lives and ſcanty riches of the proprietors and projectors of the *elixir vitæ*, of the philoſopher's ſtone, or powder of projection; which laſt, they ſaid, converted all baſer metals into gold; but, alas! denied the pretenders the common neceſſaries of life. Chemiſtry is a noble and uſeful ſcience, when kept in its proper bounds; but it has frequently proved injurious to the art of medicine by miſapplication. Chemiſtry is, likewiſe, a pleaſing ſtudy; but it has often proved deluſive to its votaries. We muſt, however, obſerve, that the preſent author's practice of medicine is nearly the ſame that is in common uſe, in which we find nothing new or extraordinary, except the words *ſtenic* and *aſthenic* applied to the healing art; which certainly are as good as the *ſtrictum* and *laxum* of others; the *archæus* of Van Helmont; or as the *qualitates occultæ* of Ariſtotle. The increaſe, however, of new names ſometimes even to old diſcoveries, is amongſt the glaring vices of modern philoſophers. No ſooner is any new property diſcovered in a ſubſtance, than the artiſt thinks he has a right to add a new name to the thing diſcovered; and thus the puzzling multiplication of novel names proceeds *ad infinitum*. To us critics it is a laborious and perplexing taſk on the memory, to be loaded for ever with *ſynonima*; it may in time impair our judgment. We ſee no end to the nomenclatures of modern ſcience; and we enter our proteſt againſt them, until the artiſts have proceeded nearer to the end of their labours and inveſtigations; or until they have arrived at a much greater perfection in the arts to which they direct their laudable attentions.

ART. XIX. *A ſhort Engliſh Grammar, ſimplified to the Capacities of Children. By John Hornſey, Schoolmaſter at Scarborough.* pp. 103. 12mo. 1s. Robinſons. London, 1793.

THE importance of the ſubject, and the ſimplicity and comprehenſiveneſs of the author's plan, induced us to examine this work with particular care.

A grammar of the Engliſh language on an extenſive ſcale, comprehending, beſides the common accidence, the application and meaning of ſingle words that may appear ſynonymous; the peculiarities of idiom; and the ſtructure of ſentences in regard to harmony, arrangement, and philological accuracy; has long been wanted by thoſe who wiſh to attain, without the trouble of perſonal reſearch, a critical preciſion, and general gracefulneſs of ſtyle. But ſuch a work, however it may be deſired by ſome, could never be of general benefit. Moſt people have neither time

Digitized by Google

time nor application to beſtow on ſuch a treatiſe; and, indeed, their deſire extends no further than to be able to ſpeak and write with perſpicuity and neatneſs *on the ordinary affairs of life.* A grammar, therefore, which might enable them to attain this end, without much loſs of time, exertion of mind, or a previous knowledge of the Latin, or any other language, would certainly be of very great public advantage.

Hornſey's Engliſh Grammar is extremely ſhort; but at the ſame time ſo comprehenſive, as to embrace every eſſential point of grammar. The author, in his preface, uſhers it into the world with great modeſty, as merely preparatory to the ſtudy of Dr. Lowth's. That it ſhould ſuperſede the uſe of Dr. Lowth's we are far from aſſerting; but for thoſe who wiſh a critical knowledge of the Engliſh language, Lowth's is perhaps ſcarcely, while to thoſe that aim at mere perſpicuity and neatneſs Mr. Hornſey's will be found perfectly, ſufficient.

Mr. Hornſey beſtows a very ſmall portion of his grammar on *orthography* and *proſody*, and arranges every thing under two great heads, *analogy*, or parts of ſpeech, and the *ſtructure of ſentences*. Under the former he includes nine chapters, which treat reſpectively of the *article*, *noun*, or *ſubſtantive*, *adjective*, *pronoun*, *verb* and *participle*, *adverb*, *conjunction*, *prepoſition*, and *interjection*.

His definitions of each of theſe conſtituents of language are ſimple, ſhort, and comprehenſive. In the text he has the general rules, and the moſt important of the exceptions; and in notes, which are frequently both new and ingenious, he ſubjoins ſuch particulars and illuſtrations as are neceſſary to be acquired after the pupil has become thoroughly maſter of the text.

The ſecond part of this grammar includes eleven chapters; the firſt of which contains the moſt eſſential rules of *ſyntax*; the ſecond, thoſe deviations from the ordinary courſe of language which are ſanctioned by grammar, under the name of grammatical figures; the third, definitions and rules of *cadence*, *accent*, *emphaſis*, &c.; the fourth, *punctuation*; and the remaining ſix contain various exerciſes on the principles laid down in the foregoing part of the work. In the choice of theſe exerciſes, the author deſerves great praiſe; they are well calculated not only to promote improvement in the Engliſh language, but alſo to form the heart to virtue, and to furniſh the underſtanding with an abſtract of human knowledge; as almoſt all of them convey ſome ſentiments of religion or morality; ſome paſſages of hiſtory, or ſome obſervation or definition of ſcience. In particular the ninth chapter, though expreſsly for the purpoſe of exerciſes in falſe ſyntax and falſe ſpelling, is a regular epitome of the arts and ſciences; and the tenth, though for a ſimilar purpoſe,

Digitized by Google

purpose, exhibits a short system of drawing. Exercises on this plan have this distinguished advantage; they lay before the view of young people all the different occupations in which the human mind can be engaged, and thus give them an opportunity of fixing their choice on that pursuit most adapted to their particular genius; instead, as is often the case, of being directed by the choice of another to some line of life unsuitable to their temper, and in which they become serviceable neither to themselves nor to others.

This grammar concludes with a few very useful rules for the structure, precision, and unity of sentences.

This grammar is exceedingly well calculated for the end it has in view, viz. to furnish a competent knowledge of our language to young people previously to their making deeper researches; and to those too who want time for those researches. Where novelty may be expected, viz. in the nature of the exercises, and the arrangement throughout; there certainly is novelty. The author is a professional man; and, while some of his brother schoolmasters may patronise his work from private affection, others may reject it from jealousy. We trust that it will be able to stand on its own merits, independently of partiality, and above the reach of envy.—We have never, in the course of our reading, met with any school book composed on a more simple, judicious, and elegant plan.

ART. XX. *State of France in May* 1794. *Translated from the original of Le Comte de Montgaillard, by Joshua Lucock Wilkinson, of Gray's-Inn.* pp. 64. 8vo. 1s. 6d. Crosby. London, 1794.

ACCORDING to Monsr. de Montgaillard, 'The French 'people, though the National Convention possess neither 'their confidence nor esteem, will soon sanction the dispositions 'of order and property, that it decrees: it has long reigned by 'terror, but will soon demand respect, if it can this year resist, 'or rather repel, the allies from the frontier of France.'—Again: 'We must no longer think of the famines of which 'newspapers have so long given us hopes. France is far from 'wanting grain. Agriculture has received the superintendance 'it demands. Eight hundred and fifty thousand effective men 'fight under the orders of the Committee of Public Safety. In 'finances the committee is richer than united Europe.'—Yet the same author affirms, that 'if, at the end of this campaign, 'whatever

Digitized by Google

'whatever be the ſucceſs, the people are again forced to ſpend 'the remnant of their means in favour of their tyrants, and not 'obtain the expected peace, I heſitate not to declare, that the 'deſpair of repoſe will produce an exploſion fatal to the ty- 'rants. I alſo affirm, that neither the Committee of Public 'Safety, nor the ſucceeding government, can reſiſt for two 'years: they can obtain no ſupplies but by penalties; and theſe 'revolutionary means muſt neceſſarily be deſtroyed and anni- 'hilated by time. They flatter themſelves with the idea of 'forcing the belligerent powers, *this winter*, to peace, and to 'be at liberty to employ clemency, property, and repoſe, in 'ſuch a manner as may conſolidate their power, and diſſeminate 'their principles, to the extremities of the globe.'—I repeat, ſays he in a note, p. 63, 'that the Convention cannot reſiſt a 'fourth campaign, nor the revolution two years of war.'— 'This ſummary,' ſays he, 'may, perhaps, contain the moſt 'oppoſite contradictions; but do not forget, that a revolution 'produces and explains them all.'

This ſingular pamphlet has greatly attracted the public notice. We have heard of divines who preached againſt their text. Our political preacher, notwithſtanding what he has ſaid in the laſt ſentence quoted in our brief analyſis, appears ſtill, to us, to contradict his premiſes by his concluſion. For, after giving a very full, and, we have every reaſon to think, a very candid and accurate ſtate of affairs in France, moſtly, indeed, from his own actual obſervation, the whole tending to impreſs the mind of the reader with a ſtrong conviction of the impoſſibility of ſubduing that country by force, he, all of a ſudden, wheels about juſt at the end of his courſe, and, upon the credit of a mere ſpeculative opinion or conjecture, *that the French cannot hold it out above two years more*, recommends a vigorous proſecution of the war, and aſſures us of final ſucceſs.—The only way in which it is poſſible to mould his obſervations into any thing like a conſiſtent propoſition, is, to conceive his meaning to be as follows: 'Though the combined powers cannot 'ſubdue the French people by force of arms, they may weary 'out their patience by perſeverance in war.'—But, in the firſt place, to ſubdue them by perſeverance, is ſtill to ſubdue them; and, if ſo ſubdued, they are not unconquerable. And, ſecondly, it is by no means certain, or even probable, that the patience of the confederacy that attacks, will be greater than that of the enthuſiaſts who defend the naſcent republic.—Suppoſing the reſources of the contending parties to be equal, their probable perſeverance is to be determined by the comparative intenſity and

and duration of the reſpective ſpirits by which they are actuated. Now, the ſpirit that unites different powers into confederations is confeſſedly fluctuating and tranſient; that of liberty ardent, ſtrong, and conſtant. But Monſ. de Montgaillard admits that the reſources of France are *greater* than thoſe of combined Europe. With greater reſources, more animating paſſions, and more determined reſolution, by what logic can it be rendered probable that the French will not hold out longer than the allies? But it is the fault of moſt declaimers, and reaſoners without perfect candour, that they view ſubjects partially, and from partial and particular inſtances draw general concluſions. The juſt reaſoner, in proportion to the ſublimity of his genius, riſes from particulars to generals, marking the circumſtances in which particular inſtances agree, and thoſe alſo by which they are diſtinguiſhed. Thus he obtains views ſteady in proportion to their ſublimity, and commanding inferior claſſes by comprehending them. It is an eaſy matter to point out many cauſes of diſcontent and impatience in the French nation. But conſider, on the other hand, that the ſpirit of liberty, like that of charity, 'beareth all things, believeth all things, hopeth all things, endureth all things*.' The poor, oppreſſed United Provinces of the Netherlands maintained a ſucceſsful ſtruggle againſt the houſe of Auſtria, in the zenith of its glory, for more than half a century. It is for want of philoſophy that ſo many fatal errors are committed by vulgar princes and miniſters of ſtate. They ſee only thoſe particulars that are aſſociated together by their own prejudices †.

---

* 1 Cor. xiii. 7.

† The war has for ſome time been conſidered, agreeably to the premiſes, not to the concluſion of Monſ. Montgaillard, as hopeleſs. They who are the moſt ſtrenuous defenders of it are nearly reduced to own this themſelves; and all they have to ſay is, 'with whom 'ſhall we treat?' Others again affirm, that we might have treated with Roland, with Danton, with Robeſpierre; and that the fall of any of theſe individuals would not have had the leaſt influence on a treaty that would have been confirmed by the Convention, and ſecured by the united wiſhes of all the people of France. In our review of Mallet du Pan's Conſiderations (Vol. XXIII. p. 148.) we predicted the fall of Robeſpierre, and added, that 'when this took 'place, the ſyſtem would ſuffer no change.' The event has juſtified that prediction. We have now a new Robeſpierre in Tallien. By and by his turn will come to be deſtroyed. But the ſyſtem will remain. The Engliſh people have never looked at any thing in the French revolution but MEN, while the French (to uſe the words of Tallien) neither know nor care for men; they look at liberty and the republic.

ART.

ART. XXI. *The Head and Limbs; a Fable. By Sir John Ramſea.* pp. 8. 4to. 1s. Harriſon. London, 1794.

IT will be quite natural, it is obſerved in an advertiſement, for every reader to ſuppoſe, not only that the author of the HEAD and LIMBS has adopted the familiar metre of LA FONTAINE, which is in ſome meaſure true; but that ÆSOP's *Belly and Members* furniſhed the idea of the fable itſelf. This, however, is not the fact. It aroſe from an accidental and ſudden reflection, that the head was by nature calculated to govern the body; and an inſtantaneous tranſition in the mind of the author favourable to a rational or limited monarchy.

EXTRACTS.

' But lately [the members] grown more knowing than they were,
They found the head was nouriſh'd by their labours;
And when they once had made this grand diſcovery,
Their peace of mind was loſt paſt all recovery.
——In ſuch a fit, the Limbs ſo mighty wiſe,
Forming a grand, a national convention,
Reſolv'd to vote againſt the Head's ſupplies,
And thus to merit honourable mention.
Quite at a ſtand
Was either hand,
Each gout-ſwoln toe
Refus'd to go.
And neither leg would move a peg.
To furniſh new ſupplies for royal jaws:
Tho' not a ſingle grinder he could ſtir,
Knew every growling, diſcontented cur,
That did not help to ſtuff their own vile maws.
The tongue of eloquence to ſpeak eſſay'd;
To drown his voice, the ſenſeleſs mob huzza'd.
That fawning *courtier* they had heard too much,
The devil a morſel more ſhould he e'er touch!
They knew him well—the tongue, a ſpecious elf!
Whate'er he ſaid, ſpoke only for himſelf.
The eyes, the ears, the noſe, advanc'd their claim;
They too were courtiers, and their fate the ſame.
——With ſhouts of joy
The maniacs cry,
Tho' all our ſtrength in war we ſpend,
Though every drop of blood we ſhed,
And though *ſucceſs* in death muſt end,
Yet will we be without a head.

Off

Off in an inſtant, at th' accurs'd command,
The monarch fell beneath th' *unnatural* hand;
But with him fell the hand that gave the blow,
And every rebel limb was quickly laid as low.'

The RELATION between the head and the other members of the body has very naturally ſuggeſted allegories to different minds on different occaſions, in different ages and countries. Such an allegory we find not only in claſſical, but in the ſacred writers; and that the idea of the allegory before us might have been ſuggeſted by ſome aſſociation, independently of the fable of Æſop, copied by different ancient writers, is a thing in itſelf highly credible, as well as placed beyond doubt, by the declaration of our reſpectable author. Some objections may be made to this poem, by nice ears, in reſpect to rhyme and harmony; but the allegory is well ſuſtained throughout; the alluſions to the preſent phrenſies of France are juſt and happy; and the moral is ſalutary and important.

ART. XXII. *The Poems of Anna Maria.* pp. 62. 8vo. Price One Golden Mohur. Calcutta: from the Preſs of Thomſon and Ferris; and ſold by T. Cadell, Jun. and W. Davies. 1793.

THE flattering approbation with which ſome of theſe poems were received, on their appearance in the Aſiatic Mirror and Calcutta Morning Poſt, induced the authoreſs to arrange and publiſh them with additions.—Anna Maria is impreſt with the moſt grateful pleaſure for the very diſtinguiſhed patronage ſhe has been honoured with; and regrets that her ill ſtate of health, for ſome time paſt, has prevented her from making the book more extenſive and complete. Proud of the encomiums beſtowed on the efforts of her muſe, ANNA MARIA will ever be zealous to merit the applauſe of a POLISHED PEOPLE—to whom theſe poems are reſpectfully dedicated. The poliſhed people whom our authoreſs has chiefly in her eye are, no doubt, her ſubſcribers, of which ſhe has given a liſt to the number of about one hundred and twenty. The poems are, An Ode to Happineſs—Ode to Senſibility—Ode to Reflection—Sonnet to Echo—Ode to the Memory of Della Cruſca—Invocation to the Muſe—Ode to Apathy—Elegiac Ode, inſcribed to Sir John Shore, Bart.—Stanzas to the Memory of Louis the Unfortunate—Sonnet to the Moon—Sonnet to the Morning Star—Ode inſcribed

Digitized by Google

inſcribed to Della Cruſca—Marie Antoniette's Complaint in Priſon—Ode to Suicide—Ode to Solitude—Ode to Fancy—Adieu to India.

EXTRACTS.

'*From the Ode to* DELLA CRUSCA.

'Triumphant bard, my verſe inſpire
With bright Apollo's ſparkling fire;
To THEE the wild delirium runs,
Like comets to their centre ſuns;
I feel the proud impaſſion'd glow
Thro' every trilling fibre flow;
My muſe on rapture's roſy wings,
Her harmony o'er paſſion flings:
For THEE the vivid FANCIES dare
To range the luſtrous orbs of air;
From ſtar to ſtar their glories trace,
And with them Della Cruſca grace.'

'*From the Ode to* FANCY.

'Alike, when roſy-finger'd morn
Her glories on the twilight flings;
The lovely cherubs of the dawn,
Wanton on their purple wings:
And ſee the flaky miſts ariſe,
In ſpiral columns to the ſkies;
While veſtal health, with joy elate,
Stands tip-toe on the golden gate,
Where fair Aurora leads the hours,
To carrol thro' their ſunny bow'rs;
There FANCY, with imperial gaze,
Adores Apollo's radiant blaze;
And, with a conſcious bliſs, impearls
His ſparkling diamonds in his golden curls.'

'*From the* ELEGIAC ODE *to Sir* JOHN SHORE *on the Death of his two infant Children in England.*

'PHILOSOPHY, thou ſaint divine,
Around each quivering fibre twine,
The muſe with temper'd luſtre ſkill,
And calm the pulſe of paſſion's trill;
O'er ſorrows fainting, feveriſh ſenſe
Thy mental ſolaces diſpenſe.'

The character of POETRY is juſtly exhibited by ANNA MARIA in a motto taken from Thomſon's Seaſons, and inſerted in her title-page:

> ‘ Hence [by the aid of philoſophy] poetry exalts
> Her voice to ages; and informs the page
> With muſic, image, ſentiment, and thought.’

Thomſon, for the ſake of harmony, in this enumeration, has placed muſic and image before ſentiment and thought; although, in the nature of juſt poetical genius, they are poſterior and conſequent to them, according to that of MILTON:

> ‘ And feed on thoughts that voluntary move,
> Harmonious numbers.’

But in the ſchool of DELLA CRUSCA, unfortunately the avowed APOLLO of our authoreſs, imagery and verſification ſeem to be the firſt objects. No ſimplicity or grandeur of deſign! No chaſte imitation of nature! From the marked lineaments of nature, both phyſical and moral, the friſky *Della Cruſca* is perpetually ſtepping aſide and hopping after gaudy flowers and butterflies. The pathetic tone of poetry is changed into the quaverings of affectation; the ſound of the trumpet and organ into the tinkling of bells.—ANNA MARIA does not ſeem to be deficient in imagination, or in acquired knowledge; but ſhe, like many others, follows after a faulty model. We adviſe her to renounce her Della-Cruſcan Apollo, and pay her addreſſes to the Apollo Belvidere; to abandon the profuſion of Gothic ornament, and imitate that delicate ſimplicity which is ſo juſtly admired in Grecian architecture.

ART. XXIII. *The Captive Monarch; a Tragedy, in Five Acts. By Richard Hey, of the Middle Temple, Eſq. LL. D. and Fellow of Magdalen College, Cambridge.* pp. 107. 8vo. London: printed for Vernor and Hood, No. 10, Birchin-Lane, Cornhill; J. Edwards, Pall-Mall; and R. Faulder, New Bond-Street. 1794.

EXTRACT.

‘ SCENE IX.—*The King ſolus.*

‘ NOW haſtens down my ſun to its horizon.
Of all we ſee on earth how fades the glare!
Life's goods and ills are mix'd and melted down
In mild and inoffenſive hues: that ſtir,
Indeed, a gentle parting melancholy;
They lightly touch, but grapple not the ſoul.
That world which lies before me, though with clouds

'Tis

'Tis dimm'd, yet holds mine eye with force unknown
Till now. There is a language talk'd by men,
Calling this first vain world a shadow, bubble,
A house for travellers; and the next our home,
Our journey's end, our being. These are words;
And words are heard and spoken. But to see,
Stand here on the grave's brink;—no earthly vapours
To thwart the eye.—My foes, how feeble seem they!
Anger they cannot move. A passing pity;——
Then they're forgot. My friends who with me suffer,
Who suffer *for* me, fill the narrow space
My busy mind can grant to all I'm leaving.
For these what can a king dethron'd and dying?
Pray to *his* King [*kneels.*]—Sov'reign of all, whose throne
Stands open to the captive and condemn'd,
Look on my friends. Bind up their wounds. Discharge
The debts I owe them; and restore them to me;—
But there, where sin and sorrow are no more.'

This tragedy is, under feigned names, intended to represent the sufferings of the late King and Queen of France; and we could wish with the author, their fate had been as he has drawn it. This tragedy is written in a manner to raise compassion, and to draw the tear of pity from the reader. The King is represented to be what every one says, a good husband and father, and a just man. The sufferings of the royal family are affectingly pourtrayed at their final separation. This author's production has as much claim to merit as most of his predecessors who have written on the same subject.

ART. XXIV. *A Dissertation on the Existence, Nature, and Extent of the prophetic Powers of the human Mind; with unquestionable Examples of several eminent Prophecies of what is now acting, and soon to be fulfilled, upon the great Theatre of Europe.* pp. 40. 8vo. 1s. Crosby. London, 1794.

THE author of the dissertation observes, that the Almighty Creator of the world, to manifest his provident and benevolent care of his creatures, and to leave them without excuse, has not only furnished them with a particular, but also with a general and constant revelation of his divine will and purpose, in a communication of the spirit of prophecy to certain individuals of every age and country; and this not confined either to the Jewish nation, or to any particular rank, age, or condition of men:

Digitized by Google

'The whole world,' ſays he, 'has witneſſed the partial accompliſhment of thoſe prophecies by which were predicted the riſe and fall of antichriſt, or the papacy, and of thoſe ten kingdoms which were to partake of her whoredoms and abominations, and which were afterwards to turn againſt her, eat her fleſh and deſtroy her, and then ſink, in turn, under the weight of their own iniquities. We have ſeen theſe things in part verified, and are waiting, in awful ſuſpenſe, for that final conſummation, which, according to the limited period of time aſſigned in the Revelation, cannot now be far off.

'The ſame ſacred oracles (the Revelations), as expounded by the ableſt and ſoundeſt divines, teach us to expect, about this time, the deſtruction of the Turkiſh empire, and the gathering together, ſettlement, and converſion, of the Jewiſh nation. For God has declared, he will yet remember his choſen people, in his good time.

'Since the apoſtolic age, although miracles have ceaſed, we have yet experienced the moſt indubitable proofs of the occaſional influence of the ſpirit of prophecy upon the human mind, and the accurate completion of many recent prophecies, leaves us without the ſhadow of a doubt of its continuance, even to the preſent ſeaſon, which ſeems ſo prolific, and teeming with direful events, and ſo truly in need of ſupernatural light and information.'

The perſons from whoſe written or oral predictions the ſpirit of prophecy is exemplified, are Dr. John Harvey, Michael Noſtradamus, William Lilly, Anna Trapnel, Mr. Love, John Tillinghaſt, Peter Jurien, Seth Darwin, Robert Nixon, Robert Flemming, John Lacy, John Maximilian Daut, Rev. Mr. John Wilſon, Biſhop Newton, Baron Swedenbourg, Daniel Defoe, Dr. Prieſtley, Dr. Goldſmith, James Lamhert, Dr. Smollet, Martha Ery, Hannah Green, St. Thomas of Becket, Dr. Sibly.

The prophecies here cited are of four kinds: ſuch, like thoſe of Martha Ery and Hannah Green, as are founded on a kind of intuitive mental perception, or ſecond-ſight; ſuch as are founded on aſtrology; ſuch as are founded on the interpretation of ſcripture; and ſuch as are founded on reaſon for anticipating the future from the paſt. As to the firſt claſs, many reveries have, no doubt, been accidentally verified; and many more lies have been invented. As to the ſecond, ſeveral great philoſophers, not without a ſhew of reaſon, maintain that certain conjunctures and aſpects of the heavenly bodies have an influence on the tempers and paſſions, and conſequently on the deſtiny of men and nations. With regard to the third, the completion of ſundry ſcriptural prophecies is univerſally known. And of the fourth we have very ſtriking examples in the letters here inſerted of Dr. Goldſmith and Dr. Smollet.—The letter from Smollet, on inquiry, we have found to be authentic.

ART.

Digitized by Google

ART. XXV. *The Necromancer; or, The Tale of the Black Foreſt. Founded on Facts. Tranſlated from the German of Lawrence Flamenberg, by Peter Tentkold. In Two Volumes.* pp. 475. 12mo. Lane. London, 1794.

THIS tale is ſaid to be founded on facts; but we muſt ſuppoſe ſome embelliſhments have been added; or that the people where the ſcene lies muſt have been wonderfully credulous. To thoſe who are fond of reading ſtories of ghoſts, this book may be entertaining, and alſo inſtructive, as it may tend to ſhew how eaſily ſuperſtition may be worked upon without any foundation in reality. The ſtory of Wolf, a robber, exhibits, in lively colours, the ſtings of conſcience after the commiſſion of an atrocious deed:

'This mode of life I continued for ſeveral months without being detected. One morning I was rambling through the foreſt, purſuing the traces of a deer. Having hunted without ſucceſs two tedious hours, I began to give up every hope of coming at my prey, when I ſaw it at once within the reach of my gun. I took my aim, and was going to fire, but ſtarted ſuddenly back, when I ſaw a hat upon the ground, not far from me. I looked around with great circumſpection, and beheld Robert, the game-keeper, ſtanding behind the trunk of an oak, and aiming at the ſame deer which I intended to kill. My blood froze in my veins as I beheld the author of all my misfortunes; and this very man, whom I hated moſt among all the whole human race, was within the reach of my fuſee. Infernal joy thrilled my whole frame; I would not have exchanged my gun for the univerſe: the burning revenge, which till then had been rankling in my boſom, roſe up into my fingers ends, which was going to put an end to my adverſary's life. However, an inviſible hand ſeemed to retain my arm to prevent the horrid deed: I trembled violently as I directed my gun againſt my foe—a chilly ſweat bedewed my face—my teeth began to chatter, as if a ſevere froſt had ſeized my frame—methought I felt the icy fang of death upon my heart, and every nerve was quivering.—I heſitated a moment—one more elapſed—and now a third. Revenge and conſcience were ſtruggling violently for victory. The former gained, and Robert lay weltering in his blood.—

'My gun dropped on the ground when Robert fell. Murderer, ſtammered I with quivering lips.—The foreſt was as ſilent as a churchyard, and I heard diſtinctly the word murderer. Creeping nearer to the ſpot where my enemy lay ſwimming in his blood, I ſaw him juſt expire. I ſtood a dreadful minute of griſly horror before my murdered foe, as if petrified.—A yelling laughter reſtored me to the uſe of my ſenſes: 'Wilt thou any more tell tales, good friend,' ſaid I, ſtepping boldly nearer, and turning him upon his back. His eyes were wide open—I grew ſerious, and every power of utterance fled; ſtrange and horrid ſenſations chilled my heart.

'Till then I had been a tranſgreſſor of the laws on the ſcore of the diſgrace I had ſuffered; but now I had perpetrated a deed for which I had not yet atoned. An hour before that horrid action, no man living would have been able to perſuade me that there was a more abject being upon earth than myſelf; but now I began to fancy that I had been enviable an hour ago.

'Not the moſt diſtant idea of God's judgments came in my mind: however, I had a confuſed notion of halter and gibbet, and of the execution of a murderer, which I had witneſſed when a boy. The idea of having forfeited my life froze my very ſoul with fear: I wiſhed ardently that it might be in my power to reſtore to life my ſlain enemy, and racked my brain to recall to recollection all the injuries he had made me ſuffer; but, ſtrange to tell, my memory ſeemed to be extinguiſhed; I could not recall a ſhadow of all the ideas which, but a quarter of an hour ago, had filled my ſoul with glowing revenge; I could not conceive how I could commit ſuch a horrid deed.'

This piece is not defective in genius or fancy; though, to moſt readers, it will probably appear wanting in juſt taſte and deſign.

ART. XXVI. *Turkiſh Tales. In Two Volumes. By Joſeph Moiſier.* pp. 400. 8vo. Lane. London, 1794.

THESE Tales are five in number: the firſt volume containing four, viz. Selim and Almeira; Prince Keſterman and Felicia; Nourmahal, Queen of the Indies; and the Fair Hibernian: the ſecond, the Barber of Peru. A ſpecimen of theſe pieces we ſhall give in a brief abridgment of the Indies; of which the hint upon which it is founded may be found in Tavernier's Oriental Travels.

The Great Mogul, Gehan-Guir, was a paſſionate admirer of beautiful women. The diſtreſſed wife and daughter of a Perſian captain, condemned to death for rebellious practices, preſent, in perſon, a petition for his life to the Sultan, who is at firſt tranſported with rage, but afterwards ſoftened and abſorbed in admiration of the younger lady, who had thrown aſide her veil, and now knelt before him.—He gave immediate orders for the liberation of the captain, and, while his wife went to meet and congratulate him on his releaſe, his daughter was, by the Sultan, conducted into the ſeraglio, where ſhe had magnificent apartments aſſigned to her; and in a ſhort time her father was promoted to the rank of general in the army of Hindoſtan. The elegance of her manners, and the entertainment of her converſation, gained ſuch an aſcendant on the heart of the Sultan, that he publicly married her; giving her, at the ſame

Digitized by Google

ſame time, the name of Nourmahal, which ſignifies the light of the ſeraglio.—What a glorious fate, ſaid Nourmahal often to herſelf, would mine be, could I but render it permanent, and ſecure to myſelf the continuance of power after the decline of beauty! But by the ſons of Gehan-Guir, who can now ſcarcely conceal their hatred, I may, in an inſtant, be hurled from this elevated ſituation, and fall into one much lower than that from which I roſe.—The pleaſures of deſpotic ſway made ſo ſtrong an impreſſion on the towering mind of Nourmahal, that ſhe reſolved to urge the Sultan to relinquiſh his throne to her, if it was but for a few hours. At a favourable criſis ſhe thus addreſſed the Sultan: 'O Sultan! let your faithful Nourmahal 'become a deſpotic monarch for the ſpace of twenty-four 'hours, and in that ſhall every wiſh of her heart be gratified.' The beautiful Sultana not only obtained this requeſt, but the ſituation which ſhe had ſo ardently deſired, was ſecured to her during the life of the voluptuous and indolent monarch.

It is now time to pauſe, and aſk, whether, reſpected abroad, revered at home, courted, flattered, idoliſed—the happineſs of the Sultaneſs was enſured? Far from it. The novelty of unlimited power ſoon became familiar: her cares were increaſed; and her pleaſures and amuſements abridged.—Gehan-Guir, ſtruck by the angel of death, is ſucceeded on the throne by his ſon Cha-Gehan, who, aſtoniſhed at the order with which Nourmahal, his ſtep-mother, had conducted public affairs, and penetrated by her generoſity in cheerfully paving the way for his ſucceſſion to the throne, ſettled upon her the palace of Agra, and the extenſive demeſnes annexed to it.

Two years the princeſs paſſed in ſecluſion: ſhe afterwards turned her attention to works of benevolence: ſhe inſtructed the young, ſupported the aged, and cultivated genius that would otherwiſe have languiſhed in obſcurity.—The days of Nourmahal glided ſmoothly on, and, happy in her ſituation, ſhe frequently aſked herſelf this queſtion: 'What is the ſatisfaction 'ariſing from diſſipation, ſplendour, power, pomp, and ambi-'tion, compared to that which I now enjoy? Might we not 'repeat the queſtion I have juſt aſked myſelf, and, with great 'propriety, ſay to a monarch or hero, Ah, friend! I much doubt 'whether your time would not have been more uſefully em-'ployed to yourſelf, and more acceptably in the eye of Omni-'potence, had you tended a flock, cultivated a garden, or 'taught a village ſchool.'

Theſe Tales are ſimple, amuſing, and fraught with important moral inſtruction. They are, on the whole, faithful to cuſtoms and manners; and poſſeſs all the intereſt, without the extravagance, of eaſtern compoſitions.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For AUGUST 1794.

FRANCE.

THERE is not to be found, in the whole compaſs of hiſtory, any circumſtance, or combination of circumſtances, from which the human mind has received ſo violent an agitation, as that which has accompanied the different ſhades and ſhapes of the French revolution. The reformation of religion is one of thoſe great events to which this revolution bears the greateſt ſimilarity. But the reformation, modified by German phlegm, was deliberate and regular in its progreſs: the French revolution, deeply tinctured with French levity and fire, has paſſed ſuddenly from form to form; nor can it yet be conjectured in what its devious courſe will terminate. In France the gradations from deſpotiſm to limited monarchy; from limited monarchy to republicaniſm; from republicaniſm to democracy; and from democracy to anarchy; have been extremely rapid; ſo rapid indeed, that, in the midſt of all theſe changes, the form, if form it may be called, of anarchy alone is ſeen, on a general view, as a fiery object, whirled rapidly round and round, exhibits the appearance of a permanent circle. In this political whirlpool the ſocial feelings have all been ſwallowed up and loſt. The name of freedom has been proſtituted to the moſt oppreſſive and cruel purpoſes; a barbarous ferocity has uſurped the name of national courage; the completeſt internal tyranny has been diſguiſed in the garb of revolutionary ardour; and every popular leader has fallen a ſacrifice to popular fury.

What the ultimate views of

ROBESPIERRE,

with his creatures or aſſociates, were, or whether he had any fixed and determinate plan at all *, farther than the immediate gratification of an intriguing and reſtleſs diſpoſition, incapable of copartnerſhip or moderation, cannot yet be certainly known. Some have thought that it was his deſign to bring the Dauphin out of his confinement, and, in his perſon, to reſtore monarchy.

* It was ſaid by CROMWELL, or of CROMWELL, that a man never mounted higher than when he knew not whither he was going.

But

But Robeſpierre was generally conſidered as a determined fanatic: nor could he have any reaſonable hope, in the actual temper of the nation, and under the new diviſion of property, of being able to carry that plan into execution. On the other hand, if he reflected at all on the inveterate paſſion for liberty that had pervaded all France, and diſcomfited ſo many attempts to reſtore monarchical government, he could not ſuppoſe that the French nation would brook tyranny in the perſon of an upſtart dictator: a dictator unadorned with the ſplendour of military atchievements, and ſullied, in public opinion at leaſt, by that littleneſs and chicane which are aſcribed to the profeſſion of the law, in every nation of Europe.—Yet what ſhall we ſay? That this demagogue did, in fact, meditate the deſign of controlling the National Convention by means of the Committee of Public Safety, the Revolutionary Tribunal, the armed force of the municipality, or, in plain Engliſh, the city of Paris*, and by changing the democratical conſtitution of the army into a train of dependencies, at the head of which he was to place himſelf. As to the views and motives of Robeſpierre, there would be no end of conjecture: but, independently of theſe, the cataſtrophe that involved his fate, with that of his partizans, is a moſt copious ſubject of reflection moral and political. 1. Among the features that diſfigure the French revolution, and conſequently the national character of the French, from whoſe minds and tempers the revolution directly ſprings, is this, that, in their internal diſſenſions and conteſts, there is no gradation in puniſhment, no moderation in victory. DEATH is awarded to every crime, proved or ſuſpected: the political partizan is to be appeaſed only by the death of his adverſary†. How many individuals, like poor Simon who waited on the Dauphin, and ſeveral domeſtics of the late king and queen, have fallen ſacrifices, not to crimes, not to venial tranſgreſſions, not to ſlight and unfounded ſuſpicions, but to their very virtues.

2. How fluctuating is popular favour, and on what trivial circumſtances and unknown variations in the humours of men, do great affairs depend? The commune of Paris, the armed force of Paris, the Jacobin Club at Paris, ramified into every part of France, and hitherto the arbiters of the public councils and fortune, were all on the ſide of Robeſpiere. But a ſpirit of

* The COMMUNE of Paris is analogous to the Common Council, and the different ſections to the different wards, of the city of London.

† This conſideration, by the way, may have been that which determined Robeſpierre to purſue his opponents in the Convention even to death. The party of Tallien, he might ſuppoſe, would be ſatisfied only with his death. He meant to ſtrike the firſt blow.

bold

bold patriotiſm was quickly ſpread by powerful ſympathy from certain individuals in the National Convention throughout all claſſes in Paris. A force was quickly provided for guarding the National Convention from violence; the courage and firmneſs of the Pariſian guards were not to be rallied by the intrepid oratory and example of HENRIOT; the commune of Paris, that had at firſt promiſed an aſylum to Robeſpierre, tamely gave him up; the municipality and the ſections of Paris congratulated the Convention on his arreſt; and all the people expreſſed immoderate joy at the execution of him, who, but a few days before, had been their idol. But had the commune of Paris, and the municipal guards, been firm to their engagements, the Convention might have been ſurrounded before they had time to ſtrike a blow. The courage of that aſſembly might have been caſt down, and that of the Jacobins proportionably exalted. The fate of France hung in ſuſpenſe on the queſtion who ſhould ſtrike the firſt blow; and was to be determined by the toſs-up of a halfpenny.

3. It was, perhaps, owing to the confidence they placed in the Jacobins and the municipality of Paris, that Robeſpierre, his brother, Couthon, St. Juſt, and others, behaved with ſuch undaunted courage, when Robeſpierre was denounced in the Convention. There was, however, a noble propriety in their conduct. They did not ſhrink from their friend, in the critical moment of danger and diſtreſs, but adhered to his principles and cauſe, and clung, as it were, to his perſon.—To ſay the truth, the French, in this dreadful revolution, have diſplayed innumerable inſtances of heroiſm. Never was there a greater contempt of death, or prodigality of life.—But,

4. That which chiefly intereſts us, and all neighbouring nations in the late cataſtrophe at Paris, is, its political conſequences.—We, in Britain, have not, perhaps, been fully ſenſible, how general the ſpirit of liberty had become in France, and how deeply rooted. We have been prone to hope that the cauſe of monarchy would draw ſome advantage from the prevalence of certain men and ſets of men, and the fall of others. Various ups and downs, however, of this kind have taken place; and ſtill the French go on in their wild career. We are apt to look at men and perſonal influence; the French to principles, to freedom, to the eſtabliſhment of a republic. Even if Robeſpierre and his faction had gained the advantage over the Convention, it is not probable that their aſcendancy would have been laſting; though they might have bound the nation in fetters for a time, and prepared the way for various events, never now to happen.—By the overthrow of that faction which aimed to give law to the Convention, the authority of that aſſembly will be

be confirmed; and the tide of affairs will flow more and more in the channel of republicaniſm. Tallien may undergo the fate of Danton and Robeſpierre, but other heads will ſpring up; and thus this turbulent ſtate, like a race of men, may be continued for a time, amidſt death and diſaſter, in various forms; though their family, like thoſe of pirates and robbers, will probably be of ſhort duration. It may be here objected to this prediction, that nations of men have, in the character and vocation of robbers and pirates, enjoyed a long and ſplendid exiſtence. Witneſs the Arabian tribes, the ſtates of Barbary, intermixed with Arabs and tinctured with Arabian cuſtoms; and, above all, the Roman empire, founded in ideas of rapine, and by ideas and habits of rapine carried to the higheſt pitch of power and glory. But the circumſtances in which the Arabian and Roman ſtates ſtruck root in the earth, and thoſe of the preſent times, are moſt eſſentially different: and therefore it is not reaſonable to infer, that what was produced or permitted by the former, will alſo be produced or permitted by the latter. When the Arabians, but eſpecially when the Romans, laid the foundations of their power, the world in general was ſunk in ignorance, rivetted to the ſoil by habits of hunting, and the occupations of agriculture; confined to narrow ſpheres by the tyranny of ſuperſtition; or engaged only in the petty warfare of plunder or of paſſion: the firſt extremely limited in extent, the ſecond in duration. In the preſent age of ſcience, commerce, and extended intercourſe of nations, no political revolution in one country is regarded as a matter of indifference in another: but a revolution that threatens to cut up by the roots all ſubordination and good order, on which all improvement and comfort depend, muſt, in its progreſs, be oppoſed by all civiliſed nations. Hitherto the European nations, from a narrow and ſhort-ſighted ſelfiſhneſs, have thrown the chief burthen of the conteſt on the Emperor and the Engliſh.—But ſhould the French croſs the Rhine, and other barriers, nations more remote would be brought ſeriouſly into play; and the horizon of their victories muſt always be ſurrounded by a wider horizon of hoſtile reſiſtance; until, at laſt, their ſtrength be enfeebled by diſtance between the ſource of motion and the centre of percuſſion.—Thus then, it ſeems certain, that the preſent order of affairs in France cannot be laſting. If the French continue their attacks all around them, they will weaken their ſtrength by dilaration, and provoking a wider and wider confederacy againſt them. If, on the contrary, they ſhould attempt to confine themſelves, in peace, within their own borders, then their government muſt fall to pieces for want of external preſſure. That preſſure was indeed, at firſt, very impolitically forced

Digitized by Google

forced upon them. Their neighbours may, however, see their error, and leave the French to themselves. But the rulers of that unhappy people, in such a case, would be reduced to the necessity of provoking hostility; for their republic is a kind of salamander that can exist only in fire.

Although reasoning from ancient to modern times has sometimes been carried to pedantic extravagance, we can, in some instances, trace similarities of situation between ancient and modern nations, which, human nature being in all ages the same, may justify certain general anticipations.—The Roman was but an ill-balanced state, consisting of only two powers; that of the senate, and that of the people. The enmities between these two powers, on manifold occasions, were carried to extremities; but when they were just on the verge of battle, some patriot always found means to effect a coalition of parties by provoking a foreign war; under the danger of which they were compressed by the common enemy into internal union, at least a suspension of internal violence. But Rome going on conquering and to conquer, and wanting at length external enemies, near enough to serve as a balance for her internal agitation, fell back upon herself, and perished in her own fire.—The French demagogues have Greece and Rome too much in their heads not to be sensible that peace would be fatal to their turbulent state; which must therefore die, now that the sword has been unhappily drawn, not by a plethora, but by exhaustion. It seems now impossible, to continue the phraseology of physic, to lessen the action of the democracy without lessening its power.

SPAIN AND PORTUGAL.

The point of honour is still maintained among the Spaniards. They are good soldiers, and hate the French heartily. Yet there is evidently a languor in their military operations, particularly at sea, which can scarcely be accounted for by the reduced state of the Spanish revenue; for it is not many years since they gave proofs that, when they had a mind, they could render their naval power not a little formidable to their proudest neighbours. It has been said, that they were disgusted by the conduct of the English at Toulon. Perhaps we would not be far wide of the truth, if we should account for the slackness of the Spaniards, and of other powers, in co-operating with Britain, especially at sea, to a general jealousy of our naval power, which seems to threaten the world with a monopoly of commerce.—A squadron of ships from Portugal is at the command of the British admiralty.

ITALY.

Digitized by Google

ITALY.

The MILITARY ſpirit, for the reaſons we gave in a former number, may yet revive in Italy. The French have judged it prudent to evacuate Piedmont.—A firm ſpirit of reſiſtance to Frenchmen and French principles, it is ſaid, prevails both at Rome * and Naples.

GERMANY.

From the conſtitution of the German empire, it is difficult to bring the Imperial forces into action, with due promptitude and vigour: not to mention that, in the preſent war, though every ſovereign prince be ſo nearly concerned in its iſſue, it is certain, Germany is the greateſt nurſery of men fit for war in Europe; and ſome of the free, or imperial, and other towns, poſſeſs much wealth. The contingent furniſhed to the army of the empire by the city of Frankfort is no more than ninety men. But Frankfort, in the hands of the French, was made to ſhew, that it could, on an emergency, furniſh ten thouſand men, and ten millions of livres. Whether ſhall the moſt wealthy and flouriſhing of the Germanic ſtates (the firſt by their ſituation to be ſubdued by the conquerors) draw out their reſources in order to repel the encroachments of the French, or to gratify and inflame their rapacity and ambition? How will future hiſtorians, if the French plunderers ſhall prevail—how will hiſtorians, if the exiſtence of hiſtorians ſhall not be precluded by the progreſs of barbariſm, account for the fact, that the reſources of Germany could not be brought into play for the good of all, by all the influence and power of Britain and of Auſtria?—The Emperor ſeems to be perfectly ſincere and zealous in the common cauſe of ſovereigns, and men of property. His conduct, in point of morality, is honourable; though, perhaps, in point of policy, not always prudent. He neither robs neutral nations, nor cozens his friends and allies out their treaſure. He offers to borrow money on ſecurity the moſt undoubted that the condition of human affairs will admit, and on terms to the lenders the moſt advantageous. In this there is nothing either diſhonourable or impolitic. There is nothing, in reality, immoral or irreligious in the invitation of the Prince of Saxe-Cobourg to the people to riſe in a maſs againſt their French invaders; nor yet in that to give up, for the common good, the church plate; which, in the eye of reaſon, could never be even more religiouſly employed than in checking the domination of infidels and atheiſts.

* The preſent Pope is a man of ſpirit. He has declared, that he will not flee from Rome; but, if he muſt die, die at his poſt.

But too many of the prieſthood and the maſs of the people, it is to be feared, will conſider this as a ſacrilegious intruſion of government in ſacred matters. It betrays, too, the ſad failure of reſources. But what ſhall we ſay, if the Emperor has no other immediate reſource? Why, no doubt, that neceſſity has no law.—It may be farther urged, in defence of that meaſure, that it is fighting the French at their own weapons: and, farther ſtill, that the failure of reſources which it diſcovers may ſhew to the Ruſſians, Pruſſians, and other powers, that they cannot much longer ſhuffle off from themſelves the taſk of maintaining the rights of ſovereigns. The grand queſtion is, *Will* the people riſe in a maſs? *Will* they give up their ſacred veſſels and ornaments? Will they yield to religion and loyalty what the French have ſacrificed at the ſhrine, or rather, alas! to the ſhade of liberty?

POLAND.

This unhappy country is forced again to yield to the united deſpotiſm of Ruſſia, Pruſſia, and Auſtria. If ever there was a people worthy of liberty, it is the Poles; if ever a prince fitted to take the lead in eſtabliſhing a government 'regularly free*,' it is the preſent King of Poland. It is doubtleſs unfortunate for the cauſe of ſovereigns, that the ſame powers that are hoſtile to France are alſo hoſtile to Poland. It is an abſolute fact, that emiſſaries, certain Italians, have been ſent from the court of Berlin to form Jacobin clubs in Poland, that the proceedings of thoſe fanatics might furniſh pretexts for the introduction of new armies, and for farther oppreſſions. The ſame arts from the ſame quarter were practiſed, it has been ſaid, but on ſuch evidence, for purpoſes not wholly diſſimilar, in Holland.

TURKEY IN EUROPE.

If the prophecies contained in the ſacred writings of both Muſſulmen and Chriſtians were not ſoon to be accompliſhed, the Turks would rouſe from their lethargy, and unite their arms with thoſe of Poland and France for humbling the enemies of their empire.

RUSSIA.

The Empreſs of Ruſſia has ſent a fleet into the Britiſh ſeas of ten ſhips of war, whether to join the Britiſh fleet againſt the French, as has been reported, or in what other mode to act againſt the Turks, her grand object directly or indirectly, is not yet quite certain. The demands ſhe made relating to Poland, the navigation of the Black Sea and Boſphorus, and the French frigates and other ſhips in the Archipelago, were treated by the

* Thomſon's Seaſons.

Porte

Digitized by Google

Porte with becoming dignity. This, perhaps, is the ſecret of the Ruſſian armament. It will be a good ſtroke of policy if the Czarina, under the veil of acting with the allies, and againſt France, can contrive to gratify reſentment, and exerciſe a degree of dominanation at Conſtantinople. The Ruſſian ſquadron, too, by acting with the Engliſh fleet, will have a good opportunity of learning naval tactics.

It is not at all improbable, that the Empreſs may be able, amidſt the preſent confuſions, to re-eſtabliſh at Conſtantinople a Greek empire.

It is in the nature of deſpotiſm to diſcourage the general diffuſion of learning, which calls to mind the ancient republic, and the natural rights and claims of mankind. In Aſia, where deſpotiſm ſeems to be, as it were, natural and indigenous, great and generous monarchs have encouraged learning without any danger of political revolution. But in the active climate of Europe, the permanence of deſpotic power appears to be inconſiſtent with the advancement of knowledge. Many of the kings and nobles of France, from a love of ingenious praiſe, and an affectation of refinement, patroniſed ſcience, as well as the arts. Lewis XIV. inſpired with a paſſion for literary honours, determined to extend his fame beyond the precincts of Verſailles, the ſphere that bounded the eulogies of courtiers and ſycophants, by engaging men of genius and learning in his ſervice, in order to tranſmit the memory of his reign to poſterity. This paſſion was, perhaps, inſtilled, and certainly it was nouriſhed in the royal breaſt, by the inſtitution of the French Academy, in his minority, by Cardinal Richlieu; which inſtitution was undertaken with a view to draw off the inquiſitive and ardent genius of the French nation from matters of government. But the Academy, and the taſte and turn that it bred in the French court, overturned the monarchy. Lewis the Grand, in the purſuit of perſonal glory, ſhook to the foundations the authority of his ſucceſſors, by contributing to diſpel that cloud of ignorance in which that authority was ſeated. The advances of free inquiry were ſhrowded under the covering of allegiance and attachment to the grand monarch. Poets and orators, even the panegyriſts of arbitrary kings, at firſt inſinuated the rights and claims of humanity: philoſophers advanced theſe with leſs and leſs management or reſerve: philoſophy was the faſhion. The diſcipline of deſpotiſm was careleſsly relaxed by ſympathy with general ſentiment; confidence was emboldened by impunity; and the ſtrong holds of tyranny were at laſt carried by the aſſault of popular enthuſiaſm. Thus the hiſtory of France is a warning to legiſlators and ſtateſmen never to attempt an union between ſlavery and improvement in knowledge. It is therefore extremely

extremely curious and intereſting to ſee the preſent great Empreſs of Ruſſia treading in the very footſteps of Lewis XIV.; ſwaying the ſceptre of military deſpotiſm with one hand, and with the other diſpenſing the moſt liberal encouragement to the arts and ſciences.

SWEDEN AND DENMARK.

Theſe kingdoms, truſting the cauſe of ſovereign powers to other nations, endeavour to enrich themſelves by commerce, to the detriment of thoſe very nations under whoſe wings they find ſhelter and protection in the exerciſe of ſovereignty. The Ruſſian ſquadron is, perhaps, directed againſt the commerce between France and theſe two nations.

THE LOW COUNTRIES.

The Auſtrian Netherlands have been abandoned by the allies, who can, with greater advantage, make a ſtand on the coaſt of Holland. Their abandonment of thoſe provinces may, perhaps, ſhew to other nations the neceſſity of beſtirring themſelves, and the danger of truſting the fortune of the war to the exertions of Great Britain and the Empire. It may alſo have the effect of rouſing the Dutch to more active efforts for their own ſafety.—The French, in the midſt of their career in the Low Countries, received a check, firſt by the convulſion at Paris, and afterwards by the ravages of an epidemical diſtemper; inſomuch that the ſiege of Sluys is ſaid to have been raiſed, and the French to be falling back towards their own frontier. In ſuch circumſtances, the Prince of Saxe Cobourg may find ſome opportunity of retaliation for ſome late diſaſters.

GREAT BRITAIN AND IRELAND.

It appears ſomewhat paradoxical, that the diſcomfiture and retreat of the Britiſh troops ſhould keep up the price of the Britiſh ſtocks. It is nevertheleſs very true. The dangers that threatened Holland have lately driven many opulent Dutch families to take refuge, with their wealth, in England.

We have of late been unſucceſsful in our attempts in the French iſland of Guadaloupe. To balance the bad tidings from that quarter, Admiral Murray has fallen in with, and taken a fleet of French ſtoreſhips, laden with proviſions from America.

☞ *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* H. MURRAY, No. 32, Fleet-ſtreet, London; *and* T. DUNCAN, Bookſeller, Edinburgh; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

Digitized by Google

THE ENGLISH REVIEW,

For SEPTEMBER 1794.

ART. I. *A Narrative of the Operations of Captain Little's Detachment, and of the Mahratta Army, commanded by Purseram Bhow; during the late Confederacy in India against the Nawab Tippoo Sultan Bahadur. By Edward Moor, Lieutenant on the Bombay Establishment.* pp. 540. One Volume 4to. Johnson. London, 1794.

THE plan executed in this volume was first suggested to the author by the prospect of leisure for several months, during a residence in China, and a passage from thence to Europe. The incidents that form the groundwork were partly arranged in that time, from his own materials during the war; although he would never, he says, have undertaken a work of this extent, had he not been authorised to encourage the idea of expecting an important acquisition in the communication of many valuable materials from his friends in India, but which unfortunately and unaccountably are not yet arrived *. In consequence, he tells us, he was was obliged to finish it unaided; which, with the disadvantages arising from the necessary expedition in its completion, will, he hopes, in some measure, plead an excuse for any exceptionable parts that may occur.

* Nor is it very probable, if we may judge from the common breaches of such promises of literary aid, that they ever will. From promised aid of this and other kinds, it often happens that men are involved in expensive and complicated undertakings, of which, without such expected aid, they would never have entertained an idea. It is not well done to lead a confiding friend into slippery paths, and then, from the least selfish consideration, often from mere laziness, to desert them.

This work is embellished and illustrated by eight elegant engraved copper-plates; a map for a frontispiece; views of towns and fortresses; a plan of an action; inscriptions; and coins. The route described in the narrative is laid down from the original survey of Lieutenant Emmit during the war, and fills a blank in our best charts, as this is the first ever constructed of the country between Seringapatam and Poona, from actual survey. From Major Rennel's last map of the Peninsula, explanatory of the partition treaty, made at Seringapatam in 1792, and a rough survey of Captain Reynolds's of Bombay, communicated also by Major Rennel, the coast is taken, together with some interior points not noticed in Lieutenant Emmit's survey. The form of the coast between Bombay and the northern extent of Major Rennel's map, is given from Mr. Dalrymple's publications on that subject, which he obligingly communicated to the author.

This work is divided into chapters, containing the narrative and descriptive part; and notes and observations on subjects naturally connected with these, though not necessarily; among which we find remarks on the universal custom of chewing Beetel in India, and visiting ceremonies; the Parsees of Bombay; reflections on the action of the 29th Dec. 1791; on the supposed character of Purseram Bhow; prejudices of the natives against the English; particulars of the worship of Priapus, the Lingham, &c. with inquiries into its origin and extension; the various purposes to which the cocoa-nut-tree is rendered useful; remarks on the Asiatic researches; superstitious practices of eastern bigots, and austerities practised by penitentiaries; magnificent extravagance of Asiatic monarchs; the dissonance of Christianity, Mahommadism, &c. less than generally imagined; languages of the Peninsula, and the encouragement given by the Company to acquire them; sketches of the political division of the Mahratta territories; a description of the *Caheer Burr*, or the Banyan, called also the Indian Fig-tree; observations on the cultivation of India sugar in the island of Salsette.

To the notes and illustrations is added an appendix, containing, I. The treaty of alliance with the Nizam preparatory to the war. II. The treaty of alliance with the Mahrattas preparatory to the war. III. Preliminary articles of a treaty of peace between the confederated powers and Tippoo Sultan. IV. Definitive treaty of peace between the allies and Tippoo. V. Explanation of the plates of Tippoo's coins. VI. Explanation of the plate of the zodiac rupees. Next follows a copious glossary. And, lastly, an index to persons, places, and occurrences.

EXTRACT

Extract *from the Narrative.*

'In Tippoo's, the Mahratta's, and the Nizam's ſervices, it is not unfrequent, on the death of a commandant of reſpectability, for the widow to be conſidered the ſuperior of the corps, and to receive its emoluments. An Engliſhman, during the ſiege of Darwar, who had commanded one of the enemy's battalions, left the fort and delivered himſelf up to Colonel Frederick; and as it was ſuppoſed he had it in his power to give ſome uſeful information, the manner of his entrance into Tippoo's ſervice, and nature of his employment, were overlooked. On ſeveral occaſions his intelligence was found uſeful; and when Mr. Yvon's corps by his death became vacant, Robinſon (for that was his name) was, by Colonel Frederick's application, appointed to it; but we can hardly ſay to command it, for ſhortly after, his behaviour being diſpleaſing to Mrs. Yvon, who on hearing of her huſband's death had come to Darwar, from Belgom, ſhe impriſoned him, and deprived him of his ſituation. At the Nizam's durbar military honours are ſtrangely, and ſometimes ridiculouſly conferred: as an inſtance we give a ſtory that was communicated to us by our friend Monſieur Gorlines, who received it from his correſpondent at Paungul, where the court then was, and where the latter part happened.

'Some time ago a female adventurer, we believe an Italian, came to Hydrabad, and, after a little ſtay, ſo far ingratiated herſelf into the Nizam's favour, that he honoured her with marks of diſtinction, and at length gave her a title equivalent, perhaps, to a red ribband, and a battalion. Her principal recommendation had been dancing elegantly; but ſhe now ſurpriſed his Highneſs by performing the manual exerciſe in a ſuperior ſtyle, and at laſt was complimented with an elephant, and lived a conſiderable time in this ſtate of elevation. Not long ſince a foreigner, of the name of Florentine, arrived at Hydrabad, and had ſome employment under government; and being alſo reputed a great dancer, the Nizam expreſſed a wiſh to ſee the dances of Europe performed by this gentleman and the female colonel; but the lady would ſubmit to no ſuch degradation, and pleaded her ſtation in the army as an inſurmountable objection. She acknowledged, that when the light of his Highneſs' notice firſt dawning on her obſcurity illumined her proſpects, ſhe had danced in his preſence; but now, from the meridional beams of his favour, ſhe was exalted to the dignity of a command, ſhe could not think of eclipſing the brightneſs of her ſtation by ſubmitting to ſo inferior a practice. This fine ſpeech would not do; the Nizam inſiſted, ſhe refuſed, reſigned her command, and went to Poona.

'Few courts in India, perhaps, afford ſo many inſtances of folly and oſtentatious adulation as that of Hydrabad. During the war, the Nizam, it ſeems, was determined to take the field in perſon, as it was clearly proved at court that nothing deciſive could be effected againſt Tippoo without the influence of his Highneſs's preſence and wiſdom; and he actually moved with his court to Paungul, on his way to the armies. One of his courtiers ſetting forth the inadequacy of the

Digitized by Google

object to the inconvenience it muſt neceſſarily ſubject his Highneſs to, concluded his oration by ſaying, 'that ſo far from his preſence 'being neceſſary, were one of his Highneſs's royal ſlippers hurled 'againſt the gates of Seringapatam, it would wrench them from 'their holds.'—What can more fully ſhew the hyperbolical adulation of courtiers than this harangue, addreſſed to one whoſe impotency in the field, and imbecility in the cabinet, are equally notorious. Tippoo would with as much contempt ſee the united force of the Nizamites rally at his gates, as he would the romantic experiment of his "Highneſs's royal ſlipper."

EXTRACT *from the Notes.*

'At Bangoor [our author] firſt particularly obſerved thoſe obſcene ſymbols of worſhip which he had often read to be in uſe among the inhabitants of Hindoſtan at their devotions, in the worſhip of the Lingam; a worſhip ſimilar to the Phallus of the Greeks, and the Priapus of the Romans.—Machines are built, ſometimes of a ſquare, and ſometimes of a ſexagonal or octagonal form, and from the ſolidity of the wood, and quantity of iron uſed to clench the wood-work firmly, appear to be of great durability; on two oppoſite ſides large iron rings and bolts are fixed for faſtening the ropes to when they are dragged in proceſſion; bullocks are ſometimes uſed for that purpoſe, but the piety of the people will not often admit even that animal to ſo great an honour. They generally run upon ſix or eight low wheels, or rather trucks, and are, when unadorned, uniformly of one ſtory, of ten or twelve feet high; but, previouſly to the day of proceſſion, they are fancifully decorated with paper, cloth, &c. of all colours, and raiſed ſix or ſeven ſtories upon the lower one, when they make a very ſhowy appearance, and are, perhaps, from fifty to ſixty feet in height.

'Although we have been preſent at the proceſſions, we did not notice whether any particular idol, or ſymbol, was depoſited in the machine, but conjecture it is the cuſtom; and conjecture alſo, that it is the nameleſs hieroglyphic worſhipped in the temples of Seeva, to avert the threats of that avenging deity. Travellers relate, that in proceſſions ſimilar to this, enthuſiaſtic devotees throw themſelves beneath, and are cruſhed to death by the weight of the machine paſſing over them.

'But what makes us the more particular in deſcribing theſe ſtrange machines is, the ſingularity of the ornamental pieces of ſculpture on the external parts: all round, in the moſt elaborate ſtyle and obſcene imagery, are pourtrayed figures of men, women, beaſts, birds, and fiſhes. We are totally unable, and, for reaſons before quoted, equally unwilling to convey a full idea of theſe monſtrous delineations: it muſt therefore ſuffice to ſay, that there is a great variety of not only human nudities in the moſt indecent, uncleanly ſituations, but men and beaſts, and beaſts and women, expoſed in the moſt ſhameful combinations that a brutal imagination could ſuggeſt, in all the filthy attitudes of unnatural depravity.

'Although,

Digitized by Google

'Although, from our journeying in India having been chiefly confined to the Peninsula, we have had no opportunities of observing these objects of adoration in other parts; we read of their being in existence in the more northern countries, as well as in the Peninsula. We recollect many years ago having seen similar processions at Madras, but not the beastial sculptures on the machine or coach; and in a celebrated pagoda near Tellicherry, called the Bras Pagoda, we saw the remains of one of them: in Malabar also, as well as Canara, we have seen temples dedicated to the deity of fecundity, with nothing but a monstrous hieroglyphic of the organ of generation.

'The deluded female conceives the curse of barrenness will be removed by an (in this case) unnatural contact with this symbol; and it is not unlikely but this pilgrimage, if it may be so called, might, from its success, have been in great repute; as in these slothful seats it cannot be imagined there would ever be wanted young bramins to assert the honour and prolific powers of their relic. It may, indeed, be supposed, that these libidinous people originally instituted such bigotted practices for the purposes of lasciviousness, for here little else is attended to but the gratification of sensuality, and every art tending to its completion passionately cultivated with all the refinements of ingenious voluptuousness.

'In the course of our narrative we shall, in the descriptive accounts of pagodas, have occasion to notice the indecencies exhibited in their sculptured ornaments: no where, we believe, in India, do the temples abound so much in shameful indelicacies as in Canara; although in other parts they are very hurtful to the eye of modesty. So long as these portraitures are confined to natural practices, some excuses have been made for them; but we cannot conceive what good end can be answered by an exposition of actions, however natural and necessary to our existence, that must tend to inflame the passions of youth, particularly in these climates, where no external incentives are needed; but where, instead of such heating exhibitions, restraints are rather wanted to check the impetuous progress of the passions, here prematurely indulged in promiscuous excess.

'Sir William Jones, in a most ingenious dissertation 'On the Gods of Greece, Italy, and India,' speaking of the proneness of Asiatics to public pieces of obscenity, defends the morals of the people from the imputation of depravity; which might naturally be supposed the result of such continual opportunities of dissolute contemplation.

'Where, however, they are so abominably obscene as we have noticed, we cannot but think it has a tendency to depravity, although natural acts only were exposed; but when, as we have shewn, they descend to brutality of the most degrading, disgusting nature, we are at a loss to frame for it the shadow of an apology; and, without hesitation, entertain the idea that it is highly subversive of that moral delicacy which, in a female, we contemplate so rapturously. On particular subjects it is a virtue to be ignorant; and the admission of

information ejects from a female breaſt a much more amiable inhabitant.

'In a future page we ſhall find it neceſſary to dwell upon the arts and wiles of the eaſtern courtezans, and poſſibly in no part of the world are their amorous attractions equalled; which would, perhaps, induce any one collecting a ſeraglio, to chooſe every member of it from among the beauties of Aſia; but having done, he would, when the death of paſſion gave reaſon birth, find in the abſence of moral and natural delicacy, a canker more than counterbalancing all the ſpecious blandiſhments of art.

'Tavernier, in his Indian Travels, p. 37, notices a pagoda near Cambay, filled with nudities, one of which he fancied was gifted with Apollonian attributes. Many other writers alſo notice this obſcenity in temples. Indecency in temples is not, however, confined to India or Aſia, but may be found in Europe.'

In the eye of ſtrict criticiſm Mr. Moor's Narrative would have been a more elegant compoſition had he avoided all extraneous matter, and confined himſelf to the operations of war, mentioning only ſuch circumſtances and occurrences as influenced theſe more or leſs, whether directly or indirectly. It is this ſimplicity, chaſtity, and unity of deſign, added to manly ſenſe, various knowledge, and purity of diction, that diffuſes ſuch a charm over the Commentaries of Ceſar; in which, it is juſtly obſerved by the critics, there is not a paragraph or ſentence that is ſuperfluous and not to the purpoſe. Yet the redundancies of our author (who makes apologies for his inexpertneſs in the artifices of compoſition) are of a very entertaining nature; and, to the generality of readers, this publication, in truth a miſcellany, will be more acceptable than if it had been confined to military tranſactions. Mr. Moor ſeems to be a man of ſenſibility as well as of judicious obſervation; and has been impreſſed in a lively manner with many intereſting objects in India. And, for the fuller information of his readers, he has very properly made quotations from the moſt celebrated authors who have treated of the ſame ſubjects which he handles.

ART.

Digitized by Google

ART. II. *The rational and improved Practice of Physic. In Four Volumes. By William Rowley, M. D. Member of the University of Oxford, the Royal College of Physicians in London, and Physician to the St. Mary le Bone Infirmary.* 8vo. 1l. 11s. 6d. in boards, each Volume containing above 500 Pages, fine Paper. Newbery; and Hookham, Bond-Street. London, 1794.

[*Concluded from our last Number.*]

HAVING, in the preceding pages, pointed out the general outlines of the author's treatises, and parts of the preface, we shall now proceed to examine their several merits or defects, and explain in what essential points, striking differences, both of theory and practice, appear, when compared with other writers and practitioners in medicine.

To proceed methodically, and to abridge our labour, we shall not follow the author according to the arrangement of the four volumes; but the works shall be examined under the heads of acute and chronic diseases.

In the acute diseases we shall consider the author's ideas of inflammation; its varieties and method of cure, particularly in the *ophthalmia*; as a remark is made, that all inflammations should be considered and treated in a similar manner.

The *first* species of inflammation, says the author, is a mere distention of vessels, and easily curable by evacuations and antiphlogistics, &c.

The *second* species is, when the cellular structure of the membrane, as the *conjunctiva* of the eye, becomes much thickened in that species of ophthalmia called *chemosis*; this the author calls *cellulous* or *vesiculous* inflammation: because the vessels are not only distended, but the cells of the cellular structure of the membrane are all visibly filled with fluid, which is the cause of the great thickness of the membrane, and the apparent sinking of the transparent cornea. This species of inflammation the Doctor pronounces the most dangerous; and he accordingly makes use of the most formidable modes of cure: large evacuations by bleedings, purging, and blistering, are recommended; and an extreme *dry diet* and antiphlogistic regimen are strongly inculcated; and the *Boerhaavian* method, as likewise of all the moderns who recommend *diluting* drinks in inflammations, are severely censured, as highly contradictory: to evacuate the vessels or cells, in order to reduce the inflammation, and fill them at the same time by *large draughts* of *diluting drinks*, is so inconsistent, according to the author's opinion, that such a me-

Digitized by Google

thod of treatment could have never been adopted, if phyſicians had but reflected on their abſurdity. The author of courſe recommends a *dry diet* in inflammatory diſorders, which, he ſays, has contributed much to the ſucceſsful treatment of every ſpecies of membranous or other inflammation, and particularly inflamed eyes.

It is evident the author has introduced and applied to the practice of phyſic, the great and important diſcoveries made ſince Boerhaave's time on the importance and uſes of *tela celluloſa*, which has been amply proved, by many experimental writers, and by *Haller* in particular, to form the ſtructure of every part of the human body From an acquaintance of theſe and many later diſcoveries, the Doctor rejects the idea of a *lentor* in the blood, *error loci*, or the blood's inſpiſſation being the cauſe of inflammation, as likewiſe many other theories, &c. &c.; and he concludes, from what is viſible in the inflammation of the eye, and demonſtrable by the evidence of the ſenſes, or by the aſſiſtance of glaſſes, that all membranous inflammation is ſimilar, and, for the ſame reaſons, requires exactly the ſame treatment, according to various circumſtances and conſtitutions. We muſt confeſs, that the author advances what is very rational; particularly on the abſurdity of evacuating and filling the veſſels at one and the ſame time. We are pleaſed to ſee a phyſician of Dr. Rowley's great experience and long practice labouring to overturn errors, and, we might add, ſucceſsfully; but we think the author is rather too ſevere on ſome writers, and particularly on thoſe who receive and purſue the art through life as they found it, without any inclination to make improvements. It is not every man's fortune to get into great practice, and, to uſe the author's words, *non ex quovis ligno Mercurius fit:* therefore we recommend to the author more lenity to thoſe who do not think for themſelves, unleſs ſuch men cenſure what they will not be at the trouble to comprehend; in which caſe, if ſuch men there be, the animadverſions of this ſpirited author may be very juſtifiable.

In the acute ſpecies of diſeaſe, oppoſite to what has been juſt recited, is the putrid-tending fevers, among which the hydrophobia is claſſed; the malignant ulcerated ſore throat; the ſcarlet fever of children; the hoſpital, jail fever, and the *yellow fever* of the Weſt Indies, America, &c. The author highly diſtinguiſhes himſelf on theſe ſubjects, and ſeems to have put the finiſhing hand to the treatment of thoſe horrid and alarming diſeaſes. Here again we ſee this practical author attacking violently all former writers, and even the preſent race of phyſicians, as followers of what the Doctor calls incongruous practices. The animadverſions are pointedly ſevere on the contradictory

mixture

mixture of *antiphlogistic* and *antiseptic* remedies in putrid diseases. They cannot, says the author, be proper at one and the same time: if saline coolers be proper, bark and vitriolic acids, &c. must be improper; if, on the other hand, bark, acid of vitriol, wine, and cordials, be necessary to check the putrid-tending dissolution of the fluids and relaxation of the solids, all *saline* and *cooling* remedies must be as bad as poisons in such cases; and therefore many methods lately and at present in high vogue are proved to be fatally injurious to mankind in putrid diseases. The author enumerates *fourteen improper methods* of treatment collected from the most esteemed modern authors, whom he calls improvers, as *Sydenham*, *Boerhaave*, *Huxham*, *Fothergill*, *Cullen*, and others; and one or other of these incongruous methods are the causes of the fatality of putrid diseases. If these assertions were given by any physician, who had not had great opportunities in practice for the ascertainment of some hundreds of facts, we should hesitate before we ventured an opinion on these important doctrines; but the experience of the author for above thirty years, and what is most essential to confirm the modes of cure are, the successful practice at the St. Mary-le-Bone Infirmary, where it has been proved by the hospital books, that, out of several hundreds, not above five in one hundred have died of the most malignant putrid fevers, at the old house, in the vicinity of the burial ground. The author says, that, by an estimate made by himself, from sixty to seventy died in one hundred in the hospitals of Paris, Lyons, Rome, and in different parts of Europe. Is there no difference in the *dead list?* says Dr. Rowley. In the West Indies, the author says, almost every one died who was seized with the *yellow fever*; and indeed lately, at Philadelphia, above seven thousand perished by that most ferous disorder, many of whom, according to this author, might have been saved, had the consistent method of treatment here communicated been well known, and put into practice. These important facts, we do not doubt, will have great weight with the faculty at large; and no one, we should imagine, after a knowledge of Dr. Rowley's method of treatment in putrid-tending diseases, both domestic and medical, would risk the lives of patients by the old unsuccessful treatment, or by the administration of *saline* or other relaxing remedies in these diseases; for it is proved, that in order to cure the disorder, and repel the disposition to putrefaction, nothing but bark, the vitriolic acid, cordials, wine, a pure stream of fresh air, &c. should be administered, from the beginning to the termination of the disease; and the same modes the author recommends to prevent these infectious diseases from spreading their baneful influence.

Under

Digitized by Google

Under the idea of chronic diseases, we may rank the whole class of what are called nervous. The author's writings on the nervous, bilious, hysteric, and hypochondriac diseases, madness, suicide, spasms, epilepsy, apoplexy, palsy, &c. are all admirable in their kind, both for the investigation of causes and judicious practice. The author indubitably proves, by his numerous dissections, and by much reasoning on facts, that the class of disorders called nervous, hysterical, hypochondriacal, dejection of spirits, and even madness, all arise from bodily disease, and not from caprice or affectation, &c. as some have imagined. He recommends compassion and sympathy for the sufferings of the nervous; and according to the various causes, of which many appear the discoveries of the author, he points out very sensible and decided modes of cure, whether arising from debility of the solids, or an acrimonious state of the fluids; whether originating in anxiety, or passions of the mind, or from some accidental bodily disease, &c. We observe, in different parts of this treatise, many new and important lights on the nature of nervous diseases; and what was ambiguous and before inexplicable is now clearly accounted for. The use of antispasmodics, and a variety of nervine remedies, much in use, are all proved, by the author's reflections on the appearances after death, from an innumerable collection of dissections, all written in elegant Latin *, to be only *palliative auxiliaries*, and by no means adequate to the removal of such chronic complaints: tonics of various sorts, in elegant prescriptions, are recommended, &c. Here the author takes occasion to introduce the use of *metallic alteratives* as the only remedies to be depended on in any very important disorder, not curable by the common methods; and he proves the rationality of the doctrine by analogy and numerous cures, and by inductive reasoning from a variety of facts and appearances of morbid parts after death

The learned and indefatigable author says, he has seized all possible opportunities, for above thirty years, to investigate the real and true causes and effects of diseases, by an accurate examination of dead bodies; and he certainly distinguishes himself as a most profound and able anatomist and physiologist. We find many new and acute reasonings from these sources, of what he calls true intelligence; and medicine is made to speak a language, in many instances, entirely new, in general founded in truth and indisputable demonstration. The reasonings on that horrid disorder the *locked jaw* and *tetanus*, shew much penetration and science in anatomy and physiology; as likewise do all

* Why these numerous dissections are all given in Latin, we are at a loss to account for: they should have appeared in English.

the

the reasonings on the nervous sensations, and various nervous diseases, particularly of what have been called mental: the former have been productive of much practical improvement, and a new-invented method of curing the *tetanus* and *locked jaw:* eight extraordinary cases of cures are given, six of which happened in the St. Mary le Bone Infirmary; one case of the tetanus was attended as a matter of curiosity by many medical gentlemen, which was happily cured.

For the author's deep researches, reasonings, and methods of treatment, we must refer the reader to the work itself. He condemns the use of *opium* and *musk* in the *tetanus* and in the *trismus* or locked jaw; and declares he never saw them successful when he was in the West Indies in 1762 and 1763.

In female diseases there are many excellent observations and practical admonitions, which at once shew the experienced and reflecting practitioner. On spasms, convulsions, lethargy, apoplexy, and palsy, many ambiguities seem to be cleared up, and the practical treatment demands the serious attention of the faculty.

In cancerous complaints much merit is due to the author for the learned and candid manner the subjects are treated. Instead of holding out fallacious expectations of curing the disorder, he fully proves the causes of its difficulty of cure, and on what grounds, and in what stages of cancerous complaints any expectations of relief are reasonable. Pretenders to the cure of these complaints are exposed; and the author seems of opinion, that if *mineral alteratives*, &c. of which he gives many prescriptions, do not cure in the first or second stage cancerous complaints, they are generally incurable. This abundance of experience justifies him in openly asserting. The cure of cancers of most parts, except the breast, the author has conducted successfully by cinnabarine fumigations, and by the junction of antimonial sulphurs, with the preparations of hydrargyrus, &c. &c.

The letter on medical vanity is a severe phillipic against the late learned anatomist Dr. William Hunter. Dr. Rowley would have been called to attend Lady Holland in 1773, but Dr. Hunter opposed the request of the noble friends of the lady: she died; and as Dr. Rowley had cured a lady of a confirmed cancer of the womb, who had been considered incurable by Doctors Hunter, Fothergill, and other eminent physicians of that day, Dr. Rowley took this opportunity to attack the great *accoucheur* in a manner the most pointed that possibly could have been conceived; and not only him, but all of the profession who are influenced by prejudices, or personal dislike, to prevent the introduction of useful improvements. It is no wonder then that

Dr.

Digitized by Google

Dr. Rowley has created some few private enemies. On the present occasion, the Doctor appears no less formidable in attacking, than in repelling attacks; for though the Monthly Reviewers made an apology for what had crept into their Review on the subject of this letter, yet the Doctor comes to the charge sword in hand, and vanquishes the Reviewer in a second letter against Dr. Hunter, who is supposed to be the author or adviser of the personal attack Dr. Rowley received. This may, in some measure, account for the acrimony with which the works of this physician are sometimes mentioned, which the author of the present volumes has generally treated by silence. He says that he has occasionally met with some dark stabs from two or three of the faculty at the west end of the town, and from anonymous writers; but no one has openly avowed himself, *suo nomine*, the author of those detractions, which have privately occupied the illiberal minds of these envious cotemporaries. He moreover says, that his greatest crime, he believes, has been the attainment of great practice and illustrious friends.—*Hinc illæ lachrymæ.*—We shall leave the Doctor and his few opponents to fight their own battles by any mode most agreeable to the parties. We must, however, agree with the author before us, that whoever opposes improvements in the humane art of medicine, must at the same time be an enemy to society.

The letters are written in a very nervous and manly style; but we must confess we see no great necessity for their republication. The author says, no private resentment had any share in their reappearance; but they are now produced merely to exhibit an extraordinary cure of a cancerous womb and ulcer of the rectum; which cure being known to Dr. Hunter, was the cause of Dr. Rowley being strongly recommended to attend Lady H———. The cancerous case is certainly very singular, and the perfect cure extraordinary; as likewise the method of treatment, which may be truly said to be Dr. Rowley's invention.

The treatise on 118 diseases of the eyes, and on the cure of ulcerated legs without rest, on electricity, &c. come under the province of surgery. The first is the completest work extant, both for the regular manner in which the subjects are treated, and for the various new modes of successfully treating the diseases of the organ of vision. It is embellished with six copper-plates explaining vision, &c. and the work commences with a criticism, as most other works of the author's do, on all that has preceded the present writer on the subject. In inflammations of the eyes, amongst other things, he condemns the use of *poultices*, improper lotions, &c. In opacities of the cornea new modes of cure are exhibited; in short, in the gutta serena, cataract, fistula lachrymalis, all the other eye disorders, and in the

Digitized by Google

the judicious choice of ſpectacles, &c. the author writes not only like a man of great obſervation and experience, but ſeems animated with extraordinary ardour that mankind ſhould partake in the uſe of thoſe improvements that have been the labour of a long life dedicated to medical ſcience. There is ſomething new to be found in almoſt every part of the work; and we hope young ingenious ſurgeons will ſtudy this author, in order to ſuppreſs that eye quackery, which has done ſo much miſchief, as the author ſays, by the raſhneſs of itinerant and boaſting oculiſts, who have too often diſgraced the art they profeſs, and, inſtead of reſtoring ſight, have frequently been the cauſe of total blindneſs. The cure of ulcers of the legs, and ulcers of all parts, ſeems to be ſettled on permanent principles, from the uſe of fumigations, alteratives, &c.

The treatiſe on electricity comprehends, in a ſhort view, all that is known concerning medical electricity and its operations, as applied in *rheumatiſms*, *palſies*, *gutta ſerena*, *ulcers*, &c. &c. The depreſſions of ſpirits, the nervous feel, and others, when an eaſterly or north-eaſterly wind blows, is pronounced to be owing to the abſence of the electric fluid; and this is confirmed by experiments. Some hints appear of the probability of the electric bath being ſerviceable in pulmonic complaints; but it is not aſſerted by the author, that this remedy has been ſucceſsfully applied in thoſe caſes, who ſtrongly recommends a Weſt India climate in pulmonary conſumption.

In the treatiſe on the gout is a review of all that has hitherto been written, or practiſed in that painful diſorder; with many ſenſible obſervations. The cauſes of the gout, the difficulty, and in moſt inſtances the impoſſibility, of curing it, are pointed out with great perſpicuity. The modes of treatment the author recommends are, to uſe warm baths of the *marine acid* and *tepid water* during the fits of the gout, and in the intervals to obſerve ſome regimen, and to take different remedies, according to conſtitutions and caſes. The diſorder, by ſuch means, may be ſafely palliated and diminiſhed, the fits rendered milder, and life prolonged: but as to a radical cure for the gout, the Doctor treats the idea as chimerical, for which he gives many ſolid reaſons. The application of different modes to different perſons and conſtitutions merit the ſerious attention of practitioners in medicine, and the arthritics in particular, becauſe they ſeem founded in a great knowledge of the diſorder reſulting from experience.

The treatiſe on all the diet uſed in the world, commences with ſtrictures on many preceding authors on thoſe ſubjects. Maſtication, deglutition, digeſtion, chylification, and ſanguification,

Digitized by Google

cation, the increase and growth of the body, &c. appear in a new point of view, and all their separate defects and remedies, are delineated in a masterly manner. Culinary vessels of all sorts come next under consideration, in which are many useful remarks, necessary to be well known in all families, and particularly to the kitchen domestics, lest slow or active poisons may be mixed with the foods; which, the author observes, oftener happens than mankind are aware of; and excruciating tortures in the stomach and bowels, and even death itself, are sometimes the consequences.

Foods the Doctor divides into three species, the vegetable, the animal, and the condimenta; and he examines the qualities and application of all meats and drinks, &c. used in the whole world. The work is certainly fraught with useful information for children, adults, and mankind in the decline of life. The uses of the different foods and drinks are ascertained by their qualities; their abuses are likewise considered, and their mischievous consequences. This treatise may be read with advantage by all persons, either with the view of preserving health, or prolonging life.

Here the epicure may feast luxuriously on the delicacies the whole world produces. It must be confessed, our critical appetites were sharpened to the highest degree, while we read the Doctor's account of the most excellent ragouts, fricasees, stews, &c. of France, Italy, Germany, &c.; for the author seems no less learned in all the delicacies of the table, than in his medical profession. Happy! thrice happy, should we critics be to taste those savory dishes with which the author has so profusely fed us in imagination.

We shall conclude this article by remarking, that these volumes are replete with medical erudition and useful information, and may become an excellent addition to the libraries of medical and philosophical gentlemen: to all persons travelling to the East and West Indies, America, and all warm climates, they will prove an inestimable treasure. We could wish that some ingenious person, with the author's leave, would translate the numerous examples of dissections, *post mortem*, interspersed in most parts of the treatises; for Latin is not quite so fashionable now as it may have been a century or two ago.

ART.

Digitized by Google

ART. III. *Zoonomia*; *or, The Laws of Organic Life. Volume the First.* By *Erasmus Darwin, M. D. F. R. S.* 4to. 1l. 5s. boards. Johnson. London, 1794.

IT does not often fall within our province to take cognizance of a publication like this; and in sitting down to give an account of it to the public, we have a full impression of the difficulty of the task. The student of nature has long felt the want of a work that might exhibit, in one clear and comprehensive view, the intellectual as well as the corporeal phenomena of animation, that might point out their analogies and connexions, and bind the whole together in a general system which the memory could embrace and the judgment approve. But valuable as such a work must be, the almost general failure of every attempt at system, either in metaphysics or medicine (for a system combining both has scarcely been aimed at before), led many judicious men to deprecate future attempts of the same nature in the present limited state of our knowledge. The wiser plan seemed to be, to observe carefully, and diligently record, the phenomena, intellectual as well as corporeal, as they occurred, and to leave the task of investigating their causes, and of arranging them in their natural order and relations, to some future period—to some more enlightened age.

But it is the province of original genius to anticipate posterity. On this very attempt, the active, powerful, and enterprising mind of Dr. Darwin has been employed for twenty years and upwards; and the result of his extensive experience, of his acute observation, and of his profound reflection, is here presented to the public in the work before us, 'Zoonomia; or, The Laws of Organic Life.'

The purpose, then, of our author is to give a system to the world—a system that shall comprehend the ample field of metaphysics, as well as the principles of health and disease: but the present volume includes only a part of his scheme, which will be completed in another volume, soon to be published; in which the doctrines here laid down will be made the foundation of a new arrangement of diseases, and of the Materia Medica.

After some prefatory remarks on the use and abuse of analogy, and of the advantage of theory in medicine, Dr. Darwin introduces his peculiar subject by some observations *On Motion and its Laws*. Nature, he observes, may be considered as consisting of two essences, one of which may be termed *spirit*, the other *matter*. Spirit commences motion; matter receives and communicates it. The motions of matter are two-fold, primary and secondary. The secondary motions are treated of under

Digitized by Google

the name of mechanic powers. The primary are of three diſtinct kinds, each having peculiar laws—the motions of gravitation, of chemiſtry, and of life. The gravitating motions have been explained by Newton—the chemical motions have been inveſtigated by Black, Prieſtley, and Lavoiſier—and Dr. Darwin offers himſelf to the ſtudent of philoſophy as his inſtructor in the laws of organic life.

Theſe judicious and important diſtinctions are carefully obſerved throughout the work. The vital or animal motions, it is obſerved, form the ſecondary or communicated motions, in having no mechanical proportion to their cauſe; for the goad of a ſpur on the ſide of a horſe will induce him to move forward a cart of hay. They differ from gravitating motions, as they are exerted with equal facility in every direction; and from chemical motions, becauſe no apparent decompoſitions or new combinations are produced in the moving materials. When, therefore, the ſtimulus of the blood throws the heart into contraction, or that of the food excites the action of the ſtomach, we are not to apply the principles of the other kinds of motion, *e. g.* the action and reaction of the mechanic powers to theſe vital motions, but to conclude merely that certain animal fibres are excited into action by external impreſſions, according to laws peculiar to organic life. The language employed by Dr. Darwin correſponds with theſe diſtinctions. He carefully avoids the uſe of terms that belong to mechanics or to chemiſtry, which ſometimes introduced into medicine and metaphyſics in their literal ſenſe, and ſometimes figuratively, have been the fruitful ſource of error, confuſion, and diſpute.

In his ſecond ſection our author employs himſelf in definitions, which include an out-line of the animal economy. By the term *brain*, he underſtands not only the brain uſually ſo called, but the ſpinal marrow; obſerving that the nerves which ſerve the ſenſes ariſe chiefly from that part of the brain which is lodged in the head, and thoſe which ſerve the purpoſes of muſcular motion, from that part of the brain which is lodged in the neck and back. Definitions are alſo given of the glandular ſyſtem, of the vaſcular ſyſtem, and of the alimentary canal. Under the term *ſenſorium*, Dr. Darwin not only takes in the whole medulla of the brain, ſpinal marrow, nerves, organs of ſenſe, and muſcles, but alſo the living principle, or ſpirit of animation, whatſoever it may be, and the changes which occaſionally take place in the ſenſorium ſo defined, as during the exertions of volition, or the ſenſations of pleaſure or pain, are termed *ſenſorial motions*. And, on the other hand, the contractions of the fibrous parts of the body, in which are included not only the muſcles but the organs of ſenſe alſo, are termed *fibrous motions*. To underſtand this, it

Digitized by Google

muſt be obſerved, that it is one of Dr. Darwin's peculiarities to conſider the organs of ſenſe, for example the retina, not as an expanſion of the nervous medulla merely, but as conſiſting of moving fibres, enveloped in this medulla; and every impreſſion on the organs of ſenſe, he conſiders as producing a contraction in theſe fibres exactly correſponding to what is produced by irritation on the muſcular fibres of the other parts of the body. Fibrous motions he divides into two kinds, muſcular and ſenſual. Muſcular motions, and thoſe which occur in the muſcles voluntary and involuntary; and ſenſual motions are peculiar to the different organs of ſenſe.—The word *idea* has a new ſenſe affixed to it; it is uſed as ſynonymous with a ſenſual motion. Gentle reader! thou who perhaps haſt burnt the midnight oil in labouring to comprehend the eſſence of an *idea*—who haſt chaſed this ſhadowy being through all the *forms*, *phantaſms*, and *ſpecies* of antiquity; through all the *impreſſions*, *ſenſations*, *apprehenſions*, and *perceptions* of the moderns—who ſaw it uſurp the place of all exiſtence in the eye of Hume, and ſhrink into nothing, or into a mere *notion*, under the examination of Reid—behold this *ens rationis* receive at length a local habitation, a ſubſtantial form, and revived in the ſhape of a *fibrous motion!* It is defined a contraction, or motion, or configuration, of the fibres which conſtitute the immediate organ of ſenſe; and it is employed to ſignify thoſe notions of external things that our organs of ſenſe bring us acquainted with originally. Thoſe who compare this definition with the ſenſe in which the term is uſed, will ſee at once that our author does not employ the agency of ſpirit in explaining the laws of organic life.—*Perception* includes not only an idea, but the attention paid to it (for it follows from this definition, that an idea may exiſt and not be perceived); and *ſenſation* is confined to the expreſſion of pleaſure and pain only in its active ſtate, without any reference to the ſtimulation of external objects. The uſe of the term *memory* is rejected as too looſe and indefinite, and the ideas uſually referred to memory, and denominated ideas of *recollection* or of *ſuggeſtion*, as they are recalled by volition, or excited by preceding ideas. When fibrous contractions ſucceed other fibrous contractions, the connexion is termed *aſſociation*; when fibrous contractions ſucceed ſenſorial motions, the connexion is termed *cauſation*; when fibrous and ſenſorial motions reciprocally introduce each other in progreſſive trains or tribes, it is termed *catenation* of animal motions. All theſe connexions are produced by *habit*, that is, by frequent repetition. The word *ſtimulus*, is not only uſed for the irritation of external bodies on our organs of ſenſe, but alſo for deſires, averſions, pleaſures, and pains; and, in a word,

Digitized by Google

whatever excites to action. Stimulus then includes not only external impreſſions, but alſo what has uſually been called *motives*.

On theſe definitions the reader of Zoonomia muſt fix his attention ſteadily. When he has made himſelf maſter of their meaning, and fixed them on his memory (or, to uſe the language of the author, aſſociated them with his ideas of recollection), he has got over the greateſt part of the difficulty in peruſing this extraordinary work.

But here it will be inquired, are there indeed fibrous motions in the organs of our ſenſes? and do theſe actually conſtitute our ideas? The third ſection is employed in anſwering theſe queſtions.

In the firſt place Dr. Darwin ſhews, from the paper on ocular ſpectra, publiſhed in the LXXVIth volume of the Philoſophical Tranſactions, by his ſon Dr. R. Darwin, that the retina is actually of a fibrous ſtructure. The ſtructure of the retina appears to differ not in nature but in degree only from that of a common muſcle. The muſcle conſiſts of larger fibres intermixed with a ſmaller quantity of nervous medulla; the organ of viſion of a larger portion of the nervous medulla intermixed with ſmaller fibres: and by analogy the ſame is inferred of the other organs of ſenſe.

In the next place our author ſhews, that it is neither mechanical impreſſions, nor chemical combinations of light, but that it is the animal activity of the retina that conſtitutes viſion. The rays of light, he contends from experiment, have no momentum; and the phenomena of viſion he ſhews to be incompatible with the ſuppoſition either of mechanical impreſſion, or of chemical combination, producing them. On this ſubject Dr. Darwin adduces two experiments, which appear concluſive; and he brings a variety of conſiderations to ſhew, that it is the motions of the retina itſelf, and not the external impreſſion, that conſtitute our ideas of light. The flaſhin s of light produced by the preſſure of the ball of the eye, where the day has been long ſhut out, is perhaps of itſelf concluſive on this point. In proof that it is the motions of the organs of ſenſe that conſtitute our ideas, and neither external impreſſions, nor veſtiges of theſe impreſſions on the brain, it is aſſerted, that when an organ of ſenſe, that of hearing for inſtance, is deſtroyed, the ideas that were received by this ſenſe ſeem to periſh along with it. A gentleman of ſixty years of age, who had been deaf for thirty years, a man of a good underſtanding, who amuſed himſelf by reading, and by converſing either with the pen or by ſigns, aſſured our author, that in his dreams he always imagined people converſed

converſed with him by ſigns or writing, and never by ſpeech. With the perceptions of ſounds he had loſt the ideas of them, though the organs of ſpeech retained ſomewhat of their former habits of articulation! In the ſame manner men totally blind are ſaid never to dream of objects of ſight.—If theſe curious obſervations ſhould be confirmed by general experience, they may lead to ſome practical inferences in blindneſs and deafneſs of conſiderable importance. More fully to eſtabliſh his doctrine of our ideas being motions of the organs of ſenſe, Dr. Darwin inſtances the analogy between them and the muſcular motions. In a ſeries of very profound and intereſting obſervations, he undertakes to ſhew, that both are originally excited by irritations, and aſſociated together in the ſame manner; that both act in nearly the ſame times—are alike ſtrengthened or fatigued by exerciſe—are alike painful from inflammation—are alike benumbed by compreſſion—are alike liable to paralyſis, to convulſion, and to the influence of old age.—He afterwards anſwers objections, which leads him to examine the circumſtance of our referring ſenſations to the extremities of a limb, after that limb has been amputated—to the toes, for inſtance, after the leg has been cut off. This, which ſeems to ſhew that our ideas are excited in the brain, where alone they are perceived, and not in the organs of ſenſe, Dr. Darwin endeavours to explain, by ſhewing that we acquire our ideas of ſhape and place by our organs of ſight and touch, which are ſituated in our eyes and hands—and theſe ideas being connected with other ideas, may be called up by aſſociation in the organs of ſight and touch, after the part to which they originally referred has been removed.

Thoſe who mean to attack the ſyſtem of Dr. Darwin muſt bend their attention, and exert their whole ſtrength on this third ſection. If the poſitions here laid down be granted him, it will be very difficult to invalidate the concluſions that follow. We reſerve our remarks till we have finiſhed our analyſis of the work.

Having thus cleared his way, the author, in Sect. IV. lays down the laws of Animal Cauſation. They are as follows:

'I. The fibres, which conſtitute the muſcles and organs of ſenſe, poſſeſs a power of contraction. The circumſtances attending the exertion of this power of CONTRACTION conſtitute the laws of animal motion, as the circumſtances attending the exertion of the power of ATTRACTION conſtitute the laws of motion of inanimate matter.

'II. The ſpirit of animation is the immediate cauſe of the contraction of animal fibres, it reſides in the brain and nerves, and is liable to general or partial diminution or accumulation.

'III. The ſtimulus of bodies external to the moving organ is the remote cauſe of the original contractions of animal fibres.

'IV. A certain quantity of ſtimulus produces irritation, which is an exertion of the ſpirit of animation exciting the fibres into contraction.

'V. A certain quantity of contraction of animal fibres, if it be perceived at all, produces pleaſure; a greater or leſs quantity of contraction, if it be perceived at all, produces pain; theſe conſtitute ſenſation.

'VI. A certain quantity of ſenſation produces deſire or averſion; theſe conſtitute volition.

'VII. All animal motions which have occurred at the ſame time, or in immediate ſucceſſion, become ſo connected, that when one of them is reproduced, the other has a tendency to accompany or ſucceed it. When fibrous contractions ſucceed or accompany other fibrous contractions, the connexion is termed aſſociation; when fibrous contractions ſucceed ſenſorial motions, the connexion is termed cauſation; when fibrous and ſenſorial motions reciprocally introduce each other, it is termed catenation of animal motions. All theſe connexions are ſaid to be produced by habit, that is, by frequent repetition. Theſe laws of animal cauſation will be evinced by numerous facts, which occur in our daily exertions; and will afterwards be employed to explain the more recondite phenomena of the production, growth, diſeaſes, and decay, of the animal ſyſtem.'

In purſuance of this plan our author proceeds, in Sect. V. to explain the four motions of the ſenſorium. Theſe are, irritation, ſenſation, volition, and aſſociation. The reader, retaining in his mind the definition of the ſenſorium, as including the whole of the nervous medulla, and the ſpirit of animation reſident in this medulla, will underſtand theſe motions to ſtand in contradiſtinction to the *fibrous motions*, already mentioned, and which occur in the muſcular fibres, and in the fibres of the organs of ſenſe—the fibres of the living body and the inſtruments, the medulla the agent in all the motions of organic life. The fibrous motions are ſuppoſed to be ſimple contractions, but the ſenſorial motions are not defined; they are not ſuppoſed to be fluctuations of the ſpirit of animation, vibrations or condenſations, but changes or motions peculiar to life. The fibrous motions originating from the ſenſorium muſt of courſe correſpond to the four ſenſorial powers already mentioned—they are therefore irritative, ſenſative, voluntary, and aſſociate. Theſe motions were all, however, irritative originally; that is, they were all originally excited by external irritations operating on the ſenſorium, but by habit many of them became *caujeable*; firſt by ſenſation, ſecondly by volition, and thirdly by aſſociation. Much attention is neceſſary to fix on the mind this curious proceſs, which Dr. Darwin explains at length in the four following ſections

Digitized by Google

ſections (the 7th, 8th, 9th, and 10th), in which he treats ſeparately of theſe four ſpecies of fibrous motions.

Here it will be neceſſary for the reader to recal the diſtinction of fibrous motions into two kinds—*muſcular*, as occurring in the muſcular fibres uſually ſo called; and *ſenſual*, as exiſting in the fibres of the organs of ſenſe. The firſt have often been examined before; but the laſt have not before been examined in this relation, or in this point of view. It muſt be kept in remembrance, that the *ſenſual motions* of Dr. Darwin are the ideas of the mind (or what has uſually ſo been called), and that he uſes the terms ſenſual motion and idea indifferently. In each of the ſections under conſideration our author treats, firſt of the muſcular motions, and then of the ſenſual; and while he ſhews the general, nay the perfect analogy between them, he is identifying the nature of thoſe phenomena which have uſually been conſidered as diſtinct, under the terms corporeal and mental. This will be underſtood by a ſhort analyſis of his ſection on irritative motions, for through the others we will not attempt to follow him.

The irritative motions are thoſe contractions of the fibres which are neither accompanied by ſenſation nor volition; and ſuch thoſe contractions are, or become, which are neither attended by pleaſure nor pain. All fibrous motions, it is aſſerted, are originally irritative; and this eſtabliſhes a fundamental diſtinction between this ſyſtem and that of Stahl, which ſuppoſed all motions to be originally voluntary. Some of the irritative muſcular motions are excited by perpetual ſtimuli, as the heart by the influx of the blood; others by intermittent ſtimuli, as the ſtomach and bowels by the aliment we ſwallow. Theſe motions are accelerated or retarded by the increaſe or diminution of their appropriate ſtimuli, without our attention or conſciouſneſs; they continue through life purely irritative, and reſemble the motions of vegetable life.

But there are other muſcular motions, which, though originally irritative, become ſenſitive and voluntary. Thus children in early infancy perform their evacuations without conſciouſneſs or attention, from the mere irritation of the ſphincter of the bladder or of the rectum. Theſe, however, being frequently accompanied by ſenſation, become in time ſenſitive and voluntary; that is, they become objects of attention, cauſeable by the ſenſations themſelves, and at length obedient to the will. Even the contractions of the larger muſcles of the body, which in after life are almoſt altogether voluntary, ſeem originally to have been irritative, and to have been excited from indiſpoſition to a ſtate of reſt. All animals feel this indiſpoſition after long-continued ſleep, which they throw off by ſtretching and yawning.

Digitized by Google

The ſtruggles of the fœtus in the uterus muſt ariſe from the ſame cauſe.—But the larger muſcles, from their ſtrength and their connexions, being fitted by nature to be inſtruments of our deſires and wants, are ſoon ſubjected to the will, and their motions become almoſt altogether voluntary, even in an early period of life.

In like manner, ſays Dr. Darwin, the various organs of ſenſe are originally excited into motion by various external ſtimuli adapted to this purpoſe, which motions are termed ideas; and many of theſe motions, during our waking hours, are excited by perpetual irritations, as thoſe of the organs of hearing and of touch: the former by the law of indiſtinct noiſes that murmur around us; the latter by the unceaſing variations of the heat, moiſture, and preſſure, of the atmoſphere; and theſe ſenſual motions or ideas, *like the muſcular motions above mentioned*, obey their correſponding irritations without our attention or conſciouſneſs.

Other claſſes of our ideas are more frequently excited by our ſenſations of pain, and others from volition: but that theſe, *like the correſponding muſcular motions*, have been all originally excited by ſtimuli from external objects, and only vary in their combinations or ſeparations, has, as Dr. Darwin thinks, been fully proved by Mr. Locke; and they are by him termed the ideas of perception, in contradiſtinction to thoſe which he calls ideas of reflection.

Thoſe muſcular motions that are excited by perpetual irritation, are nevertheleſs occaſionally excitable by the ſenſations of pleaſure or pain, or by volition, as appears by the palpitation of the heart from fear, and the glow on the ſkin of thoſe who are aſhamed.

In like manner the ſenſual motions, or ideas, that are excited by perpetual irritation, are nevertheleſs occaſionally excitable by ſenſation or volition; as in the night, when we liſten under the influence of fear or curioſity, the motions excited in the organ of hearing by the low whiſpering of the air in our chamber, the beating of a diſtant watch, or even the pulſation of our own arteries, are diſtinctly perceived.

The connexion of one tribe of irritative muſcular motions with other tribes of the ſame or of other kinds, is exceedingly extended by aſſociation; as by the ſtimulus of the blood in the right chamber of the heart, the lungs are induced to expand themſelves, and the diaphragm with the muſcles of the thorax act at the ſame inſtant by their aſſociations with them.

In like manner, the irritative ſenſual motions or ideas ſuggeſt to us many other trains or tribes that are aſſociated with them. On this kind of connexion depend language, letters, hieroglyphics,

Digitized by Google

hieroglyphics, and every kind of ſymbol. Theſe ſymbols produce irritative ideas, or ſenſual motions that we do not attend to, and ſenſitive ideas are excited by their aſſociation with them. Hence the difficulty of tracing the links by which certain ideas enter the mind. Vividly as theſe ideas may impreſs us, they may be introduced by a chain of aſſociations, one or more links of which conſiſt of irritative ideas, or ideas unattended to in their courſe; and at ſuch links our recollection muſt be loſt. This curious obſervation ſhews the importance of our author's new definition of ideas. The principle here laid down may be made to explain ſome of the moſt extraordinary phenomena of intellect: it is illuſtrated, on the preſent occaſion, by the following remark:

'It may appear paradoxical, that ideas can exiſt and not be attended to; but all our perceptions are ideas excited by irritation, and ſucceeded by ſenſation, as has been already explained. Now when theſe ideas excited by irritation give us neither pleaſure nor pain, we ceaſe to attend to them. Thus whilſt I am walking through that grove before my window, I do not run againſt the trees, though my thoughts are ſtrenuouſly exerted on ſome other object. This leads to a diſtinct knowledge of irritative ideas; for the idea of the tree which I avoid exiſts on my retina, and induces by aſſociation the action of certain locomotive muſcles; though neither itſelf nor the actions of thoſe muſcles engage my attention.'

In this manner Dr. Darwin proceeds to explain ſenſitive, voluntary, and aſſociate motions, carrying on the parallel between muſcular motions and ſenſual motions or ideas with the utmoſt attention and accuracy throughout, and illuſtrating each of his poſitions by references to the actual phenomena of the living ſyſtem. We muſt content ourſelves with one or two remarks.

Our ſenſitive ideas were originally irritative, but being accompanied by ſenſations of pleaſure or pain, are afterwards cauſeable by theſe ſenſations. Whatever, therefore, produces theſe ſenſations brings after them the ideas by which they were originally accompanied. When reproduced by theſe ſenſations, the ſenſitive ideas are called ideas of the imagination, and make up all the ſcenery and tranſactions of our dreams.

Our voluntary ideas were alſo in like manner originally irritative, but become firſt ſenſitive and then voluntary, as has been already explained. The voluntary ideas are of different claſſes, among which the ideas of recollection form a principal one. On the voluntary recollection of our ideas the faculty of reaſon depends, *as it enables us to acquire an idea of the diſſimilitude of any two ideas.* The ſubject of volition is one of the great difficulties in the ſyſtem of materialiſm; and we will take an opportunity of giving our reaſons why we think Dr. Darwin, in

this account of the origin of our faculty of reaſon, is as little ſucceſsful as his predeceſſors.

On the important ſubject of aſſociate motions Dr. Darwin is very clear and ſatisfactory. He concludes it with the following ſtriking obſervations:

'The numerous trains of theſe aſſociated ideas, are divided by Mr. Hume into three claſſes, which he has termed contiguity, cauſation, and reſemblance. Nor ſhould we wonder to find them thus connected together, ſince it is the buſineſs of our lives to diſpoſe them into theſe three claſſes; and we become valuable to ourſelves and our friends, as we ſucceed in it. Thoſe who have combined an extenſive claſs of ideas by the contiguity of time or place, are men learned in the hiſtory of mankind, and of the ſciences they have cultivated. Thoſe who have connected a great claſs of ideas of reſemblances, poſſeſs the ſource of the ornaments of poetry and oratory, and of all rational analogy. While thoſe who have connected great claſſes of ideas of cauſation, are furniſhed with the powers of producing effects. Theſe are the men of active wiſdom who lead armies to victory, and kingdoms to proſperity, or diſcover and improve the ſciences, which meliorate and adorn the condition of humanity.'

In Sect. XI. our author offers ſome additional obſervations on the ſenſorial powers. We have already obſerved, that the term ſenſation is confined by Dr. Darwin to an active ſenſe. Senſation bears the ſame analogy to pleaſure and pain, in his ſyſtem, as volition does to deſire and averſion. Thus defined, he obſerves, that they are movements of the ſenſorium in oppoſite directions. Senſation is a movement that proceeds from the extremities of the ſenſorium to the central parts, while volition is a movement from the central parts to the extremities. From this he draws an important conſequence—that theſe two faculties cannot be ſtrongly exerted at the ſame time—they are mutually deſtructive of each other. Thus it would appear that men of ſtrong reſolution, that is, of ſtrength of volition, actually poſſeſs a power of diminiſhing their own ſenſations. The Judian at the ſtake, when he ſummons up all his firmneſs, and calls on the ghoſts of his fathers to witneſs his fortitude, does not merely ſuſtain, he leſſens his ſufferings. Other conſequences of great importance may be drawn from the oppoſition between ſenſation and volition; for whether we admit the explanation of the phenomenon or not, it cannot be denied, that when we exert our volition ſtrongly we do not attend to pleaſure or pain: and converſely, when we are ſtrongly affected with the ſenſation of pleaſure or pain, we uſe no volition. Voluntary acts, ſays Dr. Darwin, are always employed about the *means* of acquiring pleaſure, or of avoiding pain; while acts of ſenſation are always employed on pleaſures or pains already preſent.

Digitized by Google

preſent. Hence, he obſerves, the great diſtinction between men and brutes. The ideas of brutes (with a few exceptions) are altogether ſenſitive; that is, they are employed on preſent pains or preſent pleaſures; they do not combine the paſt, preſent, and future, or direct their actions by what Dr. Reid calls *a conſideration of their good on the whole.* Shakſpeare was aware of the characteriſtic of human nature when he defined man *a being that looks before and after.*

It will be eaſily conceived that a work of this kind is little ſuſceptible of abridgment. Dr. Darwin uſes no amplifications of expreſſion, no ſuperfluous words. His pages are crowded with thoughts that can ſeldom be expreſſed in fewer words than he himſelf has employed for the purpoſe. It is a very faint notion, indeed, of this original and maſterly work that we have it in our power to give; but we will purſue our undertaking in our next number.

[*To be continued.*]

ART. IV. *The Natural Hiſtory of Aleppo; containing a Deſcription of the City, and the principal Natural Productions in its Neighbourhood. Together with an Account of the Climate, Inhabitants, and Diſeaſes; particularly of the Plague. By Alexander Ruſſel, M. D. The Second Edition, reviſed, enlarged, and illuſtrated with Notes, by Patrick Ruſſel, M. D. and F. R. S. Illuſtrated by Twenty-two Engravings on a large Scale.* 4to. 2 vols. pp. 950. 3l. 12s. boards. Robinſons. London, 1794.

[*Concluded from our laſt Number.*]

EXTRACTS.

THE Harem, or quarter allotted to the women, conſiſts of a large court, communicating with others much ſmaller, in which are the bath, the private kitchen, laundry, and other offices. Part of the principal court is planted with trees and flowering ſhrubs; the reſt is paved. At the ſouth end is a ſquare baſon of water with *jet d'eaus*, and cloſe to it, upon a ſtone muſtaby, or platform, is built a ſmall pavilion; or the muſtaby being only railed in, an open divan is occaſionally formed on it. This being ſome ſteps higher than the baſon, a ſmall fountain is uſually placed in the middle of the divan, the moſaic pavement round which being conſtantly wetted by the *jet d'eaus*, diſplays a variety of ſplendid colours, and the water, as it runs to the baſon, through marble channels which are rough at bottom, produces a pleaſing murmur. Where the ſize of the court admits of a larger ſhrubbery, temporary divans are placed in the grove.

or

Digitized by Google

or arbours are formed of ſlight latticed frames, covered by the vine, the roſe, or the jeſſamine; the roſe ſhooting to a moſt luxuriant height when in full flower, is elegantly picturesque. Facing the baſon, on the ſouth ſide of the court, is a wide, lofty arched alcove, about eighteen inches higher than the pavement, and entirely open to the court. It is painted in the ſame manner as the apartments; but the roof is finiſhed in plain or gilt ſtucco, and the floor round a ſmall fountain is paved with marble of ſundry colours, with a *jet d'eau* in the middle. A large divan* is here prepared; but, being intended for the ſummer, chintz and Cairo mats are employed, inſtead of both velvet and carpets.

'It is called, by way of diſtinction, the divan, and by its north aſpect, and a ſloping painted ſhed projecting over the arch, being protected from the ſun, it offers a delicious ſituation in the hot months. The ſound, not leſs than the ſight, of the *jet d'eaus*, is extremely refreſhing; and if there be a breath of air ſtirring, it arrives ſcented by the Arabian jaſmine, the henna, and other fragrant plants growing in the ſhrubbery, or ranged in pots round the baſon. There is uſually, on each ſide of the alcove, a ſmall room or cabinet, neatly fitted up, and ſerving for retirement. Theſe rooms are called kubbe, whence probably the Spaniards derived the word rendered by ſome other nations in Europe alcove.

'Table of a Turkiſh Grandee.

'The Turks go to dinner about eleven o'clock in winter, but in ſummer ſomewhat earlier. The table is prepared in the following manner: In the middle of the divan a round cloth is ſpread for the preſervation of the carpet, and upon that is placed either a folding-ſtand, or a ſmall ſtool about fifteen inches high, which ſerves to ſupport a large round plate, or table, ſometimes of ſilver, but commonly of copper tinned. Upon this a few ſaucers are ſymmetrically diſpoſed, containing pickles, ſallad, leban (a preparation of ſour milk), and ſalt, and all around, nearer the edge, are laid thin narrow cakes

* The divan is formed in the following manner: Acroſs the upper end, and along the ſides of the room, is fixed a wooden platform, four feet broad, and ſix inches high. Upon this are laid cotton matreſſes, exactly of the ſame breadth, and over theſe a cover of broad cloth, trimmed with gold lace and fringes, hanging over to the ground. A number of large oblong cuſhions, ſtuffed hard with cotton, and faced with flowered velvet, are then arranged on the platform cloſe to the wall. The two upper corners of the divan are furniſhed alſo with ſofter cuſhions, half the ſize of the others, which are laid upon a ſquare fine matreſs, ſpread over thoſe of cloth; both being faced with brocade. The corners, in this manner diſtinguiſhed, are held to be the places of honour, and a great man never offers to reſign them to perſons of inferior rank. The terraced floor in the middle, being firſt matted, is covered with the fineſt carpets of Perſia or Turkey.

of

of very white bread, and wooden or tortoiſe-ſhell ſpoons. They do not uſe table knives and forks, their fingers ſerving inſtead of them; and the roaſt meat is uſually ſo much done, that it can eaſily be torn aſunder, or is carved by one of the attendants with his knife hanjer. Each gueſt then helps himſelf, and if the morſel happens to be too large, the cakes of bread ſupply the place of plates. A ſilk and cotton towel, long enough to ſurround the table, is laid on the ground, which the gueſts, when ſeated, take up over their knees. After the table is thus prepared, a ſilver ewer and baſon, for waſhing the hands, is brought round to the gueſts, who laying aſide their outer garments in the ſummer, or the large fur in the winter, take their places, and ſit all the while on their hams and heels; a poſture inſufferably irkſome to thoſe who have not been early accuſtomed to it; and to many elderly men ſo uneaſy, that they either ſit on the edge of the mattreſs, or are indulged with a cuſhion reverſed. It is cuſtomary for each perſon to ſay a ſhort grace for himſelf in a low voice. The diſhes are brought up covered, and ſet down in the middle of the table, one at a time in ſucceſſion, the whole amounting to twenty or thirty; and the ſame ſervice is repeated, with little variation, every day.

The firſt diſh is almoſt conſtantly ſoup, and the laſt a plain pilau. The intermediate courſe conſiſts of a variety of diſhes. A liſt of Turkiſh diſhes which I brought from Aleppo, makes the number amount to one hundred and forty-one, excluſive of khuſhafs, creams, and confections. Mutton in ſmall bits, roaſted on iron ſkewers, with ſlices of either apples or artichoke bottoms, and onions between each piece, or mutton minced ſmall, and beat up with ſpiceries into balls, and roaſted alſo on ſkewers; both which are called kubab. Mutton or lamb ſtewed with gourds, roots, herbs, and chiches, fowls, pigeons, and ſometimes quails, or other ſmall birds, boiled or roaſted, but more frequently made into ragouts, force-meat, which is called mah-ſhee, compoſed of mutton, rice, piſtachios, currants, pine-nuts, almonds, ſuet, ſpice, and garlic, is ſerved up in a variety of ſhapes, and takes an additional name from the reſpective fruit which is forced or ſtuffed. It is alſo enveloped in the leaves of vine, endive, beet, or borage, and is then called y aprak. A lamb thus forced, and roaſted entire, is a diſh not uncommon at feaſts. Beſides all this, they have ſeveral ſorts of pies, minced meat with pomegranate grains ſpread upon thin cakes, and baked on an iron plate; ſauſages made without blood; and a great variety of ſweet diſhes and pattry; the former made with honey or dibs, and rather luſcious; the latter is very well made, but retains the ſtrong taſte of the Arab butter. The Turks ſeldom eat fiſh; and ſea fiſh is rarely brought to town, except for the Europeans. Neither are they fond of geeſe or ducks; and wild fowl, as well as other kinds of game, though very plentiful, are ſeldom ſeen at their tables. A few plates of ſweet ſlummery are ſerved by way of deſert, for they ſeldom ſerve fruit at that time. And, laſt of all, appears a large khuſhaf, which is a decoction of dried figs, currants, apricots, cherries, apples, or other fruit, made into a thin ſyrup, with piſtachio nuts, almonds, or ſome ſlices of the fruit

fruit left ſwimming in the liquor. This is ſerved cold, ſometimes iced, and with a few ſpoonfuls of it the repaſt concludes.

'They drink nothing but water at meals, and very often do not drink till an hour after dinner. They do not drink healths, but wiſh health to the perſon after he has drank, whether water or ſherbet; and the compliment is returned by ſlightly touching the right temple with the fingers of the right hand extended, and wiſhing the continuance of health and long life They ſit only a ſhort while at table; and when a perſon does not chooſe either to eat more or to wait the khuſhaf, he may riſe without breach of good manners. But the hoſt often invites to taſte of particular diſhes, and the removes are at any rate ſo quick, that the gueſts, by neceſſity, as well as from complaiſance, are induced to eat of a greater variety than they poſſibly would do from choice.

'After getting up from table every one reſumes his place on the divan, and waits till water and ſoap be brought for waſhing the mouth and hands: after which pipes and coffee are ſerved round.

'*Education of Turkiſh Ladies.*

'The Turkiſh girls of condition are carefully educated; and thoſe of every denomination are taught ſilence, and a modeſt reſerved demeanor, in the preſence of the men. From infancy they are ſeldom carried abroad without a gauze handkerchief thrown over the head, and from the age of ſix or ſeven they wear the veil.

'When about ſeven years old they are ſent to ſchool, to learn to ſow and embroider: but their work in embroidery is greatly inferior to that of the Conſtantinople ladies. The handkerchiefs of the men are embroidered with ſilk of various colours, as well as with gold and ſilver, and are common preſents made by the women, in the ſame manner as worked watch caſes, purſes, and tobacco bags. Some of the girls, as remarked before, are taught to read and write the Arabic; but all are inſtructed in their prayers, their duty to their parents, and the exterior forms of behaviour. Perſons of condition ſeldom ſend their children to the public ſchool after the ninth year, either engaging profeſſed teachers to come into the Harem, or, making an interchange, become tutoreſſes to each others children. By this laſt mode, the petulance, ſo often the conſequence of indulgence at home, is in ſome meaſure corrected; for the voluntary tutorgſs maintains ſtrict authority, keeps the young pupil under her eye, makes her ſit in the apartment where ſhe herſelf and her ſlaves are at work, and when ſhe goes from home ſhe leaves the girl under the care of ſome one, who is to make a report of her conduct. A laudable diſcretion in converſation is preſerved in the preſence of theſe girls, and an indirect leſſon is occaſionally given, by reprimanding the ſlaves in their hearing. Indeed, the whole of their education appears not to conſiſt ſo much in a formal courſe of precepts, as in artfully ſupplying the pupil with examples in domeſtic life, from which ſhe may draw rules for her own conduct; and which, being as it were the reſult of her own reflection, acquire perhaps more laſting influence. The early ſeparation of the boys and girls (for

Digitized by Google

(for they are ſent to different reading ſchools) ſoon leads each ſex to the purſuit of its peculiar amuſements, preparing them gradually for the disjoined ſtate of their future lives. The boys grow impatient of confinement in the Harem, and love to paſs their time away among the pages and horſes: they aſſume a grave, ſedate air, and imitate the manners of thoſe whom they obſerve to be reſpected among the men. The girl forms different ideas of her own dignity, grows attentive to the punctilios of her ſex, is proudly fond of her veil, and ſtrives to imitate the gait, the tone of voice, and the peculiar phraſes of thoſe ladies whom ſhe has heard chiefly commended.

' *Funeral Ceremonies of the Turks.*

' It is uſual, when a perſon is dangerouſly ill, to have one or two Sheiks*, to read portions of the Koran, and to pray by the bedſide. At the approach of death, the attendants turn the face of the ſick perſon, who lies extended on his back, towards Mecca. The inſtant he expires, the women, who are in the chamber, give the alarm, by ſhrieking as if diſtracted; and are ſoon joined by all the females in the Harem. This conclamation is termed the Wulwaly. It is ſo ſhrill as to be heard, eſpecially in the night, at a prodigious diſtance; and, in the time of the plague, is dreadfully alarming to the ſick as well as to thoſe in health, whom it rouſes from ſleep. Some of the near female relations, when appriſed of what has happened, repair to the houſe, and the Wulwaly, which had pauſed for ſome time, is renewed upon the entrance of each viſitant into the Harem.

' The corpſe is kept no longer than is neceſſary to complete the preparations for its interment, which ſeldom require more than a few hours. The acquaintance as well as kindred of the deceaſed attend the funeral proceſſion, which proceeds in the following order: A number of old Shieks, with tattered banners, and repeating inceſſantly, Ullah, ullah, in a humming tone, walk firſt. Next comes the bier, ſurrounded by other Shieks, ſome of whom, in a loud voice, chaunt certain verſes of the Koran. The bier is carried by porters employed on purpoſe, who are occaſionally relieved by ſuch perſons who think it meritorious to lend their aſſiſtance. Immediately behind the bier the male relations and acquaintances walk in ranks, and after them the women and female ſlaves, led by the chief mourner, who is by far the moſt intereſting figure. She advances, ſupported by two attendants, her hair diſhevelled, and her veil flying looſely. She is bathed in tears, and by ſtarts ſends forth the moſt diſmal ſhrieks, or in an agony of unutterable grief ſobs bitterly. Then, as if frantic, ſhe tears her hair, and beats her naked boſom; or, with arms ſtretched to their full length, claſping her hands together, and raiſing them aloft, ſhe ſeems ſilently to tax Heaven with unkindneſs. Theſe acts of extravagancy are ſometimes, but not always, feigned. The tranſports of a mother, following her only

* Schoolmaſters, copyiſts or ſcribes, and others attached to the ſervice of the moſques.

child to the grave, or of the widowed matron of a young family; carry expreſſion that plainly ſhews them to be not merely the ſeemings of ſorrow. Some of the other near relations, like the profeſſed mourners hired to increaſe the pomp, think it decent to exhibit tokens of exceſſive grief; but the reſt of the women walk calmly along, only joining at intervals in a general Wulwaly. In this order the proceſſion advances in a quick pace to the court-yard of ſome neighbouring moſque, where, the bier being ſet down, a funeral ſervice is performed by the Imam: after which, it proceeds in the ſame order as before to the burial ground.

'The near relations (the men firſt, and afterwards the women) viſit the ſepulchre on the third, the ſeventh, and the fortieth day after the interment. They celebrate alſo the anniverſary. Solemn prayers are offered up at the tomb for the repoſe of the deceaſed, and victuals and money are diſtributed to the poor: but the women viſit the graves on their ordinary garden days. They ſet out, attended by a ſmall train of females, early in the morning, carrying flowers and aromatic herbs to beſtrew the tomb. The moment they arrive at the place they give looſe afreſh to their ſorrow, in loud ſcreams, interrupted at intervals by the chief mourner, who, in a lower tone of voice, recalls the endearing circumſtances of paſt times, or, in a tender apoſtrophe to the deceaſed, appeals to the pains ſhe inceſſantly employed to render his life happy. She deſcribes the forlorn condition of his family now he is gone, and mingles fond reproach with profeſſions of unalterable affection. The ſtillneſs of the morning is favourable to the Wulwaly: the ſurrounding tombs, the attitude and action of the mourners, all conſpire to intereſt a ſpectator, who, at the time, does not conſider that the whole ſcene is often little more than a mere external ſhow.

'The men, as already remarked, ſtrongly expreſs their diſapprobation of theſe wild demonſtrations of ſorrow, regarding them, in ſome degree, as impious; for on the death of relations, as under all other misfortunes, they themſelves aſſume the appearance of humble reſignation to the decrees of Providence. They rarely viſit the tombs on extraordinary days, and then do no more than ſit penſively ſilent, or breathe a ſhort ejaculation. Yet ſometimes, in croſſing the burial grounds about ſunſet, a diſconſolate father is ſeen ſitting ſolitarily by the recent grave of an only ſon; where, bending under years and affliction, his eyes raiſed in ſilent adoration, while tears fall faſt on his blanched and neglected beard, he gives way to the forbidden emotions of grief, and ſits an affecting object to the eyes of ſympathy.'

Character and Manners of the Turks.

'The COMMON PEOPLE, when unawed by the preſence of ſuperiors, are apt, on the ſlighteſt occaſion, to grow obſtreperous and abuſive, ſo that one can hardly walk the ſtreet without ſeeing ſome noiſy broil. The contending parties approach each other; they appear every moment ready to come to blows; terms of bitter reproach and execration are reciprocally laviſhed, accompanied with the utmoſt

utmoſt vehemence of voice and geſture. But the fray reſts there: they are leſs diſpoſed to fight than to ſcold.—But, though thus prone to unſeemly fits of rage, the common people ſtill retain ſome portion of ſelf-command, and, when their intereſt requires it, can aſſume the ſemblance of the moſt perfect reſignation. Their ordinary character is, an affected gravity, with ſome ſhare of diſſimulation.

'The ſimpler virtues are in no climate reckoned the natural growth either of great cities, or of maritime towns. Yet the Turks, who are ſcarcely known to the Europeans in any other ſituation, have been branded with vices and crimes, as if ſuch were the genuine offspring of their religious conſtitution, though, under ſimilar circumſtances, thoſe are uniformly found in every part of the globe. Whether political character differ eſſentially in different countries, is beſt known to thoſe who have been practiſed in courts, and are verſed in negociations; but the commercial character of different nations probably admits of leſs variety. Wherever the principal purſuit of life is that of gain, under the mere reſtraint of prudential honeſty, the human mind is apt to acquire narrow habits, and, in a perpetual attention to profit and loſs, can ſeldom find leiſure for the cultivation of its more liberal and exalted faculties.

'The Turks in their commercial dealings are ſeldom charged with diſhoneſty; but are often taxed, by the Europeans, with conducting all their tranſactions on the narrow principles of ſelf-intereſt. In an intercourſe merely commercial, the charge may poſſibly, to a certain degree, be with juſtice applicable to each party. Did the eſtabliſhed cuſtom of the country admit of familiar communication with the Turks, it is probable that both parties would come in time to think of one another in a more liberal manner. Diſtruſt would inſenſibly be baniſhed, and the Turks would, in convivial hours, lay aſide that air of formality and reſerve which they commonly aſſume when in company with the Franks. But the mutual diſtance, unſociably maintained by both, has hitherto prevented this; nor is it ever likely to be otherwiſe.

Peculiar circumſtances in

THE POLITICAL STATE

of Turkey may be produced by way of explanation, if not apology, of the cenſurable parts of the Turkiſh character. The erection of ſo great a number of petty tyrannies in the kingdom (for ſuch the Baſhawliks may be deemed), and the frequent change of governors, not only expoſe the provinces to vexatious oppreſſion, but ſpread widely a ſpirit of intrigue, together with the whole train of thoſe courtly vices, which, in other countries, are more confined to the capital. The ſervile ſubmiſſion exacted by ſuperiors, and which deſcends in a ſeries from the monarch to the meaneſt officer of the ſeraglio, propagates diſſimulation, and inſpires even the cringing ſlave with pride. The page, who, with eyes fixed on the ground, receives the commands of his maſter in the moſt ſubmiſſive ſilence, the moment he retires to his own chamber, ſquats down in ſtate, and is dignified with the title of Aga, by ſome pitiful wretch who ſerves him,

Digitized by Google

him, and who is daily expoſed to uſage more inſolently imperious than what this contemptible Aga meets with himſelf. The corrupt adminiſtration of juſtice, too, often enables the rich to evade the laws, or to injure innocence, under the ſanction of legal forms. The increaſe of luxury, which (if their own account may be truſted) has been very rapid in the preſent century, neceſſarily renders them more covetouſly rapacious. Money not only being indiſpenſably neceſſary for the ſupport of expenſive pleaſures, but alſo for the purchaſe of protection and quiet, when in poſſeſſion of wealth. For, among the Oſmanli, thoſe who are ſuſpected of being rich, ſooner or later attract the attention of the Porte, and then have no other means left than to ſhare their ſpoil with the favourite miniſters, in order to preſerve the remnant of their fortunes for a few years longer.—The Turks are certainly

A DOMESTIC PEOPLE.

Their chief pleaſures are found within the precincts of their own family; and there are few temptations in the way of public diverſions or diſſipation, to draw them from home. The parental and filial duties are highly revered. Kindneſs towards kindred is manifeſted by an attention to them when ſick, or in adverſity, and is extended to their widows and orphans. Conteſts reſpecting property are very often terminated by arbitration; other differences are accommodated in the ſame manner; and it is ſeldom difficult to procure perſons willing to undertake the office of arbiter. Gaming is abſolutely unknown; drunkenneſs is a rare vice; and inſtances of infidelity to the marriage-bed are ſeldom heard of. Upon the whole, whether it be aſcribed to the influence of their political conſtitution, or to the abſence of various temptations which in Europe often lead to the violation of better laws; there are perhaps few great cities where many of the private and domeſtic virtues are, in general, more prevalent than at Aleppo.

Horſes.

'Aleppo, in former times, was more famous for horſes than it is at preſent; the breed, as it is ſaid, having degenerated through neglect. There are ſtill, however, ſome fine horſes to be found in the poſſeſſion of Baſhaws and other grandees; and indeed a conſiderable part of the annual expences of people of condition is appropriated to their ſtable. The Turkman horſes being of a larger ſize, a ſtronger make, a more martial appearance, and, when dreſſed, diſplaying the Turkiſh trappings to more advantage, are preferred by the Oſmanal to the Arab horſes. They are taught to walk gracefully in a crowd; to ſet off at once full ſpeed; to turn to either hand on the gentleſt touch from the rider; and to ſtop ſhort inſtantly, when he pleaſes. But the horſes in Syria are not, in general, nearly ſo well broke in the manage as thoſe bred at Grand Cairo.

'The Arab horſes are of a more ſlender make, and in appearance leſs ſhowy; but they are beautifully limbed, more hardy, and are reckoned much fleeter. The eſteem they are held in by the Arabs themſelves,

Digitized by Google

themſelves, the ſcrupulous care taken to preſerve the purity of the breed; and the reluctance with which the Arabs conſent to part with their mares, are circumſtances often mentioned by travellers. This ſingular attention to the breed of their horſes ſtill ſubſiſts in ſome parts of Arabia; but on the confines of the deſert, where the Europeans are ſettled, the ſpirit of avarice predominates; and the native integrity of the Arab, unable to reſiſt temptation, is transformed into the low cunning of a jockey. They not only forget the fair fame of their anceſtors, their own honour, but even the honour of their horſes; and impoſing upon thoſe employed by the Franks to make purchaſes, they often put off a baſe baſtard, under the moſt ſolemn aſſurances of its being the immaculate offspring of ſome reſpectable family of the Kochlani race.

'The Turks, in general, ride ſtone horſes; but perſons advanced in years, eſpecially among the Effendees, give the preference to geldings, which are not uncommon at Aleppo. The Syrian horſes, in common with the other domeſtic animals of that climate, partake of a certain gentleneſs of temper, and a diſpoſition to become docile and familiar; it is rare to find one completely vicious. The true Arabs are remarkably diſtinguiſhed by this quality, owing, no doubt, in ſome meaſure, to the kind and humane manner in which they are reared, and for ever afterwards treated by their maſter.

'The horſes univerſally live on barley mixed with chopped ſtraw. They are regularly fed morning and evening, and for the moſt part eat nothing in the interval. In the ſtable the provender is laid before them in troughs; in the field it is put into hair bags, which are faſtened in ſuch a manner on the horſe's head, that he can feed as he ſtands. In the ſpring ſeaſon they are fed for forty or fifty days with green barley, cut as ſoon as the corn begins to ear. This is termed tying down to graſs; during which time they remain conſtantly expoſed to the open air, and, for the firſt eight or ten days, are neither curried, mounted, nor even led about. After this, they are dreſſed as uſual, and rode out gently, but are never much worked in the graſs ſeaſon. The Franks have their horſes tied down in their ſtable yard, or at the gardens; and it is their amuſement to ſit beſide their favourites, and ſee them feed: but the horſes of the grandees are frequently tied down in the barley-field, being confined to a certain circuit by a long tedder. Grazing is reckoned of great ſervice to the health of the horſes, and produces a beautiful gloſs on the ſkin. They are at all times littered with the refuſe of their provender, mixed with their own dung dried in the ſun; and being clothed in the night with a veſt of labelt, are dreſſed with great care in the morning.

'*The Sunk Village.*

'To the weſtward of Aleppo, at the diſtance of about eleven miles, and three or four miles to the ſouth of the village of Hanjar, there is a remarkable cavity in the earth, known to the inhabitants by the name of the Sunk Village. It is ſituated in a little plain, leſs ſtony, and better cultivated than the country around, which is

remarkably rocky and uneven *, though no very high hill is in view nearer than Sheih Barakat to the north-weſt. This vaſt cavity is nearly circular, ſomewhat of the form of a punch bowl, being narrower towards the bottom than at the brim, which is one thouſand five hundred and eighty-nine feet in circumference. The ſides, all round, conſiſt of rock almoſt perpendicular, to the depth of one hundred and ſeventy feet; after which, the cavity contracting, the rock is no longer viſible, on account of the earth and ſmall looſe ſtones which ſeem to have fallen from above. The deſcent is continued a conſiderable way over the rubbiſh to the bottom. The rock lining this ſtupendous cavity is compoſed of ſeveral horizontal ſtrata, each about fourteen feet thick, in the interſtices of which are many holes, or fiſſures, that afford ſhelter to birds, bats, and winged inſects. The ſubſtance of the rock itſelf is compoſed of coral, and various ſea-ſhells, incruſted and conſolidated by means of a calcareous matter, almoſt as white as ſnow, unleſs where it has been diſcoloured by the ſoil waſhed down by the rain. It is rather an arduous enterpriſe to get ſafe to the bottom, and ſcarcely to be attempted but on the eaſtern ſide, where the deſcent is ſometimes by winding footpaths, and irregular footſteps in the ſide, at other times through holes or arches in the ſolid rock. Halfway down, on the right hand, is the entrance into a low-roofed grotto, at the farther end of which are two apertures like windows, from whence the proſpect of the whole is ſtriking and romantic; a variety of trees, ſhrubs, and plants ſhooting out from the ſides of the precipice or growing luxuriantly at the bottom.

'There are no ſprings to be ſeen, nor any ſtagnant water; but, beſides many large pieces of rock that have tumbled down from the ſides, there are at the bottom ſeveral oblong-ſquare hewn ſtones, exactly like the ſtones found among the ruins of a deſerted village, which ſtands at a little diſtance from the brink of the cavity. Between theſe ruins and the cavity there is a very deep well or pit for corn: as likewiſe a grotto intended for ſheep and cattle.

'It does not appear whence a notion entertained by the Franks ſhould have ariſen, that this chaſm was produced by an earthquake. The natives have no traditionary tale of ſuch a kind, but regard it as a natural production as old as the creation. Its form has ſomewhat the form of a crater; but there are no veſtiges of lava, nor other appearances of a volcano, either near it, or in the neighbouring country. Some travellers have made mention of a volcano about nine hours diſtant from Scanderoon.'

The firſt edition of this valuable work, to which ſo many important additions have now been made in the ſplendid edition of which we have given an analyſis of the deſign, with ſpecimens of the execution, has been received with much appro-

---

* Like a large tract on the weſt coaſt of Scotland, deſcribed by Captain Newte in his Tour in England and Scotland.

bation;

Digitized by Google

bation, not only in our iſland and the diſtant dependencies of the Britiſh empire, but on the continent of Europe, as appears from writers in different languages. The circumſtance of a man of learning enjoying ſuch ſingular opportunities, from his profeſſion of phyſic *, of becoming intimately acquainted with domeſtic life and manners, as well as many circumſtances connected with their profeſſional ſtudies, and general hiſtory and knowledge, naturally excited a very general attention: and the public curioſity, gratified in a high degree, was farther excited to learn more from the ſame quarter. For the gratification of this awakened curioſity, this new and enlarged edition is well calculated. Perhaps, indeed, to ſome it may appear, that Dr. Patrick Ruſſel, the ſecond brother, and continuator or illuſtrator of the work of Dr. Alexander Ruſſel, has been, in certain inſtances, even too minute in his inquiries. From actual obſervation, and from much reading, as well as *viva voce* inveſtigation, the two Ruſſels have produced a publication that gives us a clearer inſight into the natural and moral phenomena of Syria than any other with which we are acquainted. Many ingenious travellers, particularly French travellers, have treated a country in which, from early aſſociations of ideas, we are all ſo much intereſted. But few, if any, of theſe enjoyed ſuch opportunities as the Ruſſels of learning the truth, for ſo long a ſeries of years: and certainly, in the writings of Volney, and other French ſpeculators in Syria and Egypt, the actual ſtate of facts is ſometimes ſhaded and diſtorted by ideal theories and abſtract lucubrations. There is, in the work under review, an air of candour, a love of truth, a modeſty, and gentleman-like manner, that prepoſſeſſes the reader in favour of the authors; and he is pleaſed to find ſuch laudable and amiable diſpoſitions in conjunction with great erudition, judicious obſervation, and ſound ſenſe.

This publication is fitted to afford inſtruction to many, and entertainment to all readers. But it has another tendency, and that of great moral, commercial, and political importance. It has a tendency to wear away antipathies, to ſoften prejudices, and to unite nations in ſocial ſympathy and indulgence. This, indeed, is the great glory of all literature. Science elevates the mind above paſſion: the imitative arts inſpire a degree of ſympathy with human nature in all ſituations.—This work is printed in a fair, large, but not too large, character; and illuſtrated by ſeventeen elegant engravings.

* European phyſicians, it is well known, are held in very high eſtimation all over the Mahommedan countries.

Digitized by Google

ART. V. *Essays on Education; or, Principles of Intellectual Improvement, consistent with the Frame and Nature of Man. By John Weddel Parsons, A. B.* pp. 222. Cadell. London, 1794.

'THE *subject-matter* * of these Essays appeared in two publications about three years ago. Press errors had rendered the *meaning* † of several passages in one of the books *unintelligible*. On account of the writer's great distance from the press, a second correction was impossible. However, in this imperfect state the design, in general, was well received. The subject of both books was of one kind. The writer has now incorporated the whole, and, with corrections and additions, endeavoured to make the essays more worthy of the attention which they were at first honoured *with* ‡.'

The first essay contains comparative observations on government and education. Here the author observes, that 'the prevailing disposition and manners of a people have more influence on their political welfare, than any peculiarity in their form of government'—'that a reformation of men and not of government, is the measure most wanted; and that hence appears the force of education, which is able, in some degree, to render conformable the temper of the people to their form of government §.'

The second essay points out the advantages of a classical education—the defects and faults of public schools—suggests remedies—prefers public schools to any other mode of education ‖.

In the third essay, on the revolution in English education, we are informed, among other particulars, that 'gymnastic or literate education, either separately, is inadequate and unsuited to the composite nature of man **.'

In the fourth essay, on constitutional education, are considered —'the sympathetic union of mind and body—the influence of

* We have no great objection to this compound—but we avoid it, when we can.

† Press errors! The author should look to himself.

‡ We should say—'*with* which they were at first honoured.'

§ In this essay, 'should remain *stabile*'—'the actual existence *of*'—'*disreligioned*'—are exceptionable: but we here meet with some ingenious remarks. The Vicar of Willington, however, is too much upon stilts to please us.

‖ 'Boys cannot, with any *chance of escape*, be trusted to the opportunities and *excitements* of a numerous *and unguarded association*.'

** This essay is very entertaining.

'things

'things materiate on intellect—ſcientific inſtruction debilitating the radical ſources of intellect—the effects of voluntary diverſions*.'

In the fifth, the diſproportionate ſtate of genius to ſcience—the difficulties which ingenious adventurers have to encounter in the advanced ſtate of ſcience—the confinement of arts and letters to great cities as contracting and retarding the efforts of genius—the climate of Britain unfriendly to the growth and progreſs of genius—are the principal topics of diſcuſſion †.

The ſixth eſſay, on the inveſtigation of genius, preſents us with ſome remarks on the propenſities attached to genius—on the practicability of claſſifying intellectual as well as material ſubjects—on the influence of the parent's health on intellect—on the conſtitutional and hereditary affections—on the phyſiognomy of genius ‡.

In the ſeventh eſſay, on the application of genius, we are told, that, from the general nature of genius, the rule of applying it is plain and obvious—that, beſides ſome exquiſite perfections in the organiſation, two other propenſities mark the application of genius for the civil or military functions in the ſtate—and that the great effect of this principle may be obſerved in the Jeſuits. The application of indigent genius is the laſt topic on which our author inſiſts §. Then comes the concluſion of the work, which we ſhall lay before our readers:

'Every new remark on the ſubject of education is accompanied with ſome apology for the attempt. It is a tribute of reſpect due to

* 'Could we alter that unknown, unſeen principle, we ſhould then at leaſt know what that ſubſtance was, to which to underſtand ſo well how to adjoin congenial particles.'—'No diſeaſes are known in their origin or progreſſion ſo ſimply mental, in which materiate remedies are not ſucceſsfully applied.'—'A ſheltered ſedentary intention of ſtrength.'——Common thoughts affectedly expreſſed.

† 'Man, in a rude ſtate, ſtood centered in the vaſt globe of nature.'—Unideal vacancy with a vengeance!!—'It is the obligatory lot, or ſuitable to the genius of moſt men, to particulariſe.' Harſh.—Sound ſenſe might have compenſated for the want of rhythm, 'To view ideally the face of a country, not this grove, or that mountain, or that vale, but only thoſe portions are to be kept, which in the great conſpect will come in ſight and compoſe the viſible exterior'—what oft was thought, but ne'er ſo *ill* expreſſed!

‡ Many pleaſing and ſenſible remarks.

§ There is leſs, perhaps, of the *barlotry of art* in this eſſay than in either of the preceding. But we are ſorry to obſerve, that where the author is not overſtrained, he is enfeebled. To uſe his own words, 'the over-forced nerves return into the lax and flaccid ſtate.'

the successful essays of preceding writers on the same subject. But education, in all its parts, is of such vast extent, embracing the whole circle of science, that the endeavours of no one man can bring it to the summit of perfection, *and* to which the combined powers of many can only hope to approximate. A compiler might probably obtain a model nearer to the standard of perfection, by gathering into one point of view the excellencies, and especially the *agreements*, of various writers on the several branches. After all, his composite structure will stand in need of frequent repair and addition, accommodated to the gradual changes in society and the times. These will ever be respectable pleas for new thoughts upon this subject; and even old thoughts repeated will not be without defence. The plainest and most obvious truths often find their access to notice the most difficult; long after frequent insinuation are they suffered to gain admittance; they are near and within reach; and men, ambitious only of grasping the great and remote, overlook them. False opinions are meteors of grand and lucid appearance, that soon vanish, never to return. True opinions revolve. Not the test of one age, much less of one life, determines the nature of their existence; contrasted experience places them beyond doubt. When successive writers fall into the same train of reflection, without previous or collusive design, the accidental harmony is a strong presumptive proof of right judgment. Truth lies somewhere near, when many *hover together, round the same point of search.*'

Many are the authors who have treated on the subject of education; but few, we trust, have felicitated themselves on the completion of their labours after having merely '*hovered round* '*the point of search.*' Few have acquiesced in the paltry consciousness, that they have played round the head, but never reached the heart. Yet in this unhappy number, even candour obliges us to include the present writer. Rarely, very rarely, have we perused pages of such obscurity as are here exhibited. The least exceptionable passages in this production are marked by affectation. There is an unnatural air both in the sentiment and the language. All is discoloured—all is distorted. Hence the author's meaning is sometimes ambiguous—often dark as Erebus.—Mr. Parsons, we understand by his title-page, is a batchelor of arts; before he offers himself as a candidate for a master's degree, we recommend it to him to read our best English writers with critical attention; and, above all, to study the chaste simplicity of Addison.

ART.

Digitized by Google

ART. VI. *Roman Portraits; a Poem, in Heroic Verſe: with Hiſtorical Remarks and Illuſtrations. By Robert Jephſon, Eſq.* pp. 330. 4to. Robinſons. London, 1794.

THIS work is dedicated by the author to Edmond Malone, Eſq. with whom, from his ſchool-days to that hour, he had lived in a ſtate of uninterrupted intimacy and kindneſs. Mr. Jephſon next addreſſes his reader in a preface of conſiderable length; in which, among other particulars, he mentions the novelty of his deſign, to which he knows of nothing ſimilar in our language, unleſs Mr. Hayley's Hiſtory of Hiſtorians in verſe may be conſidered, in ſome ſort, as its precurſor. In ſome modern productions it has been the faſhion to make new diſcoveries in the ancient hiſtory of Rome, and to aſſign new motives and qualities to ſeveral of the principal agents; but the preſent ſeems, to our author, to be too late a period for ſuch inveſtigations, which contribute leſs, perhaps, to eſtabliſh right opinions, than to ſhake the credit of all hiſtory, and to leave the mind ſuſpended between aſſent and incredulity. He flatters himſelf that the reader will not be diſappointed, ſhould he not find in this book what the author never intended that it ſhould contain. It does not come within the province of poetry to attempt deep political diſquiſitions, or the adjuſtment of points which have fruſtrated the conjectures of critics, and the perſevering reſearches of antiquarians. But, to underſtand the hiſtory of Rome, he obſerves, it is not enough to read her hiſtorians; we muſt alſo acquaint ourſelves with their characters; otherwiſe we may pay the ſame deference to the miſrepreſentations of Dion, and the prodigies of Plutarch, as to the authenticity of Salluſt, Tully, and Tacitus. He preſumes that it will not be neceſſary to make any apology for opinions expreſſed in ſeveral notes, where modern politics and recent events are aſſimilated with the ancient. A ſuperficial ſimilitude between the Roman republic and France in her revolutionary diſorder, occurred ſo frequently, that, not to perceive it would have been blindneſs, and not to have ſometimes expatiated upon it, puſillanimity.

There will be found, he obſerves, in this poem, a few rhymes which modern cuſtom, more perhaps than reaſon, has brought into a ſort of diſuſe: he means, where the terminating word of one line in a couplet chimes only with the laſt ſound of a polyſyllable in the next, as *are* and *ſimilar*, &c.*. But, he

* An example occurs in the following couplet on Mark Antony:

'He tried all vices, and ſurpaſs'd in all
Luxurious, cruel, wild, and prodigal.'

acquaints the critic, that this is not the effect of neceſſity, but of choice. We have not improved upon the rich and various verſification of Dryden; and to produce authorities from his practice, would be to tranſcribe little leſs than a third part of his poetry. Rhymes ſtrictly correct, he obſerves, are indiſpenſable in very ſhort compoſitions: but not even in theſe would he wiſh to ſee a vigorous expreſſion weakened, or a thought maimed, for any compenſation the ear could receive from the moſt exact conſonance—one ſhort argument, upon this point, appears to him to be irrefragable. He is always conſidered as a good reciter of rhymes, who, in his recitation, hardly ſuffers the hearer to perceive them. Why, ſays he, it ſhould be requiſite for the poet to produce what it is a merit in the reader to conceal, I know not. It is ſomething almoſt ſuperfluous; like the preſent faſhion in dreſs, of wearing fine lace ruffles under the ſleeve of a coat which very nearly covers them. The late Mr. Quin, whom he has heard recite, though not upon the ſtage, and Garrick, who was conſummate in the art of enunciation, would have turned away with diſguſt or pity from the repeater of verſes who let them know that they were ſuch by the mere rattling of the metrical faggot*.

This mode of arguing Mr. Jephſon is ſenſible might be puſhed, much beyond his meaning, to the entire ſuppreſſion of rhymes, and to the preference of the blank ſong upon every occaſion. But not ſo: he acknowledges that they give a great grace to every ſpecies of poetical compoſition, except the dramatic, the epic, and mock heroic; in which laſt the effect is much heightened by miſplaced pomp, and ludicrous dignity. All he means to contend for is this: that very preciſe rhyme being not always very eaſily found, the judicious critic will not endeavour to make that more hard which is in itſelf ſufficiently difficult; and will ſuffer any other beauty in a couplet to atone for ſome deficiency in the exactneſs of conſonance.

If this poem, ſays the author, ſhall meet with half the approbation from the public, which it received in the manuſcript, he will have reaſon to be contented. It would ſtill be a higher gratification to him, if he could flatter himſelf that the form of the preſent work might ſuggeſt an idea to ſome author of better endowments than he poſſeſſes, to produce to the world the prominent events, and diſtinguiſhed characters of England, with ſuperior ſplendour. In his childhood he remembers well the firſt impreſſions which he received, with any permanency,

* He faggoted his notions as they fell,
And, if they rhymed and rattled, all was well.
DRYDEN.

of

of parts of the Engliſh hiſtory, were from the hiſtorical plays of Shakſpeare. There is no young mind ſo unmuſical as not to be ſenſible to the harmony of numbers. Even verſes merely deſcriptive dwell long upon the recollection: when facts, character, and colouring, are all blended in the ſame piece, the picture never vaniſhes. There is, he obſerves, a mechanical reaſon for this, which, though palpable enough when mentioned, may not, perhaps, occur immediately. In retaining a ſentiment or propoſition conveyed in verſe, eſpecially rhymes, we have a double advantage: the memory is aſſiſted by the ear, and the ear by the memory. We know that the thought muſt be contained within a certain number of metrical feet; and if we are at a loſs to recover the one, by pondering a little on the other, we become maſters of both with accuracy. It is not the ſuperior merit of the poetry that preſerves ſo many of our ancient popular ballads, but the tune and the jingle.

It may be remarked, he obſerves, nor does he wiſh to ſhelter himſelf from the obſervation, that whatever little credit may be conferred by his approbation, has not been withheld, in the notes to this poem, from thoſe 'of his countrymen of Ireland,' who occurred to him as having diſtinguiſhed themſelves by works of genius, or the cultivation of letters. Well would it be, if a ſpirit of this kind were more prevalent among us: much talent, which now lies ſmothered under the deſpondency of neglect, might, by ſuch encouragement, be roufed into exertion. The gentlemen of Ireland are jealous of the national honour, and are abundantly ready, at the hazard of their lives, to aſſert it. For ſuch a purpoſe, the pen is a better weapon than the ſword or piſtol. One book of merit would produce more deference from the neighbouring nations than twenty combats. That Scotland ſhould have to boaſt of at leaſt ten eminent writers for one who appears among us (when too the courſe of ſtudy and the diſcipline in our univerſities are excellent), muſt be aſcribed to the truly patriotic attention with which the gentlemen of North Britain cheriſh and expand every bud of genius which puts forth its promiſe in their native region. This local partiality may be, and ſometimes is, carried rather too far; but the principle generates a great increaſe of excellent publications, much improvement in ſcience, and freſh incitement to thoſe diſtinguiſhed authors, whoſe works, while they reflect honour on their country, contribute to the entertainment and inſtruction of mankind. It is lamentable to find, in ſuch a nation as this, in many apparent reſpects ſo adapted to the encouragement of true politeneſs, how much its great miſtreſs and teacher, Literature, is neglected. There are, indeed, in our capital, ſome well-choſen and ample libraries; but they are very few, and very private.

Digitized by Google

The collection of books is generally the leaſt coſtly article in the houſehold inventory. The contents of the cellar are often more valuable than the ψυχης ἰατρειον* for the whole family.

The contents of this volume are as follow: The Invocation.—General Character of the Romans.—Numa Pompilius.—Lucius Junius Brutus.—Tribunes. Coriolanus.—Deſemvirs. Roman Laws. Gladiators.—Roman Soldiers, Stirpendiaries at Veil.—Plebeians admitted to the Conſulſhip.—Roman Legion.—Hannibal.—P. C. Scipio Africanus the Elder.—Change of Roman Manners after the Deſtruction of Carthage.—Carthage.—C. Marius.—L. C. Sylla.—Mithridates.—Catiline.—Cicero.—Pompey.—Battle of Pharſalia.—M. Cato the Younger.—C. Julius Ceſar.—Prodigies after the Death of Ceſar.—State of Rome after Ceſar's Death.—M. Æ. Lepidus.—Antony and Cleopatra.—Octavia.—Auguſtus.—Virgil.—Tibullus.—Horace.—Ovid.—The Auguſtan Age.—Additional Notes.

Liſt of the Engravings, and Directions for placing them.

1. The Author's Portrait, engraved by J. Singleton, from a Drawing by —— Stoker; to face the Title-page.

2. The Votive Shield, commemorating the Continence of P. C. Scipio Africanus the Elder, in reſtoring a beautiful female Captive to Allucius, a Prince of Calliberia, to whom ſhe was betrothed; found by ſome Fiſhermen in the Rhone, near Avignon, in the Year 1656, and not long ſince in the Cabinet of the late King of France, but now probably battered to Pieces by his Murderers. Engraved by F. Bartolozzi, R. A.

3. Two Buſts, found in the Tomb of the Scipio Family, diſcovered at Rome near Porta Capena (now the Gate of St. Sebaſtian), in 1780, ſuppoſed to be the Buſts of Scipio Africanus the Elder, and Q. Ennius. Engraved by E. Harding, Jun. from a Drawing by Carlo Labruzzi.

4. C. Marius, from an ancient *Baſſo Relievo.* Engraved by W. Evans.

5 L. C. Sylla, from an ancient *Baſſo Relievo.* Engraved by W. Evans.

6. Cicero, from a Painting by Rubens, done at Rome from an ancient Statue in 1638. Engraved by E. Harding, Jun.

7. Pompey, from Roſſi's ancient Statues. Engraved by E. Harding, Jun.

8. Julius Ceſar, from a Painting by Rubens, done at Rome, from an ancient Statue in 1638. Engraved by E. Harding, Jun.

---

* The Diſpenſary for the Soul.

9. Marcius

Digitized by Google

9. Marcius Brutus, from a Coin in Dr. Hunter's Muſeum. Engraved by R. Clamp.

10. M. Æ. Lepidus, from a Coin in Dr. Hunter's Muſeum. Engraved by R. Clamp.

11. M. Antony, from an ancient Gem. Engraved by R. Clamp.

12 Cleopatra, the Face from an ancient Gem, the Head-dreſs, &c. from a Coin in Dr Hunter's Muſeum. Engraved by E. Harding, jun.

13. Octavia, from Muſeum Florentinum. Engraved by E. Harding.

14 Auguſtus, from a Coin in Dr. Hunter's Muſeum. Engraved by R. Clamp.

15. M. Agrippa, from Muſeum Florentinum. Engraved by E. Harding.

16. Virgil, from Muſeum Capitolinum. Engraved by E. Harding, Jun.

17 Horace, from Veterum Poetarum, &c. Imagines, J. P. Bellino. Engraved by E. Harding, Jun.

18. Ovid, from the ſame Work. Engraved by R. Clamp.

19. Auguſtus, attended by his Courtiers, and giving a Crown to ſome Perſon, whoſe Figure is wanting; from an ancient Painting in Freſco, of the ſame Size, found in 1737 among the Ruins of Auguſtus's Palace on the Palatine Mount (now Orti Farneſiani), and formerly in the Poſſeſſion of Dr. Mead. Engraved by R. Clamp, from a Drawing by Camillo Paderna.

20. Mæcenas, from a Gem in the Collection of Philip, Baron de Sloſch. Engraved by E. Harding, Jun.

The Portraits of Cato the Younger, Tibullus, Catiline, neceſſarily omitted, no genuine ancient repreſentation of thoſe perſons having been hitherto diſcovered.

[*To be continued.*]

ART. VII. *An Anſwer to Mr. Prinſep's Obſervations on the Mocurrery Syſtem. By Thomas Law, Eſq.* Faulder. London, 1794.

IN the Engliſh Review for April laſt our readers will have met with ſome extracts from thoſe obſervations which appeared to us of ſuch importance as to demand particular attention.

The matter in diſpute between theſe gentlemen turns upon the right, policy, and expedience, of declaring the Zemindars of Britiſh territories in the Eaſt Indies proprietors of the diſtricts which they or their anceſtors formerly held; and which were

Digitized by Google

were declared hereditary possessions by an act of the late Governor-General Marquis Cornwallis, who, with some few exceptions and limitations, installed these people as freeholders accordingly.

Mr. Prinsep denies the right, expedience, and policy, of that measure; especially prior to a minute survey and investigation of the country restored, and of the claims and privileges of the other orders of landholders, inevitably affected by this arrangement; and especially of the Ryots, who, till this, as he terms it, new system was adopted, had ever been considered holding under a permanent tenure, as long as they continued to pay the legal established quit-rents for the land they occupied.

Mr. Law here once again asserts the Zemindars paramount hereditary claims to be valid; that the Ryots (those in the neighbourhood of Calcutta excepted) never had any other than than annual titles to the portions of land they agreed to cultivate: and he strenuously contends, that greater benefits have accrued even to that class of our eastern fellow-subjects by establishing the Zemindars, than could have resulted from acknowledging Mr. Prinsep's alledged inherent rights of the Ryots in their fullest extent.

Such is the outline of this controversy. Mr. Prinsep, on the one side, had stated the abuses, and asserted, that sufficient previous inquiry had not been made; from thence inferring, that confusion and fresh oppressions must arise from premature and partial regulation. We have already given some of his arguments, and the proofs adduced in their support.

Mr. Law now comes forward with 'An Answer,' and must be read in his own words. We only observe, by the way, that both parties agree in admitting the enormity of past oppressions, and the loose, corrupt, and baneful abuses which had crept into the administration of the revenues, long and loudly calling for redress and reformation.

'Mr. Prinsep,' says the reply, 'reasons upon the supposition 'of the Ryots being subjected for ever to arbitrary and unde-'fined claims. He is mistaken in his facts—the Ryot is at li-'berty to make what agreement he pleases—the customary 'cesses are done away for ever—and he is in every respect 'as free as the cultivators in Great Britain. Lord Cornwallis 'would have been no more justified in depriving the Zemin-'dars of their property, and giving the possession of the land to 'the Ryot, than our government would be, in dispossessing the 'landlords of their inheritance in favour of the tenants.'

We cannot altogether comprehend the force of Mr. Law's reasoning on this point. The company, he says, were both Zemindars and sovereigns at their accession to the twenty-four Pergunahs.

Digitized by Google

Pergunahs. This, we apprehend, could not have been the caſe. 'The Zemindar, in his double capacity of owner of the ſoil 'and preſerver of the police, acted both as proprietor and as 'officer.' And yet, in this double character, he is aſſerted 'not to have had the power of granting Pottahs in perpetuity'—'becauſe he was expoſed to a fluctuating land-tax and increaſing 'demand.' Mr. Rouſe illuſtrates the nature of theſe demands, by ſtating them to have been eſtimated 'according to the quan-'tum of land diſcovered to have been in actual cultivation.' He admits the Zemindar to have been 'liable at any period, 'without reaſon aſſigned, to local valuation and freſh aſſeſſment.' This ſpecies of tenure we muſt own ourſelves unable to reconcile with any juſt idea of proprietary right and hereditary poſſeſſion, under any the moſt abſolute government exiſting.

Mr. Law then proceeds to ſtate, in abſtract, the new regulations (but without entering into any proofs of the Zemindar's rights), and expatiates, in terms of exultation, on the many benefits which are found daily reſulting from the reſtoration, as he terms it, of theſe people to their inheritance. He himſelf admits, that if the Ryots ever had been conſidered as entitled to poſſeſſion, that title will no longer protect them; ſince they are now reduced, by his own account, from copyholders of inheritance to the condition of tenants at will—farmers from year to year. And even their gardens and cottages, with the ground they ſtand upon, lapſe, by the new regulations, to the proprietor, as part of the fee.

We cannot help here remarking another ſeeming inconſiſtency in Mr. Law's repreſentation. Enumerating the greater benefits enjoyed by this claſs, the Ryots, than heretofore, he ſays, 'they 'are not now expoſed to indemnite claims and ceſſes—they en-'gage for a ſpecific ſum, *and a certain number of years*, inſtead 'of yearly; and *their engagements are recorded*.' In his own minute of the 4th Oct. 1790, explaining how the former duties of the Canongoe (a public regiſter no longer employed) are now to be performed; we find '‖ 3. By the following order 'the internal details in villages (if neceſſary) are preſerved.' Putwarries (other regiſters of title-deeds) 'ſhall be eſtabliſhed 'by the Zemindar, and a liſt of ſuch *putwarries* be depoſited in 'the Cutcherry of the diſtrict, and in the Cutcherry of the Per-'gunah where the village is ſituated.'

He had not adopted, what Mr. Prinſep ſo forcibly urges to be neceſſary, that the names and ſubſtance of each *leaſe*, or *Pottah*, ſhall be reported to the collector, and kept by him as a check on the farmer or Zemindar. Mr. Law only ordains, that a liſt of the Zemindars, ſtewards or bailiffs, and their reſpective

places

places of doing buſineſs, ſhall be reported to the collector of the land-tax.

Moreover, by the 44th regulation of 1793 we find, that in the event of a Zemindar, or his ſucceſſor by purchaſe or otherwiſe, becoming inſolvent, even theſe leaſes are declared to be void, whatever expence the farmer (heretofore Ryot) may have incurred; and that no leaſes beyond ten years are in any caſe to be valid. Where then, we beg to aſk, is the boaſted ſtimulus to induſtry and improvement? How this can be reconciled to common juſtice or policy, we own ourſelves at a loſs to imagine. Nor do we perceive the great advantage of the Ryot's change of condition. He is free, indeed, to move himſelf from one diſtrict to another; that is, provided his laſt landlord does not claim a debt againſt him. But, to avail himſelf of this freedom, he muſt abandon every thing he had been uſed to call his fixed property—houſe, garden, and his preſcriptive claim to the little farm which he and his family had occupied perhaps for a century paſt—he muſt quit his former neighbourhood, and move into another, as he entered and muſt quit his exiſtence, naked and pennyleſs! Would an Engliſh copyholder think it any great boon to be allowed to emigrate on ſimilar terms?

Mr. Law illuſtrates, in glowing colours, the abuſes of the old farming ſyſtem; but ſeems to evade anſwering the aſſertion of his opponent, in the firſt letter of Gurreeb Doſs to Sir John Shore, 'that all theſe abuſes are likely to continue,' becauſe 'the *Zemindars will now farm out* their newly-acquired freeholds 'to great renters, and they to others; all of whoſe undefined 'emoluments will be extorted from the people as heretofore.' And we own there ſeems but too much room for this apprehenſion, if juſtice be really ſtill too dear a purchaſe for the poor; and that all checks over their annual agreements (often, we learn, verbal ones) are removed, except the looſe regiſter of them kept by the Zemindar's own ſervants, at his diſpoſal.

So much for the juſtice and expedience of the Mocurrery ſyſtem. The right to eſtabliſh it Mr. Law determines conciſely indeed: 'From all my inveſtigations I found' (but he adduces no evidence to produce the fact) 'the Zemindars proprietors of 'the land. if, however, they had not been proprietors, it 'would, in my opinion, have been adviſeable to eſtabliſh land-'holders; becauſe, of all deſpotic governments, there is none 'which labours more under its own weight, than that wherein 'the prince declares himſelf proprietor of the land, and heir to 'all his ſubjects.'—We ourſelves can find no power veſted by act of parliament in the Bengal government to eſtabliſh landholders; on the contrary, the regulating act expreſsly enjoins the Company to ſupport the people in the poſſeſſion of their ancient

Digitized by Google

ancient laws and privileges. The occupant was ſurely the landholder in the literal acceptation of the term: in Mr. Prinſep's idea he was, while he paid the quit-rent, tribute, or land-tax, the proprietor alſo.

To follow theſe gentlemen longer would lead us beyond the limits of our plan. Both of them appear actuated by no little degree of zeal for the public good. The diſcuſſion which has taken place, throws many new lights upon a very important ſubject, involving, as we have ſaid before, the internal happineſs of a great empire, and perhaps the very exiſtence of our dominion over the moſt valuable of Britiſh dependencies.

We truſt that the many uſeful hints and improvements thrown out on both ſides will not be overlooked by government; and that each party will have the ſatisfaction of obſerving, that his labours have benefitted the immediate objects of his care, and the general intereſts of ſociety at large.

ART. VIII. *Conſiderations ſur les Effets de l'Impot, dans les differens Modes de Taxation, &c. Conſiderations on the Effects of Taxation, &c. By the Marquis de Caſaux.* pp. 284. 4to. Dilly. London, 1794.

IN the work which this very intelligent author has juſt publiſhed, under the title *Conſiderations on the Effects of Taxation*, he undertakes to examine the different modes of taxation ſucceſſively; *and his object is to prove, that the right to property is ſacred, whether that property be in land, in money, or in merchandiſe*; for, ſays the author, if the tax be only upon land, or upon its produce, the proprietor is infallibly ruined (vide p. 107); if the tax is levied immediately on the crop, the farmer will not have ſufficient either to improve his farm, or even to maintain himſelf (vide p. 112); but if the farmer is permitted to raiſe the price of his produce in proportion to the tax, the trader will be materially injured, if not abſolutely ruined, unleſs he can raiſe the price of each article of his commerce to indemnify himſelf for the increaſed price of his bread; for experience has demonſtrated, that a tax upon every individual article generally and ultimately affects even what has not yet become an object of taxation (p. 122). If, however, the legiſlature prefer to tax manufactures inſtead of agriculture, the effect will be the ſame, and the produce of the land will increaſe in proportion (p. 131).

That ſpecies of taxation which operates only on thoſe articles which are conſumed by the affluent, beſides the difficulty of collecting

collecting it, reduces the poor to the moſt painful ſelf-denial (p. 164), and deprives five-ſixths of the labouring claſs of the means of ſubſiſtence.

It is from the entire conviction of this truth, that the author has undertaken to demonſtrate the abſurdity of that common-place declamation which has prevailed of late againſt luxury.

This principle leads him to examine the ruinous effects reſulting from the ſyſtem of reducing the public debt; he obſerves, that the government of France, by a violent and arbitrary reduction of the annual intereſt of the public debt, reduce alſo the value of lands (p. 191).

This notice can give but a very imperfect idea of the importance of the work under conſideration. Thoſe, however, who will be at the trouble to examine the very profound and accurate calculation of the ingenious author, will be enabled to appreciate the value of a work which deſerves to be generally known, and peruſed with attention.

He concludes in favour of a mode of taxation which operates equally on every part of the riches of the ſtate, without any injury whatever either to the merchant, the landholder, or the monied intereſt (p. 209).

This tax ought to be impoſed the inſtant the corn is ſent to the mill, the utility of which (according to the author) is, to act with the ſame impartiality on the general produce of labour, without diminiſhing the number of labourers, whoſe hire ought to increaſe in proportion to the tax; ſo that they may not find any inconvenience from the contribution which the ſtate requires for its ſupport; or can the proprietor, by ſuch an arrangement, ſuffer any loſs, as he will be enabled to ſell that for ten ſhillings, for which before he had only received nine. The author, aware of the objection which may be made relative to the balance of trade with foreign nations, refutes it by citing the example of England; and he applies that example to every country, and proves that commerce annually gains from its continuation and univerſal augmentation.

It is to be preſumed, that a tax will not be levied that is not abſolutely neceſſary; and when that is the caſe, every oppoſition made to it inevitably tends to the diſſolution of the ſtate.

ART.

Digitized by Google

ART. IX. *Doctor Geddes's Addreſs to the Public on the Publication of the Firſt Volume of the New Tranſlation of the Bible.* pp. 26. 4to. 1s. Johnſon. London, 1793.

THE Engliſh Catholics, we are told by the author, were, in fact, without a bible. His proſpectus of a new tranſlation, publiſhed in 1788, and again the following year, was well received. Hence he fancied, that, without waiting for a full complement of ſubſcribers, he might encounter the preſs, and truſt, for the accompliſhment of his hopes, to contingency. A dangerous fever, and its laſting conſequences, put a ſtop to the preſs-work for a whole year; ſo that it was only in the courſe of laſt autumn that he could publiſh the firſt volume. Dr. Geddes maintains the two following points: 1. That a divine revelation cannot poſſibly ſtand in need of church eſtabliſhments. 2. That every particular of the Bible was not divinely or directly inſpired by the Spirit of God.—The freedom of his ſentiments on politics, into which he alſo enters as well as theology, have drawn on him, he ſays, an inundation of malice and virulent condemnation; and that chiefly from 'profeſſed Catholics: 'members of that very body whom he principally meant to 'ſerve, by *his* own brethren, if brethren they may be called, 'who ſit down and ſpeak againſt their brother, and ſlander their 'own mother's ſon.'

'Yet all their combined manœuvres and machinations, all that furious phalanx of ſcribblers, backbiters, and detractors, I have hitherto pitied and deſpiſed; and even now, if I diſplay their deeds, I ſpare their names. They may live to repent, and be ſaved. Although they were continually *ſeeking my hurt, and imagining deceits all the day long, I was like a deaf man, who heareth not; like a dumb man, who openeth not his mouth:* and dumb and deaf I ſhould have remained in their regard, if they had not found means to draw into their vortex perſons of another character and complexion, who have ſince appeared on the ſcene. For I cannot eaſily believe, that any *Vicar Apoſtolic* could ever have been capable of doing ſo raſh, ſo unprecedented, and ſo unjuſtifiable a deed, as that which three *Apoſtolical Vicars* have recently done; without being prompted to it by ſuch vile aſſaſſins as I have deſcribed.'

Dr. Geddes, it appears from his addreſs, has drawn, and continues to draw, very general attention. His labours have been applauded by Dr. Kennicott, and Dr. Lowth, late Biſhop of London; and a Proſpectus, publiſhed by him in 1786, met with a reception which could not but be flattering to an individual, *then* obſcure. But, in the courſe of his labours, he met, as we have ſeen, with rubs; and he has been called by all

thoſe names with which political and religious zealots ſtigmatiſe thoſe who maintain principles the moſt remote and oppoſite to their own. He has been honoured with literary attacks by *Rabbi Wiſeacre*, and *Simon to Simpkin*; nay, and by three *Popes*, or *Vicars Apoſtolic*, who have actually iſſued a paſtoral letter, of which, indeed, the main and primary purpoſe is to cenſure an excellent work of Sir John Throckmorton's, but in which they have lugged in the Doctor head and ſhoulders along with the Baronet. This, he obſerves, is truly to erect a court of inquiſition, and to introduce a tranſalpine or tranſpyrenean mode of proſcription in the face of Britiſh liberty—which has provoked him to a reſolution of paying his reſpects to thoſe right reverend prelates as ſoon as he is at leiſure. The accuſations of his being an oppoſitioniſt, diſaffected to government, and hoſtile to the Britiſh conſtitution as by law eſtabliſhed, have been, we are informed, ſo often repeated and re-echoed, that many loyal proteſtants have believed them. Spies, too, have been appointed to watch him in coffee-houſes, to catch every word that dropt from his lips; and he has, by young tongues, been ſent to the Tower, and to Newgate, more than once, on account of treaſonable ſpeeches. Went he to Lambeth or London-houſe, he had gone thither to read his recantation, and was on the point of being a curate, a rector, a prebend, a dean, of the eſtabliſhed church*! One *man*, he tells us, at leaſt, a *friariſed upholſterer*, ſaw him with his own eyes, in broad daylight, going to officiate in an Engliſh chapel, in his caſſock and ſurplice; and this lie was believed by many a *good* Catholic. Went he to Edinburgh or Glaſgow, he had become a diſciple of Calvin, and abjured his former faith before the General Aſſembly. Went he to Hackney, he had been ſeduced into Arianiſm by Price, or wheedled into Socinianiſm by Prieſtley, and was ſoon to be one of the profeſſors of the New College. Yet all thoſe combined manœuvres and machinations, all that furious phalanx of ſcribblers, backbiters, and detractors, he has hitherto pitied and deſpiſed. Although they were continually '*ſeeking his hurt, and imagining deceits all the day long, he was* '*like a deaf man, who heareth not; like a dumb man, who openeth* '*not his mouth:*' words applied by the ſacred writers to expreſs that divine meekneſs which characteriſed the Redeemer of the world.

The terms of ſubſcription to the New Tranſlation of the Scriptures are ſubjoined to this addreſs, with a liſt and the prices of the author's other publications. And, as he finds that bookſellers are ſometimes negligent about the concerns of authors, Dr. Geddes requeſts ſubſcribers to apply immediately to

* This conjecture was probably limited to a narrow circle.

himſelf for their copies, at his houſe in Allſop's Buildings, New Road, Mary-le-Bone.

In former times, jealous of Jeſuits, this very ſingular addreſs would have been readily conſidered as one of the artifices made uſe of by the papiſts to confound, diſtract, and divide proteſtants, and return them, like ſheep without a ſhepherd, into the fold of the catholic church. It is a fundamental, if not the very leading principle in the churches of the reformation, that the ſacred ſcriptures admit of private interpretation; that men of plain ſenſe, and honeſt minds, may interpret ſcripture by ſcripture, and learn therefrom all things neceſſary to ſalvation. But if the doctrine be once eſtabliſhed, that all is not of divine authority that is within the boards of the Bible, the minds of men are looſened from their moorings, and ſet adrift on the wide ocean of uncertain ſpeculation and conjecture. Thus obliged to quit their anchor of hope, they might be expected to look out for a pilot, and the infallibility of the Pope and General Councils would be the natural reſort of the ignorant and credulous multitude. That ſome ſuch manœuvre as this might be the real object of this very ſingular addreſs, would probably have been ſuſpected in the laſt century; but, in the preſent period, there is leſs induſtry in the church of Rome, and more confidence, perhaps indifference, among the proteſtants. But, whatever may be imagined by others, we, for our own part, conſider this ſtrange mixture of opinions and profeſſions, ſome of them apparently inconſiſtent, not as the reſult of any deep-laid deſign, but the natural offſpring of one of thoſe whirligigs which are ſometimes to be diſcovered in the heads of even learned, ingenious, and good men. A catholic whig! an orthodox divine, giving up the abſolute integrity and authenticity of the Bible! is indeed a great curioſity. With regard to the Bible, Dr. Geddes ſays, 'he will be a bold man who ſhall ſtep 'forth, and hold up any one copy as the unqueſtionable repre-'ſentative of the prototype.' But he himſelf puts the queſtion, 'Does not this conceſſion hurt the intereſts of religion? I think 'not; and if it do, I care not: *fiat juſtitia, ruat cœlum.*'—In the firſt place, this ſtrong and vehement expreſſion of dogmatiſm ill beſeems the Chriſtian man and inſtructor, who applies to himſelf ſimiles intended to repreſent the divine meekneſs and reſignation of the Son of God. But, ſecondly, the ſtoical maxim he adopts, it has been juſtly obſerved, is an abſurd ſacrifice of the end to the means. What? would Dr. Geddes perſevere in his deſigns, although their execution ſhould involve the ruin of the univerſe? That ſuch tampering as

Digitized by Google

Dr. Geddes's is hurtful to the intereſts of religion, is not to be doubted. It is neither a mark of real good-will to mankind, nor of ſound ſenſe, and a juſt ſpirit of philoſophy, to be too curious in inveſtigating and propaling what may ſeem to be redundant and apocryphal in the Holy Bible. Such a critic will infallibly prove, in the words of Lord Bacon, either a bad divine, or a bad philoſopher.—It is to be recollected, that many errors and imperfections, through the weakneſs of human nature, are introduced into ſyſtems, inſtitutions, and modes of thinking, that have their origin in principles implanted in human nature, and otherwiſe approved by Divine Providence.—Remember our bleſſed Saviour's parable of the tares: 'The ſervants of a houſe-'holder came and ſaid unto him, Sir, didſt thou not ſow good 'ſeed in thy field? From whence then hath it tares? He ſaid 'unto them, an enemy hath done this. The ſervants ſaid unto 'him, wilt thou then that we go and gather them up? But he 'ſaid, nay, leſt, while ye gather up the tares, ye root up alſo 'the wheat with them. Let both grow together till the 'harveſt.'

To the Addreſs the Doctor ſubjoins 'The Conditions for 'printing, by Subſcription, his New Tranſlation of the Holy 'Scriptures, from corrected Texts of the Original; with va-'rious Readings, explanatory Notes, and critical Remarks.' As the firſt volume is now publiſhed, it is proper to annex a few brief remarks on the execution of his plan, and its utility.

I. In the article of chronology he has, in many inſtances, deviated from the original, by giving the preference to its verſions. His readers are told, in the preface, that from the expulſion out of Paradiſe to the deluge, the interval is, by the loweſt computation, 1307, and by the higheſt 2262 years. Theſe are the reſult of the numbers in the Samaritan copy and the Greek verſion. But all the copies of the Hebrew text exhibit, without one diſcordant notation, ſuch particular ſums as make 1656 years to a day, ending with the 600th year of Noah's life. Why is this neceſſary information withheld from the public? The tranſlator's opinion ſeems to be, that if the reckoning of either the Samaritan or Greek Pentateuch ſhould happen to be wrong, that of the Hebrew cannot poſſibly be right.

In the ſubſequent period from the birth of Arphaxad to the 70th of Terah, the years of the intermediate patriarchs are taken from the Greek verſion, which extends the interval to 1170 years. Whereas, by the Hebrew computation, it is no more than 2903 and the difference is 880. No reaſon can be aſſigned for the preference of the Greek chronology, except that it is the

Digitized by Google

the leaſt probable, and the moſt extravagant. In our number for February laſt was given a brief hiſtory of the Septuagint Pentateuch, and its exaggerated account of times, which it is needleſs to repeat. Suffice it to add, that the tranſlator, either unacquainted with the hiſtory of biblical learning, or zealous to revive antiquated errors, is the firſt who has ventured, in an Engliſh verſion, to exhibit the wilful corruptions of the Alexandrian interpreters, under the pretence of copying from the corrected text of the original.

II. In the explanatory notes are collected parallel texts or references, which ſeem to imply contradiction. But by diſmiſſing the apparent variations, without a careful compariſon of circumſtances, he diſcovers an inclination rather to augment than remove emergent difficulties. For example: the number of Jacob's family who accompanied him on his expedition from Canaan to Egypt, beſides his ſons wives, was 66, Gen. xlvi. 26. Add Joſeph, his wife, and two ſons, who were in Egypt already, the ſum is 70, as in the next verſe. The ſame number is expreſſed Deut. x. 22; but in Acts vii. 14, it is 75. That the firſt Chriſtian martyr expreſſed the number 70, which is the ſum of the names in the original regiſter, is highly probable. In the Greek verſion of Gen. xlvi. 20, five names are interpolated from the Hebrew text of 1 Chron. vii. 14—19: 'Manaſſeh has ſons by a Syrian concubine, Machir; and Machir 'begat Gilead. The ſons of Ephraim, Manaſſeh's brother, 'Sutalaam and Taam; and the ſons of Sutalaam, Edom.' The paſſage in 1 Chron. chap. vii. mentions theſe as the chiefs of their tribes, in a ſubſequent period; and not as exiſting at the time of the migration into Egypt. But the Alexandrian tranſlators, not a whit more ſkilful than Dr. Geddes, copied from this later catalogue theſe five names, which never found their way into the Hebrew text of Gen. xlvi. 20. The Doctor, in this inſtance too, has impoſed on his readers an egregious deception, while he adopted the blunders of the Greek interpreters in preference to the original. The fallacy is obvious. Joſeph was but thirty years old when he ſtood before Pharaoh. In the currency of that year he married. After ſeven plentiful years, and in the ſecond of the famine, Jacob and his ſons, &c. went down into Egypt, when Manaſſeh's age could not exceed nine, or Ephraim's eight years. Yet, according to the Greek chronology, which Dr. Geddes approves, Manaſſeh had one ſon, Ephraim two, and each one grandſon. By this computation Joſeph, at thirty-nine, had twice become a great-grandfather, though he married at thirty. Without a minute attention to genealogy, it is, in many caſes, impoſſible to adjuſt the hiſtory of the Bible; and here is a ſtriking example of the abſurdity which

Digitized by Google

muſt reſult from chronological arrangements at variance with the courſe of nature. How then, it may be aſked, was the notation in Acts vii. 14, changed from 70 to 75? In an age ſubſequent to the apoſtolical, ſome ſcribe, relying on the authority of the Septuagint Pentateuch, and ignorant of the Hebrew, inſtead of correcting the former by the then genuine notation Acts vii. 14, corrupted the true reading. Not infrequent are the examples of an error in a ſingle copy, repeated in ſubſequent tranſcripts, multiplying till it pervaded all. This is exemplified in the caſe of the poſtdiluvian Cainan, likewiſe retained by Dr. Geddes. The name was firſt interpolated in the Greek verſion of Gen. ii. between the 12th and 13th verſe; thence it was transferred into the catalogue of Luke iii. 36. where it is ſtill extant in all the manuſcripts, with only one exception, and in all the verſions.

III. With reſpect to the utility of this tranſlation; the Doctor's primary motive for engaging in ſo arduous an enterpriſe was, 'the benefit of the Roman Catholics in Britain and Ireland, 'who would not uſe the common national verſion, and had no 'alternative, for more than a century, but to put up with a 'barbarous tranſlation, made at Rheims and Doway, from an 'incorrect copy of the Latin vulgate.' Suppoſing the propriety of furniſhing Catholics with an Engliſh verſion of the Bible, by a Catholic prieſt, it muſt be remarked, that the conditions on which this work is offered to the public do not promiſe extenſive uſefulneſs. Various readings and critical remarks are not profitable for the far greater number of mankind, the illiterate and the poor. They can neither peruſe, nor afford to purchaſe, an Engliſh Bible, with a biblical apparatus, maps and indexes, on a fine royal paper, and a new elegant type, at the expence of nine or ten guineas in boards.

From the ſpecimen already in poſſeſſion of the public, our opinion is, that a more raſh or inexpert hand has not undertaken to tranſlate the ſacred oracles ſince the date of the Septuagint verſion.

[*To be continued.*]

ART. X. *Letters to the Inhabitants of the Town and Lordſhip of Newry. By John Pollock, Eſq.* pp. 211. 8vo. ſtitched. (Price not mentioned.) P. Byrne, Grafton-Street, Dublin. 1793.

THE following extract is as well calculated, perhaps, as any part of this pamphlet to give our readers ſome idea of its tendency. The writer's ſtyle and manner alſo are here ſufficiently marked:

'Believing

'Believing the *ſpirit* of the late *Dungannon* convention to be that *popular*, in other words, *revolutionary ſpirit*, which I have deſcribed; believing it alſo to be the *ſpirit* of thouſands in the northern province, of I know not how many in other parts of the kingdom, of not a few indeed in this very city (Dublin), the centre and ſource of every ſpecies of illumination, believing that great numbers of the loweſt order of the people have outſtripped ſome of their teachers themſelves in the dear doctrine of equality; convinced alſo, that this *ſpirit* has rather acquired than loſt malignancy from ſomething of chaſtiſement which it has lately received from government and the legiſlature; and that the mode of government is to be changed from the open, bullying, and mad, to the more dangerous, perhaps, becauſe more covert ſpecies, that would ſap what it could not ſtorm—firmly convinced of the truth of all theſe opinions, and that, until this dark and reſtleſs *ſpirit* is, by ſome means or other, *laid*, the country can know neither proſperity nor peace, I think it neceſſary thus to trace and purſue its underworkings, and to expoſe them, as far as my ability goes, to the light of day.'

It cannot be expected that we ſhould attempt to analyſe this little work; it does not deſerve, indeed, ſuch attention. Yet we approve its general ſentiment, and think it no bad ſpecimen of the looſe epiſtolary ſtyle.

ART. XI. *The Laws reſpecting the ordinary Practice of Impoſitions in Money-lending, and the buying and ſelling of public Offices.* 8vo. 2s. 6d. ſtitched. Clarke and Son. London, 1794.

THIS collection of caſes once formed a part of a periodical work, which has been ſome time ſince diſcontinued. We conſider it as a uſeful publication; but it is not a ſubject of literary criticiſm.

ART. XII. *Conſiderations on the Structure of the Houſe of Commons, and on the Plans of Parliamentary Reform agitated at the preſent Day. By the Rev. D. M. Peacock, M. A.* pp. 93. 8vo. 2s. ſtitched. Debrett. London, 1794.

THERE is nothing new or ſtriking in the 'Conſiderations' before us. Whoever has read De Lolme on the Britiſh Conſtitution, need not apply to this writer for inſtruction on the ſubject of 'a well-regulated ſtate conſiſting of king, lords, 'and commons:' and whoever looks into the daily prints would regret the labour of conſulting Mr. Peacock on the topics of revolutions in France, or a parliamentary reform in England.

In one or two opinions, indeed, the author is rather ſingular. 'The American conſtitution,' he aſſerts, 'has already ſhewn 'ſtrong ſymptoms of internal decay.' We have obſerved no ſuch ſymptoms. To inſtance other diſputable aſſertions, would carry us beyond our proper limits.

ART. XIII. *The Laws reſpecting Landlords, Tenants, and Lodgers, &c.* pp. 121. 8vo. ſtitched. Clarke and Son. London, 1794.

OF the various branches which compoſe the preſent voluminous code of Engliſh laws, no one appears to be of greater importance than that which relates to landlords and tenants. Yet no popular treatiſe on this ſubject appears to have exiſted before the publication of the work before us; the profeſſed intention of which is to convey inſtruction both to the landlord and the tenant, in language free from technical phraſes. This treatiſe will certainly prove a moſt uſeful companion to the *young practitioner*, though deſigned chiefly for the *general reader*. We have here not only all the recent deciſions concerning landlords and tenants, but alſo a great variety of notes and obſervations inſerted at the bottom of each page. The *plan* of the conſtitution is ſhewn in the *table of contents*; where we perceive the ſubject has been arranged with all poſſible perſpicuity.

ART. XIV. *The Duties of a Soldier illuſtrated and enforced, in a Sermon, preached at the Conſecration of the Colours of the Somerſet Light Dragoons, on Wedneſday, the 6th of Auguſt, 1794, in the Church of St. Mary Magdalen, Taunton. By the Rev. John Gardiner, Curate of the above Church, and Rector of Brailsford, &c. in the County of Derby.* pp. 37. 4to. 1s. 6d. Rivingtons. London, 1794.

THE diſcerning eye, Mr. Gardiner ſays in an advertiſement, may ſpy out defects in this diſcourſe, on an attentive peruſal, which eſcape obſervation in the rapidity of utterance, and which ſome may think, perhaps, a little of the *limæ labor* might have corrected. That it did not undergo a moſt rigorous proceſs of this kind, to render it more worthy the acceptance of the reſpectable characters who deſired to ſee it in print, cannot be imputed to indolence or preſumption. The fact is, he obſerves, there is much danger and perplexity in the uſe of the above inſtrument—and often, when we ſit down with anxiety to poliſh and refine, unleſs we have an accurate judgment (which it is not the

Digitized by Google

the good fortune of every one to poſſeſs, much leſs to exerciſe, on his own works), we go on in removing, as we think, the roughneſs and the inequalities of the ſurface, till we are found at length, to have given a diſtorted or irregular ſhape to the ſubſtance. Rather than fall into this error, in attempting to render periods more harmonious, or paſſages more vigorous, the author determined to commit his diſcourſe to the preſs nearly *verbatim* as it was delivered. To his advertiſement he ſubjoins the honourable teſtimony of thanks, for this diſcourſe, from the EARL of POULET and the officers of the Somerſet light dragoons, communicated to him, in their name, by Lieutenant William Roberts, the adjutant.

The text or motto prefixed to this diſcourſe is, 'In the 'name of our God we will ſet up our banners.' Having vindicated the lawfulneſs as well as expediency of war, in certain caſes, from ſcripture, in the hiſtory of the Jews, he takes occaſion, 1ſt. to ſhew, that, *in ſetting up our banners*, there is a God to whom we ought to apply for aſſiſtance. 2dly. To point out the diſpoſitions in ourſelves that ought to accompany this application; and then to conclude with ſome reflections ſuitable to the preſent ſolemnity. The firſt of theſe heads he illuſtrates from common and popular ſubjects. Under the ſecond he ſhews, from ſcripture, that *the race is not to the ſwift, nor the battle to the ſtrong*, but that it is God who decides on the fate of battles, as is ſtrikingly exemplified by the victory obtained by David over Goliah: yet he teaches, that whatever right we may think to have to look up to the divine favour and protection, we muſt not expect miracles to be operated in our behalf, or the regular laws of nature to be interrupted. Here, as in every thing that relates to the comfort and preſervation of life, our mental and bodily faculties are to be called into exerciſe*. He proceeds to ſhew the connexion between a proper diſcharge of the military duties, and thoſe of morality and religion. In concluſion he ſays, 'ſhould the danger threatened ever actually come upon us; 'and, in conſequence, ſhould theſe banners, now unfurled in this 'ſanctuary, be ſet up in the face of an enemy; let me entreat 'you to conſider them as ſet up in the name of your God; let 'me entreat you to call to mind the intention of the ſolemnity 'of this day; enter into the ſpirit of your commander in ap'pointing it. Do not regard it as a ſcene of gaudy pageantry, 'or a vain and pompous ceremony, calculated to flatter and 'amuſe; but as a religious and devout act, by which you come

* This was alſo a doctrine of pagan theology. The gods paid no regard to the ſupplications of the ſlothful—*Irati infenſique ſunt.*—*Catiline's Oration to the Conſpirators.* SALLUST.

'into

'into the preſence of Almighty God, and ſolemnly devote your 'ſouls and bodies to the ſervice of him and your country. 'Then the ſight of theſe banners, connected with this idea, will 'ſtimulate you to the moſt vigorous exertions. Should you 'ever ſee them in danger, you will perform deeds of heroic 'valour in their defence; you will form around them an im- 'penetrable rampart with your bodies, and never ſuffer the ſa- 'cred enſign of religion and patriotiſm to be ſnatched from you 'as trophies of glory for infidels and traitors, till the powers of 'life are exhauſted, till the ſinews of your arms are looſened, 'and the laſt ſtruggle, for all ſublunary advantages, is at an 'end.'

The ſacred name of religion has often been uſed as a veil for the moſt flagitious deſigns and ſanguinary actions: but if ever there was an occaſion when mortal men might be ſaid to fight under the banners, and to wield the ſword of God, it is the preſent; for although Robeſpierre found it expedient to come to a reſolution that there was a ſupreme being, we know that by the ſupreme being or deity the French philoſophers, and the major part of the Convention meant nothing more than nature, or overbearing, though undeſigning power, fate, or phyſical neceſſity. Their principles were atheiſtical, their plans unprincipled, the execution of their deſigns brutal, bloody, and infernal. This is a very good ſermon; as rational as orthodoxy could poſſibly admit, well compoſed, and well adapted to the occaſion on which it was delivered.

The apology made by Mr. Gardiner for not applying the file, but publiſhing his diſcourſe nearly *verbatim* as it was delivered from the pulpit, we highly approve. It diſplays juſt taſte, and a manly freedom of thought. It is, in reality, little matter what a man's ſtyle and manner be, provided it be original and unaffected, pure (that is to ſay, genuine Engliſh unadulterated by novel phraſeology and foreign idiom), and perfectly grammatical. A free and copious uſe of language is a proof of bold and inventive genius. It is by this alone that an author can diſplay his own character, his peculiar turn and mode of thinking; and touch the preciſe idea, paſſion, and emotion in queſtion, and neither more nor leſs. Men, if they would write with proper freedom and energy (which they would in general do if they would caſt off all fetters, and move according to their own feelings and ſentiments), would have different ſtyles as they have different gaits and features. This ſubject is illuſtrated at ſome length in a critical and biographical preface prefixed to Cunningham's Hiſtory of Great Britain.

ART.

Digitized by Google

ART. XV. *A Charge given at the Viſitation of the Archdeaconry of Salop, in the Dioceſe of Hereford, in the Year* 1794. *By Joſeph Plymley, M. A. Archdeacon.* pp. 21. 4to. Shrewſbury printed, and ſold by Eddowes; Longman, London. 1794.

MR. Plymley, in this charge, conſiders ſome of the leading features in the public diſpoſition that are formed from the circumſtances of the times. He entreats his audience to join him in conſidering whether there are not, in the times, circumſtances leading to religious impreſſions? and whether what may be called the exigencies of the times, can be anſwered but by the extenſion of ſuch impreſſions? 'ONE general fact,' he obſerves, 'ſtands clear and indiſputable, that philoſophy, unſupported by divine truth, has effected, and does ſtill threaten to effect, evil to mankind; and that from hence thoſe who ſought not God's altars in the heyday of their proſperity; that thoſe who were become indifferent to religion, or diſcountenanced its ritual; that thoſe who were too ſhort-ſighted to ſee the neceſſity of faith in the proſpect of futurity, are willing to ſhelter under her banners from the apprehenſion of worldly harm. If then there is in this the temper of the times, and that in a degree proportioned to the alarm it has extended within theſe realms; if the negligent and the ſcornful are driven to the church; if the ſuperſtitious attend with increaſed reſpect, and the ſelfiſh and the worldling approach her with awe; let it be ſeen that decency and order reign at leaſt there; or if complacency at the public voice, foſtering with a fonder tone the name of religion, has cauſed me to attribute too wide a converſion; yet, if the matters in agitation around us are but calculated to point the word of truth, it is argument and encouragement to us to preach it, if poſſible, with a purer energy.'—The neceſſary ſtep, he thinks, to political reformation, wherever it may be wanting, is the perfecting of religious principles among thoſe who form the body politic: then each party, acting upon their firſt baſis, juſtice, would generally meet at the ſame ſpot, or the obloquities of the underſtanding, where there were none in the heart, would eaſily be ſet right. And whether the progreſs of truth is to be commenſurate with ſuch a purpoſe in time; or whether the extenſions of its ſeminal principle will only bear full fruit in eternity; the attempted approximation of it is the only certain means of general and individual welfare.

It

Digitized by Google

It is no doubt philosophy, or science 'falsely so called,' that the Archdeacon arraigns; for true philosophy, by displaying a thousand mysteries for one discovery, produces modesty, and prepares the mind for the belief of many things that we cannot comprehend. This reverend gentleman writes sensibly; but he is extremely deficient in composition. The first eight pages, being more than one third of the whole, are taken up in declarations of what he is not to do—without—without—without—a long string of *withouts* connecting different sentences in long and confused periods. He is frequently deficient even in grammar. For example: 'Hence it is necessary that arguments *are* [be] '*true*, as well as that there *is* verity in the opinion itself.' The sentence should have run thus: 'Hence it is necessary that ar-'guments be just, as well as that there be verity in the opinion 'itself,' p. 17.—Whatever Mr. Plymley may think of philosophy, some acquaintance with philology is indispensably necessary to him who would instruct and persuade by means of the pen.

ART. XVI. *A friendly Address to the Reformers of England.* pp. 28. 8vo. Evans. London, 1794.

THE nature and scope of this address are well set forth in the following extract from Hall's Apology for the Freedom of the Press, inserted in the title-page by way of a motto:

'The real danger to every free government is less from its enemies than from itself. Should it resist the most temperate reforms, and maintain its abuses with obstinacy, imputing complaints to faction, calumniating its friends, and smiling on its flatterers; should it encourage informers, and hold out rewards to treachery, turning every man into a spy, and every neighbourhood into the seat of an inquisition; let it not hope it can long conceal its tyranny under the mask of freedom. These are the avenues through which despotism must enter; these are the arts at which integrity sickens, and freedom turns pale.'

Our author condemns, as highly inhuman and impolitic, every idea of a reformation that associates itself with public commotion. And he looks up with horror to those strivings and devices of the people, which must and will be the sure result of appeals made rather to the passions than the understandings of men. If gentlemen, says he in conclusion, you would serve your country in a substantial manner, break not that chain by which happiness and prosperity have been hitherto bound to her.

Crush

Cruſh the inſolent reptiles that prey upon the vitals of her conſtitution, but ſpare the conſtitution itſelf.

The author of this pamphlet is a judicious friend to regulated liberty; and his admonitions are ſound and ſeaſonable.

ART. XVII. *The Sportſman's and Gamekeeper's Pocket-Book; or, a Comprehenſive and familiar Treatiſe on the Game Laws. Compriſing, amongſt other Matters, all the Statutes and Reſolutions of the Courts relating to Hares, Rabbits, Grouſe, Fiſh, and other Game. Together with ſome general and particular Remarks tending to explain their Import, and facilitate their Conſtruction. To which are alſo added, the Mode of recovering Penalties under the Game Laws, the Law concerning Treſpaſs in the Purſuit of Game, and the general Law relating to Dogs.* pp. 60. 12mo. 1s. 6d. Clarke. London, 1794.

AT the firſt diſtribution of things (ſays the editor of this collection), as mentioned in the ſacred writings, the all-bountiful Creator gave to man 'dominion over the fiſh of the 'ſea, over the fowl of the air, and over every living thing that 'moveth upon the face of the earth.' This being a general and unqualified donation, we are to ſuppoſe that, in the primitive ages of the world, every one took from the common ſtock, without control or reſtraint, whatever his wants or inclination led him to deſire. But when men began to increaſe in number and connexions, and the eſtabliſhment of ſociety gave riſe to complicated intereſts, this method of ſatisfying the demands of individuals was found to be no longer practicable, conſiſtently with the wants and intereſts of the whole. The good order of civil government was conſtantly diſtracted by the turbulent contentions of various perſons ſtriving for the poſſeſſion of the ſame thing. It became neceſſary, therefore, to fix upon ſome certain and permanent rules for the acquiſition and enjoyment of the products of nature, that no one might encroach upon what had previouſly been acquired by another. This, in reſpect of the occupation and uſe of the ſoil itſelf, and of other permanent and ſtationary objects, was eaſily effected; but as it may readily be perceived there ſtill remained many things which, from the difficulty of acquiſition. and the uncertainty of poſſeſſion when gained, muſt ſtill remain in common—ſuch as, for inſtance, all animals *feræ naturæ*, amongſt which are hares, rabbits, pheaſants, partridges, &c.: theſe, therefore, long continued, as by the primary laws of nature, to be the property of him who could firſt

firſt take them. But we obſerve, at this day, that many animals of the above deſcription are no longer reckoned amongſt the common property of mankind, and the right of the firſt taker; but by the municipal laws of England, and many other nations, are deemed to be appropriated property belonging excluſively to perſons of a particular deſcription, who, and who only, are allowed the privilege of hunting or deſtroying them. On what principles theſe laws are founded, how far they extend, and to what objects, in particular, are the ſubject of the preſent treatiſe.

With regard to the riſe and progreſs of our preſent prohibitions in reſpect of the taking and killing thoſe animals which are known by the denomination of game, it will be found, ſays our editor, according to the obſervation of Sir William Blackſtone, 'that they were introduced into Europe at the ſame 'time, and by the ſame policy, as gave birth to the fœdal ſyſ-'tem of tenures. When the leaders of the northern ravagers 'of Europe, in the third century, came to ſettle the economy 'of a vanquiſhed country, their policy led them to keep the '*ruſtici*, or natives, in as low a condition as poſſible, and eſpe-'cially to prohibit them the uſe of arms. Nothing could do 'this more effectually than a prohibition of hunting and ſport-'ing; this right, therefore, was reſerved to themſelves, and 'thoſe on whom they choſe to beſtow it; which were only the 'capital feudatories, or greater barons. And accordingly we 'find, in the feudal conſtitutions, one and the ſame law prohi-'biting the ruſtici in general from carrying arms, and alſo 'proſcribing the uſe of nets, ſnares, or other engines for de-'ſtroying the game.'

Our editor is as full in his inquiries as is neceſſary, without rendering his treatiſe too bulky to anſwer the purpoſe of a pocket-companion, for the ſportſman. In the game laws, more than any others, the hand of power is viſible. Perhaps it would be treaſon to ſay they are unjuſt. They are odious, and to the people humiliating.

ART. XVIII. *The ſolitary Frenchman on the Banks of the Thames, to a Friend in Switzerland: a Poem. Tranſlated by the Rev. John Gregg.* pp. 48. 8vo. 1s. 6d. Debrett. London, 1794.

THIS little work, ſays the author, 'has been hurried in the 'performance, in the midſt of profeſſional occupations, 'and the ſeaſon of winter, inclement to poetic thought. But 'authors,

Digitized by Google

'authors, as well as ſeamen, have their wind and weather; and 'I waited again ſome weeks for convoy, expecting to go out 'with an admiral in poetry; though now I ſail almoſt alone, 'for fear of loſing the market. Wherefore, good judges in 'poetical cargoes may good-naturedly overlook ſome bad ſtuff; 'and if every thought wont do to pleaſe every cuſtomer—for 'theſe are times to have things of ſtrong texture and ſubſtance '—then pray, Madam, pauſing with great reſpect—pray, Ma'dam, what do you think of the type? Sir, what do you think 'of the paper now?—The following work is made up entirely 'for the times; ſo cheap the purchaſe, people might make it, 'were it only to ſay with more judgment afterward, they did 'not like it. With reſpect to the ſentiments contained, I take 'them for truth, which even the common people, as they are 'vulgarly called, profeſs to be ſo monſtrous fond of,' &c.—This is a ſpecimen of Mr. Gregg's proſaic ſtyle, as the following lines are of his poetical:

'When our great empire tumbling to the ground,
With dreadful craſh alarmed the nations round;
When factious ſenate, and unruly mob,
In name of liberty began to rob,
To break the ſceptre, ſcorn all ſacred things,
Into a dungeon throw the beſt of kings——
——At this ſad proſpect, Alcime, I confeſs
My heart with ſorrow rent, my keen diſtreſs;
Forc'd to view exile as a kind relief,
So low reduc'd, I pour'd a flood of grief.'

Again, in another place:

'No longer altars an aſylum give,
No piety nor modeſty can live;
In churches ſcenes moſt barbarous ſhock the eye,
Under the laſh the pureſt veſtals die;
The pavement reddens with the ſacred gore,
And prieſts their lives emit from every pore;
No age reſpected, character or ſtate,
Huge bleeding mounts of ſlain accumulate.'

Mr. Gregg informs us, that his poetical labours have been rewarded by the liberality of numerous ſubſcribers. The general complaint, that genius, in theſe iron times, paſſes unrewarded, undoubtedly admits of ſome exceptions!!

ART.

Digitized by Google

ART. XIX. *The Labyrinths of Life; a Novel. By the Author of Exceſſive Senſibility, and Fatal Follies. In Four Volumes.* pp. 942. 12mo. Robinſons. London, 1793.

THIS pleaſing and moral novel, calculated to ſhew, that, amidſt all the fluctuations of human affairs, there is, ſooner or later, a reward for patient and perſevering probity and honour, ſhould have been more fully noticed in this literary journal long ago. That it was not, is owing to accidental cauſes, which it is unneceſſary here to explain. Like the other compoſitions of its author, it ſhews an intimate acquaintance with gay and what is called faſhionable life, good ſenſe, and juſt and practical obſervation. The dedication, to the Ducheſs of Leeds, diſplays an ingenious, as well as juſt turn of thinking, and alſo an acquaintance with the hiſtory of literature:

'Though the practice of dedicating books to diſtinguiſhed characters has, like other things, been perverted, in ſome inſtances, to low purpoſes, yet in its origin it was neither unnatural nor unuſeful. The ancient writers, from whom the practice of dedication is derived, were wont to addreſs their compoſitions, in the outſet, to ſome reſpected friend, whom they kept in their eye throughout the progreſs of the work; from whence there was derived a twofold advantage. The author was animated with the idea that at leaſt one good judge, whom he was ambitious to pleaſe, would read what he wrote; and, in writing, the ſame idea operated as a monitor, that no ſentiment or expreſſion ſhould be ſuffered to eſcape the pen of the author, that the judgment, the taſte, or the virtue, of the party addreſſed might be ready to condemn. It is on theſe principles that I have preſumed to addreſs to your Grace 'The Labyrinths of Life;' intended to ſhew, that, amidſt all the fluctuations of human affairs, however ſurpriſing, there is, ſooner or later, a reward for patient and perſevering probity and honour.'

The fable or ſtory of the piece is as follows: Theodore Neville arrives at Harewood Grove, the ſeat of Mr. Vernon, whoſe ſon had been his ſchool-fellow and college companion, and where he had frequently paſſed his time during his different receſſes from his ſtudies. Mr. Vernon had two daughters. With the eldeſt Theodore is in love, and is equally regarded by the young lady. Both are equally ignorant of each others ſentiments; the diſcloſure of which is ſtudiouſly avoided on the part of Neville from motives of delicacy; he being ignorant to whom he owes his birth, though generally conſidered to be the nephew of Mr. Raymond, a rich merchant, at whoſe houſe he was left with this requeſt, that he might be educated as a gentleman; and with the intimation, that there might come a time

Digitized by Google

when he might do honour to his generosity. Inclosed in this letter was a bank note to the amount of one thousand pounds. From the receipt of this letter they never heard more; but Mr. Raymond's kindness had ever since supplied the place of a parent; and the present occasion, when his ignorance of his birth left him without any just pretensions to an alliance with the ancient family of the Vernons, was the first time that he had ever felt his loss. At this crisis Mr. Raymond proposes the army to Neville. About accepting this he hesitates, in the fear that, in his absence, some one, with fairer prospects, might carry off the lady. His decision is accelerated by Mr. Vernon's proposing Sir James de Grey to his daughter. Neville, the instant he hears this, in despair accepts the commission offered him; which, coming to the knowledge of Laura, she construes into a total disregard of her, as he did not consult her on the subject, and consents to her father's wishes to become the wife of Sir James. Soon after this the lovers come to an explanation. Convinced that they have rendered each other wretched, they resolve on an appeal to the father, which the lady takes upon herself. She fails in her appeal to Mr. Vernon, whose word is already given; and he writes to Mr. Neville, reproaching him for the ill return he has made to his kindness; and also tells him, that his alliance would inflict a mark of disgrace on his family, which determines him to leave the Grove. Laura Vernon, very soon after, becomes Lady de Grey. In the same neighbourhood reside the family of Lady Wentworth, who has also two daughters; one of whom is married to Sir William Jersey, a gay, good-natured, dissipated man of fashion. He marries Miss Jemima Wentworth, with a great appearance of affection on his part, and a sincere one on her's. After living with her for two years in harmony, he returns to his usual variability of character, while his lady assumes that of a serious, prudent, and amiable wife. This character of Lady Jersey, so different from that of the gay unmarried woman, gives him a distaste of home. He plans a visit to Brighton, in company with Charles Vernon, whilst his lady pays a visit to her mother, Lady Wentworth, at Harewood Hall; at which place and time Laura Vernon is first introduced to Sir James de Grey. Sir William Jersey and young Vernon go to Brighton, and enter into the diversions of the place, where he sees Lady Susan Strangeways, to whom he was once on the point of being united, a volatile and dissolute character like himself. She conceives a desire to estrange the affections of Sir William from Lady Jersey, in which she succeeds, and actually goes off with him to Paris, in company with her sister. Charles Vernon returns home to be present at the marriage of his sister. Neville

Digitized by Google

proceeds to join his regiment, about to embark for foreign ſervice. Immediately on the day of their marriage, Sir James carries his lady and her ſiſter, accompanied by Lady Anne Weſtbury, a lively young widow, to his ſeat at Truro Point, in Cornwall. On their arrival at this place, which overhangs the ſea, a thunder-ſtorm, accompanied by dreadful lightning, preſents to them a veſſel in danger, and the ſight overwhelms them with horror; inſomuch as to induce Sir James, at the requeſt of his bride, to go to offer aſſiſtance, in doing which he loſes his life. The people brought on ſhore from the wreck are conducted to Sir James's houſe. Amongſt theſe ſtrangers there is one who cauſes extreme grief and confuſion; this is no other than Mr. Neville, who leaves the houſe as ſoon as he is informed to whom it belongs, and again embarks with his regiment. Lady Anne Weſtbury ſtays with Lady de Grey until ſhe returns to a ſeat belonging to Sir James near her father's. Lady Anne relates their adventures to Lady Madelina Mortimer, a daughter of the Duke of Mortimer, who in return ſends her an account of a citizen's family, of the name of Anderſon, who are attached to them, and who imitate them in every thing, merely becauſe they are people of faſhion. Lady Jerſey at length becomes acquainted with the infidelity of her huſband, and her weak and delicate ſpirits ſink under this unmerited deſertion. Lady Anne Weſtbury ſuggeſts an innocent ſtratagem to recall Sir William's affection, which Lady Jerſey, after every remonſtrance, fails, adopts, and is at length ſucceſsful. Neville, after encountering innumerable difficulties abroad, and performing ſome ſignal ſervice, at length finds his father, and returns with him to England; and, with the conſent of old Vernon, marries Lady de Grey.

Such is the plan: the following extracts will ſerve as ſpecimens of the execution of this intereſting novel, which is a good deal above the common rate of that ſpecies of compoſition:

'*Lady* Jemima Jerſey *to Sir* William Jerſey.

'IT is with unſpeakable concern that I take up the pen to write on a ſubject which I had determined to lock for ever in my own breaſt. The preſent moment requires that I ſhould wave that determination. As the peace of a beloved parent is at ſtake, my own is a ſecondary object. Let me conjure you, by the affection you once entertained for me, to point out in what I have been unfortunate enough to diſpleaſe; I am not conſcious of the cauſe, though I ſeverely feel the effect. Surely you once flattered me with ſaying, I poſſeſſed too many amiable qualities ever to looſe the heart I had once conquered. That I was once in poſſeſſion of yours, two years ſpent in perfect happineſs convinced me; and the tear that falls on the paper as I write, is by the remembrance that thoſe hours are fled,

and

and that each ſucceeding one now paſſes in dreadful contraſt. Your time is ſpent abroad, amongſt a ſet of men who will, in time, lay the foundation of certain miſery to us both. I know it is not the duty of a wife to arraign the conduct of her huſband; pardon me, then, for doing ſo, and ſay that I ſhall hold that place in your affections of which I am ſo emulous. Were my mother to know the ſevere pangs her Jemima ſuffers, ſhe, I am ſure, would not ſurvive the diſcovery; and I am not hypocrite enough to conceal my miſery from the ſearching eye of an indulgent parent; nor could I ſay a word that reflected on the conduct of a beloved huſband. Let me, therefore, entreat you to ſay what is diſagreeable to you, that I may inſtantly remove it. This done, to viſit Harewood in your ſociety, will be attended with redoubled pleaſure to

'Your affectionate

'JEMIMA JERSEY.'

'*Sir* William Jerſey *to Lady* Jemima Jerſey.

'I never was more aſtoniſhed than at the receipt of your curious epiſtle. Perhaps you will be offended when I tell you I actually laughed at it. I really cannot ſay a ſerious word in anſwer; only that you are too good a wife for me. I believe I muſt take a little of your gravity, and you a little of my gaiety. The air of Harewood will act as a reſtorative to your health and ſpirits. I think you are a little nervous. You ſhould go more abroad: every ſociety I am thrown into inquire after your health. I am obliged to make ſome head-ach excuſe or other; but ſince you begin to grow out of humour with me, you ſhall in future fib for yourſelf. I have made a party for you this evening at the opera, and you muſt, if not better engaged, attend me thither.

'Yours wholly,

'WILLIAM JERSEY.'

'*Sir* William Jerſey *to* Edmund Laſcelles.

Caſtle, Brighton.

'FOR heaven's ſake let the incloſed be ſent directly to Portman Square! I hope no buſy body has been writing to Lady Jerſey that I am at this place. Her laſt letter * was written in a manner which ſerves to awaken ſuſpicion in me. Do you know, Edmund, that ſhe threatened me with a jaunt to Brighton, if I did not come directly to her. This is being under petticoat government with a vengeance. This won't do, my lady! you muſt ſtay where you are, and I will ſtay where I am, until I pleaſe to return. However, ſhe muſt not come here, that is very certain; for I am in the moſt delightful ſociety, from which it will be vaſtly difficult for me to be extricated,

* A different one from that here extracted.

becauſe I do not by any means wiſh it. Lady Suſan, my boy, loves me, and will, I believe, at my earneſt ſolicitation, elope with me. Don't ſay a word. She is all life and ſoul; juſt what Jemima was; and not what Jemima is—my wife. I dare ſay my affection for Lady Suſan will not laſt for life; and then, you know, I ſhall be a reformed rake; a character that is always ſaid to make the beſt huſband. Good or bad afterwards, I muſt enjoy the preſent moment. Lady Suſan is ſo confoundedly jealous of Lady Jerſey, that I hardly dare mention her name in her preſence. Women are fools! they do not know their own intereſts; they ſhould not get huſbands in ſuch haſte; it is lovers they want. Nothing is ſo ridiculous, in the preſent days, as a fellow in love with his own wife.'——

The ſerious air that pervades this intereſting novel is now and then relieved by the introduction of a family of wealthy citizens, a very harmleſs and well-meaning kind of people, whoſe greateſt foible is an extreme deſire to become acquainted, and to imitate, which they do, in a very awkward manner, the ways of the great. This is very common with honeſt ſhopkeepers, retired from buſineſs; and, indeed, it is quite natural; for what ſignifies an accumulation of wealth, if it do not, in ſome ſhape or other, place its owner on an eminence where he may draw the attention and ſympathy of the world?—A great many ludicrous ſcenes are opened, in which this family, the Anderſons, are the principal figures, and who, on the whole, appear as the clown in the drama. For example: Mr. Richard, the eldeſt ſon of the family, appears at a ball, at the Duke of Mortimer's, with a ſhank-bone of mutton, gilt with gold, dangling at a button-hole of his coat. This, he tells the company, is the inſignia of an order of knighthood to which he belongs—called the Knights of the Mutton-bone. This anecdote, we are well aſſured, as well as moſt of the others here related of this ſimple family, is abſolutely copied from real life*. There is a club held monthly at Black-Heath, a kind of ſcyon from what they call the Club of Golfers, in which the principal and ſtanding diſh is a large boiled leg, or legs of mutton, with carrots and turnips. The knights of this order wear, on grand occaſions, a ſhank-bone, ornamented as above deſcribed. Mr. Richard Anderſon, who wiſhes to make a figure before Lady Anne Weſtbury, the Duke's daughter (a young lady of proper, though gay and faſhionable manners), with whom he would fain take courage to be in love, as he has no ſtar, nor ribbon, nor croix de St. Louis, nor any other badge of diſtinction, comes

* Not that there is any *one* family in whom the whole of the anecdotes are verified: but that the greater part of them are authenticated by the hiſtory and conduct of different families.

Digitized by Google

boldly into the ball-room adorned with his mutton-bone. Lady Anne, who is not ignorant of the *penchant* of Mr. Richard, treats him with great complaiſance for her own entertainment.

This novel, like that of the other two by the ſame authoreſs, viz. *Exceſſive Senſibility*, and *Fatal Follies*, is not diſtinguiſhed by any thing very brilliant or marvellous, but by ſomething extremely pathetic and natural. This lady, in her portraits, adheres more cloſely than moſt noveliſts to truth or real life. We have diſcovered that not a few of her ideas, and even the names and characters of her heroes and heroines, particularly thoſe in *Exceſſive Senſibility*, have been adopted by another female writer of novels; not, however, in a ſervile manner, but agreeably enough interwoven in a ſtory, or fable, in its outlines, new or original.

ART. XX. *Amantus and Elmira*; *or, Ingratitude exemplified in the Character of Ingratus. By George Hutton.* pp. 173. London: printed for B. Croſby, No. 4, Stationers-Court, Ludgate-Street. 1794.

THE author's preface ſhews the deſign of his work. 'The 'motive of this work,' he ſays, 'is, to diſplay, in ſome 'meaſure, the heinous crime of ingratitude; and to repreſent 'it to the imagination of the reader in thoſe colours in which it 'appears to the greateſt advantage, as being a ſin, of all others, 'the moſt odious in its nature, and pernicious in its effects; as 'the grand origin of innumerable ſucceeding vices, which, 'hand in hand, aſſail the object who is a ſlave it, and drive him 'heedleſs into utter ruin.' Had this work no other merit than its deſign to recommend it, it would be certainly laudable. But it is a work that may amuſe young people without endangering their morals: and, as every effort to promote virtue in our youth is commendable, this firſt eſſay of our author is certainly deſerving of approbation, and will probably be acceptable to many readers.

Digitized by Google

ART. XXI. *The Tales of Elam. In Two Volumes.* pp. 500. London: printed for William Lane, at the Minerva Press, Leadenhall-Street. 1794.

THESE Tales are written in the same style as the Arabian Nights; and though they do not abound with the same brilliancy of fancy, yet are they written in a pleasing flow of language, and are intended to convey many good moral lessons. They may be read with much entertainment by such as delight in this style of composition.

ART. XXII. *Sydney St. Aubyn. In a Series of Letters, by Mr. Robinson, Author of Love Fragments, &c.* pp. 467. Herbert, No. 6, Pall Mall. London, 1794.

THIS novel represents two lovers disappointed through mistakes in their first affections, and afterwards marrying different objects; which, in the end, proves destructive to both parties. There are some other characters introduced, who are very improperly rewarded with fortune, and attain happiness after a life of dissipation and swindling; whilst an amiable man and woman, who have been the dupe of a coquet, are rendered miserable, without having deserved it. We suppose the author's intention was to shew the danger of coquetry; and also to guard youth against marrying out of pique.—But we know of no apology that can be made for violating, in so flagrant a manner as our novellist has done, what the critics call poetical justice. It is true, this world in not the scene of an equal distribution of rewards and punishments; yet, even in this world, it will be found, that virtue is usually attended or followed by reward, and vice by misery. It is the duty of the poet, whether he write in prose or verse, to keep in view some end or moral that may redound to the instruction and advantage of mankind.

ART. XXIII. *Edward de Courcy; an ancient Fragment. In Two Volumes.* pp. 364. 12mo. Lane. London, 1794.

THIS tale includes a brief sketch of the civil and religious liberties of England in former times; intended as a contrast to their flourishing condition at the end of the eighteenth century:

'In contemplating the civil condition of our country during a succession of ages, we perceive little of that independent spirit which characterised

characteriſed our Saxon anceſtors; but we are to look for its apparent extinction in the gradual riſe of the papal power. To that monſtrous and ſingular ſpecies of tyranny is juſtly aſcribed the baſis of civil as well as religious oppreſſion. The native energy of the human mind was ſubdued by the policy of an ambitious and cruel prieſthood, which held the intellectual powers of man in chains more permanent than iron—in ſuperſtition and prejudice. Reaſon thus enervated, the moral faculties debaſed—in fine, the whole human character ſo thoroughly defaced,, that we are no longer ſurpriſed to find both princes and ſubjects forgetting they were men—the one graſping at prerogatives which are incompatible with the nature of a ſocial compact—the other abjectly ſubmitting to ſo ignoble a ſlavery as is an affront to the dignity of human nature.

'The ſixteenth century is indeed that grand epoch in the hiſtory of mankind, when the empire of reaſon began to renew the face of the moral world; yet long before this, even at the period we are now diſcuſſing, ſome indications of that illuſtrious dawn were diſcoverable in our iſland. Heretofore the ſtate had been agitated by conteſts between the monarchy and ariſtocracy. Kings and barons had grown jealous of each other's advance in power; but in theſe ſtruggles the rights of the people were not conſidered; neither, indeed, was it ſuppoſed they had any rights at all. At length we find the people diſcovering a conſciouſneſs of their own importance; and the civil wars, denominated thoſe of the red and white roſes, were no leſs a preſage of that happy equilibrium of political juſtice, which has ſince become characteriſtic of the civil conſtitution of Britain, than the ſpread of Wickliffiſm denoted a reformation in the religious ſyſtem. On the eve of thoſe civil commotions, while Richard the Second ſwayed the Britiſh ſceptre, flouriſhed two amiable young perſons, whom nature ſeemed to have deſigned for leſs ferocious times. Edward de Courcy was the laſt of a noble family of that name, and admirably formed to be the pride and glory of his houſe.'

Again, in another place:

'—Here the traveller ended his narrative, and de Courcy, with tears of pity ſtreaming from his eyes, exclaimed, 'Wherefore was man created? and to whom is exiſtence a bleſſing? I ſee a few individuals endowed with the privilege of imitating the turpitude of the apoſtate race, while millions of men are condemned to ſink beneath the exceſs of their crimes. Tell me, O ſtranger! wherefore was man created?

'Think not,' he replied, 'that ſuch was the original order of things. Much is amiſs in the conſtitution of the moral world; but let it be remembered, that it was not always thus. With reſpect to the feudal ſyſtem, the wretched effects of which you have in one inſtance now heard cauſe to deplore, I conceive its origin can be traced no higher than the period when ſuch vaſt hordes of barbarians overran and deſolated the weſtern empire of Rome. A new diviſion of property gradually introduced a ſpecies of government before unknown. The king, or general, who led thoſe barbarians to conqueſt,

parcelled out the lands of the vanquiſhed among his chief officers, on the condition of obliging a number of men to follow his ſtandard. Thoſe chiefs, in ſubdividing the lands among their dependants, annexed a ſimilar condition, in which, perhaps, nothing more was at firſt intended than the providing a ready mode of defence againſt an enemy—but the ſyſtem by degrees degenerated into actual oppreſſion. The nobles uſurped an unbounded dominion over theſe their vaſſals, and at length reduced thegreat body of the people into a ſtate of actual ſlavery—they were deprived of the natural and unalienable rights of humanity; and, in ſhort, became what we now ſee, an oppreſſed, degraded, and miſerable multitude.

'You forget,' ſaid de Courcy, 'that theſe conquerors embraced Chriſtianity, which ought to have prompted them to meliorate rather than degrade the condition of their fellow-creatures.

'You have named the very circumſtance,' reſumed the ſtranger, 'which rivetted the chain forged by Gothic ambition and ignorance. Chriſtianity, at leaſt what Europe receives as ſuch, hath ever been found more favourable to civil tyranny than any other inſtitution in the world. Mark but its progreſs, and it will appear that oppreſſion conſtantly followed in the train.

'The nations ſubdued by Charlemagne, and which now compoſe ſeveral northern ſtates of Europe, were once happy in the freedom and ſimplicity of nature: their manners and laws were the ſame as in the time of the ancient Romans—each canton was a republic, in which all enjoyed equality of rights—but the arms of that ambitious ravager rendered them at the ſame time Chriſtians and ſlaves.'

In this compoſition, which is far above the common run of novels, the adventures and fate of De Courcy are intermixed with real tranſactions and events; and the reader is led on, in a very pleaſing manner, to take a philoſophical and political view of one of the moſt curious and important periods in the hiſtory of England.

ART. XXIV. *A Chriſtian Catechiſm.* pp. 24. 12mo. 3d. Dilly. London, 1793.

THIS good man's catechiſm is very ſhort; and, unleſs perſons have a previous knowledge of Chriſtianity from another ſource, they will not learn much here. We commend his catholic diſpoſition, and earneſtly wiſh with him that the gall of ſects were changed into the milk and honey of Chriſtian charity. We beg the gentleman will have patience: let him wait for better days.

For

Digitized by Google

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For SEPTEMBER 1794.

FRANCE.

THIS monarchy, ever ſince the re-union of the numerous ſtates, principalities, and kingdoms, of which it is compoſed, has, in general, taken the lead in the affairs, and in moſt things given the tone to the other nations of Europe. The extent, population, and reſources, of France, entitle it to a high rank in the ſcale of nations; and the French people, arrogant and ardent by nature, in all times and under all forms of government, are not of a temper to abate a whit of their natural prerogatives. If the genius of the times be ambitious war, and devotion to warlike chiefs and princes, the French convert their king almoſt literally into an idol*; if the ſpirit of the times be religion, they beſtow more than any other nation on the church; if liberty and equality be, to uſe a cant phraſe, the order of the day, they go beyond all bounds, level all ranks, and fraterniſe with negroes; as they alſo would with tygers, orang-outangs, and other animals, were it practicable, if, by ſo doing, they could promote their rapacious and infuriated views, and ſignaliſe their name among the nations, as the moſt daring and determined enemies both to God and man. In ſhort, in every thing, good or bad, they muſt be foremoſt; with this adjunctive circumſtance, that there is nothing in which they engage, good, that they do not, by the enormity of their exceſſes, convert into evil. They are by no means an inſipid and inſignificant people; right or wrong they will make a figure—and, at preſent, undoubtedly the firſt figure on the theatre of the world. By moſt nations they are execrated; by others, or rather by factious individuals in others, they are excuſed, and adored. By ſome, PARIS is abhorred as an HELL upon earth; though the flame that torments it cannot poſſibly be eternal. Others talk of the ſacred *flame* of freedom; a lambent flame encircling a verdant buſh unconſumed †. In the French revolution,

* The ſtatue of Louis XIV. was ſet up in the Place de Victoire in Paris; and the French officers and others took off their hats, and bowed to it as they paſſed.

† See the miracle of the burning buſh.—Exodus iii.

enormity

enormity has uniformly exceeded enormity. The king was firſt inſulted, then dethroned, then impriſoned, and at laſt, with circumſtances of great barbarity, put to death. In all this there was a ſhew of political neceſſity. They could not truſt him with the executive government*. The death of the King was ſoon followed by that of the QUEEN, who had quitted the Imperial palace in the early bloom of youth, beauty, and virtue, and committed herſelf to the good faith and honour of France. Even againſt this princeſs they found a ſhadow of culpability, a pretext for accuſation: ſhe encouraged cabals, they ſaid, for emancipating her huſband and family from the domination of democracy, and even reſtoring him to the throne of his anceſtors. But what had the pious, the good, and gentle princeſs Elizabeth done? She had clung to the King and Queen in their affliction with infinite tenderneſs and ſorrow; and ſhe continued her affection, her reſpect for the blood, and her grief at the ſufferings and the dangers that threatened her nephew after their death. And this circumſtance of the inviolable friendſhip and attachment that ſubſiſted between theſe two princely SISTERS-IN-LAW, has ever appeared to us a ſtrong argument that MARIA ANTONIETTE was not, by any means, that profligate and abandoned character which ſhe was repreſented to be by her enemies. Indiſſoluble friendſhips take place only between good minds, and minds of ſimilar habits and diſpoſitions. The Princeſs Elizabeth was innocent, pure, and benevolent. Such a character would not have been warmly attached, even to a SISTER-IN-LAW, of oppoſite diſpoſitions.

We have been led into theſe reflections by the reports that have lately been in circulation reſpecting the

MURDER OF LOUIS XVII.

who has been ſaid to have been carried off by poiſon. Theſe reports have been contradicted, and again revived, though not poſitively confirmed. They are probably premature; but nevertheleſs, by and by, to be verified. They are induſtriouſly ſpread, in order to prepare the public mind for the tragedy, whenever it ſhall happen.—What is to be the climax of this progreſſion in horror? The young king has a ſiſter—but will it ſtop there? It is difficult to conceive that it can mount higher. But an awakened thirſt of blood is ingenious in devices for its gratification. Refined France has diſplayed human nature in its loweſt ſtate of degradation. The ſavage mind, infuriated by a taſte of blood, ſtudies new and more inhuman

* Yet they might have ſpared his life, and granted him a quiet retreat; all he wiſhed for.

atrocities—like drunkards ſeeking ſtronger and ſtronger liquors. Acts of flagrant injuſtice and inhumanity; the profuſion of innocent blood, chiefly that of the moſt exalted in rank, and pureſt of character; are to the French a kind of SACRAMENTS by which they bind themſelves in a league againſt order, peace, and human happineſs. Thus the Catilinarian conſpirators drank the blood of a human victim; thus African ſavages ſeal their ſanguinary reſolutions by taſting of a cup in which human blood is mingled with human excrement.

The only excuſe or palliation offered for the horrid proceedings of the French democracy is, that they are laſhed up to executions by a remaining dread of royalty and ariſtocracy. Confidence is generous; fear is cruel. The violent party avow their apprehenſions, and preſcribe the death of *ſuſpected* perſons as the only preventive of the evils they dread. Something muſt be allowed to this way of thinking; though fear, among a milder and more conſiderate people, would have caſt about for other modes of ſafety. The allies, in their efforts to ſuccour the well-diſpoſed and ſuffering party in France, were urged by motives that no human creature can pronounce unnatural. But what has, as yet, been the effect of their efforts? To preſs down the load of ſorrow they wiſhed to remove. PERHAPS the firſt and moſt ſenſible alleviation of that load will be a ceſſation from all external attempts towards relief.

It is reported that

TALLIEN

and his party are not only inclined to peace, but that they have made ſome overtures for peace to the Auſtrians and Pruſſians. It is alſo reported, on the other hand, that the Auſtrians and Pruſſians have made overtures for peace to the Convention. Neither of theſe reports ſeem to us to be improbable. Whatever may have been the views and intereſts of the tyrants who aimed to ride in a whirlwind and direct the ſtorm, the general intereſts, and no doubt inclination, of the French people muſt be peace. And the general wiſhes of the people may now be declared with greater freedom than formerly in the Convention. It is the way, too, of every new miniſter, or adminiſtration, to depart, as far as poſſible, from the principles that governed the conduct of their predeceſſors in office. Tallien, therefore, will depart from the principles of Robeſpierre, whom he has put to death, and ſo triumph, at the ſame time, over Barrere, whom he hates and dreads, if, in ſo doing, he finds that he has the majority of the nation on his ſide, and can maintain his life and ſtation *.

* For, according to the preſent ſyſtem of government, theſe muſt ſtand or fall together.

But

But we have farther to say on this subject, that if peace is to be brought about by Tallien, it must be brought about without delay. For no people, and least of all the French people, have confidence in any minister for a great length of time. Fear, suspicion, malignity, envy of their EQUALS (now that *equality* is established) in offices of power and trust*, will pervade the great mass of the people.

With regard to the Prussians, entangled with the Poles, and the Austrians unsupported by the princes and free towns of the empire, it is natural to imagine that peace, on honourable terms, would to them be very desirable.

It is amusing to observe, how much it is in the power of faction and political passion to veil and alter our natural conception of things †. The violent democrats accuse Tallien and his adherents, who declare for justice to all, of *moderatism*. 'No 'moderation!' say they: terror to the aristocrats! justice to the patriots! This party, having exhausted the whole stores of the French language in terms of scurrility, are obliged to coin new nick-names. They are not satisfied with calling their late dictator, tyrant Robespierre. By way of heightening this epithet, they call him sometimes Capet-Robespierre. In this, as in many of their proceedings, to any other than a Frenchman, there appears to be something very childish and ludicrous.

On the GENERAL CONDUCT of the great contending parties on the theatre of Europe, the French on the side of new, and the allies on that of old government, we observe, on the whole, that each injures the cause it espouses and endeavours to maintain. Had the French shewn, by a great example in the very centre of Europe, the possibility of redressing grievances, and establishing a cheap and free government, without *internal* carnage and convulsion, as the Americans have done across the Atlantic, more than one regal throne would, by this time, have begun to totter. The atrocities of the French are a better antidote than any that kings and great seigneurs could administer to what they call a spirit of daring innovation and sedition.—On the other hand, the forwardness of kings and great seigneurs to combine against the French, even before they had disgraced

* It is this natural envy of equals in public offices that ever has been, and continues to be, the greatest principle of discord in republics. This evil in monarchies is, in a great measure, obviated by a happy subordination of ranks.

† This, by the bye, is an argument in favour of SMITH's Theory of moral Sentiments founded on SYMPATHY.

the

the cauſe of freedom * while they remained indifferent to the ruffian partition and oppreſſion of Poland, as they had formerly remained to the ſubjugation of Corſica, declares in a language too palpable to be miſunderſtood, how retentive and rapacious are the great of property and power, and how ready to ſacrifice the rights of men and nations to their own intereſt and ambitious projects. This reflection will ſink deep into every conſiderate mind, and nouriſh that latent ſenſe of juſtice, and of a right to free and *equal laws* †, which is never wholly obliterated in any human breaſt.—Thus the French, with their guillotine, are fighting for the cauſe of kings; and kings, with fixed bayonets, and all the implements of war, are fighting for the cauſe of the French.

SPAIN.

The Spaniards make vigorous preparations to repel the French from Biſcay; nor is there a doubt but they will effect their object.

ITALY.

We Britains have now a greater intereſt in this country than formerly; having, by the reduction of Calvi, acquired the ſole poſſeſſion, as the crown has accepted the offered dominion, under proper limitations, of Corſica; which we may keep as long as we maintain our ſuperiority at ſea. The French have evacuated Piedmont, on account, it is ſaid, of ſome commotions in Dauphinè, Provence, and Languedoc. The ſmall town and ſtate of

GENEVA,

adopting the revolutionary principles and practices, with the guillotine of France, cuts its own throat, like an ape, In imitation of ſhaving, with a razor. The canton of

BERNE,

in Switzerland, is at laſt alarmed, and takes meaſures for checking the progreſs of Jacobiniſm.

---

* Had ſympathy with the royal family been the real motive of the confederates, they might have effected this by the diſtribution of even a little money; for the death of the king was awarded by only three or four voices. If money can ſeduce good men to do what is wrong, will not money incline bad men to do what is right? But, in truth, it was for monarchy that the confederates were chiefly concerned, not for the monarch.

† We do not ſay equality of property, condition, or rank —See a Letter to the Rev. Dr. S. Parr from Dr T———, of Fitzroy-Square, annexed by the Doctor to his late publication, entitled a SEQUEL, &c.

GERMANY.

Digitized by Google

GERMANY.

The King of Pruſſia, with 600,000*l.* has at laſt got, in the inſurrections of South Pruſſia and other parts of Poland, a good excuſe for not taking a more active part, or even continuing the war againſt the French. The Pruſſian crown, regarded with ſentiments of reſentment abroad, and contempt at home, is in great danger.—The EMPEROR, ſubſidiſed by Great Britain for the maintenance and pay of an army, 120,000 ſtrong, for a term of three years, goes on vigorouſly with the war, and calls, with equal dignity and propriety, on the princes and ſtates of the empire to contribute, while it is yet time, all in their power, for the defence of property, good order, and the political independence of the empire.

POLAND.

The Poles, under Koſciouſko, make a noble defence of Warſaw. Inſurrections have ariſen in South Pruſſia, where the weight of a foreign yoke was moſt heavily felt. The ſpirit of liberty gains ground. The Poles are more and more united in their determination to emancipate themſelves from the domination of ſtrangers, and recover the unity of their extenſive kingdom. PARIS, though unworthily, is conſidered as the centre of liberty. Here the ambaſſadors of Poland and America fraterniſe with murderers and parricides.—How great the glory of Britain, and the Britiſh metropolis, if WE had declared ourſelves, in good time, the patrons of tempered monarchy, and regulated freedom!

TURKEY.

The divan, or court, are on the ſide of the allies. Though the intrigues of the French (now a kind of Muſſulmen) operate on the Turkiſh love of plunder and hatred of Chriſtians, particularly the Ruſſians and Auſtrians.

RUSSIA

neither attacks the French, nor, with any great force, the Poles; yet ſhe keeps up, and even increaſes, her immenſe armies. This ſeems to us, in the preſent juncture, all circumſtances conſidered, to threaten

DENMARK AND SWEDEN.

It is time for the houſe of OLDENBURGH to revive, if poſſible, ſome regard to that antiquated object of attention, the political balance of Europe.

NETHERLANDS.

The French, collected in myriads, manifeſt a deſign of penetrating into Holland by two ways: by Maeſtricht and by Utrecht. The Duke of York, with conſiderable loſs, has been driven

Digitized by Google

driven from the vicinity of Bois-le-Duc, acroſs the Meuſe.—But we have great confidence in the union and obſtinate valour of the Dutch, once ſeriouſly aroufed, and in the recent promotion and the unanimity of the Generals Clairfait and Beaulieu.

GREAT BRITAIN.

Our Weſt India commerce has met with ſome of thoſe ſhocks that all commerce muſt ſuſtain; though theſe have not been ſo great as was at firſt apprehended.—As a new inſtance of unanimity in war, which pervades the men of great property and prerogatives in this country,

THE EARL OF FITZWILLIAM

is appointed, and has accepted, the vice-royalty of Ireland.

The public curioſity reſpecting the miſſion of the Earl Spencer to the court of Vienna is now ſatisfied. But a queſtion of a ſimilar nature is at this moment agitated:

What is Mr. WYNDHAM, the Britiſh ſecretary at war, doing in HOLLAND? The various conjectures on this ſubject we forbear to enumerate; for it is poſſible that we might ſtumble upon the right honourable ſecretary's real buſineſs in that country; and it often happens that deſigns are fruſtrated by revealing them. We ſhall only take this opportunity of congratulating our countrymen on a circumſtance at this day rather novel; that it has at laſt been judged proper to call to the ſervice of the ſtate, not only property and political influence, but learning and genius. In former times, about 200 or 150 years ago, the admiſſion of learning and philoſophy into politics, although in ſome inſtances eminently ſucceſsful *, was on all occaſions of deliberation and debate, carried to a pedantic height. In the preſent time, we, in this country, have rebounded to a contrary extreme, and all our operations of policy and war ſeem to be little more than hackneyed formality or blind empiriciſm; though in politics and war, ſtill more than in civil tranſactions between man and man, the exiſting laws are never ſufficient to anſwer new caſes. An intimate acquaintance with the principles of human nature, and with hiſtory, which diſplays human nature placed in various ſituations, enables the ſublime ſtateſman and general to ſtrike profound ſtrokes; and, with the long lever of general principles, to ſurpriſe the gaping crowd with ſudden events †. Our affairs are ruined for want, not of cunning and what is commonly called good-ſenſe (*i. e.* ſelfiſh caution), but for want of philoſophy: or, if this be a ſuſpicious term, for

* As in the ſettlement of Ireland under a learned monarch [James I.] and learned and philoſophical ſervants, Lord Bacon, Sir John Davis, Lord Coke, &c.

† See on this ſubject the political appendix to the Engliſh Review for the month of April laſt.

want

want of contrivance, or new expedients ſuitable to new exigencies; which contrivances and expedients are to be drawn only from the reſources of ſcience, natural and moral.—The French are an ingenious and refining people †; and it is a fact, that genius and refinement may be more happily exerciſed in war than in legiſlation; becauſe in legiſlation we muſt adhere, as much as poſſible, to *eſtabliſhed* laws, manners, and cuſtoms, which rule and form the mind; whereas, the very life and ſoul of ſucceſs in war lies in ſomething new and unthought of; in ſtratagem, ſurpriſe, and ſudden execution. The late King of Pruſſia conquered, not by force, but by ſtratagem in war, and intrigue and addreſs in policy; *i. e.* by managing human paſſions and intereſts. We are happy to ſee talents brought into our adminiſtration, that refinement may be oppoſed to refinement, art to art. More aid of this kind (and happily ſuch aid is to be had) muſt yet be called. Under this head we are led, by a natural aſſociation of ideas, to

THE EARL OF MOIRA,

who undoubtedly poſſeſſes genius both military and literary, as well as princely manners and patriotic virtues. He, as well as Mr. Wyndham, has ſhewn himſelf ready to contribute all in his power, as a ſoldier, to ſerve his country at this criſis. Why has not his active ſpirit been employed by the ruling powers in ſome buſineſs in which it might have produced a great effect? Why was not he ſent, at an early ſtage of the war, into Britanny at the head of a large army? the only chance of ſucceſs to the loyaliſts. Why was the deſign of a deſcent on Britanny betrayed to the enemy, through want of proper addreſs, and by tedious procraſtination? The French, popular and tumultuous as their government is, are more decided and prompt in their actions than we are.

† The French ſhew genius in availing themſelves, ſo dexterouſly, of the ſuperiority of their numbers; bringing them, as much as poſſible, to the ſcenes of action in order to avoid fatigue in carriages; in the ſyſtematical relief of one diviſion by another; in inſpiring their youth with emulation and a love of liberty; and in operating on the paſſions, particularly French ſenſibility and love of glory. Witneſs their frequent addreſſes to the different departments. The addreſs to the army before TOULON, addreſſed to the paſſion of rivality, one of the ſtrongeſt in the human breaſt, produced an effect almoſt inſtantaneous. 'Inhabitants of the ſouthern countries, into whoſe ſouls 'a fiery atmoſphere has infuſed generous paſſions; and the burning 'enthuſiaſm that creates grand ſucceſs,' &c.

☞ *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* H. MURRAY, No. 32, Fleet-ſtreet, London; *and* T. DUNCAN, Bookſeller, Edinburgh; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

Digitized by Google

THE

ENGLISH REVIEW,

For OCTOBER 1794.

ART. I. *The History of the Effects of Religion on Mankind, in Countries ancient and modern, barbarous and civilised. By the Rev. Edward Ryan, D. D. Prebendary of St. Patrick's, Dublin, &c.* pp. 373. 8vo. London: printed for F. and C. Rivington, No. 62, St. Paul's Churchyard. 1788.

ART. II. *Volume II. A Supplement to the Former.* Printed as above, 1793. Same Size, p. 283.

A Few excerpts from the prefaces will explain the occasion, design, and gradual progress of this work to its present form:

'The subject originated from a question proposed in the university of Dublin, 1775, entitled, 'A Dissertation on the Influence of Religion on Civil Society.' Four months were allowed for the disquisition, and a premium offered for the best dissertation. The author's was approved; and in 1780 he was encouraged and prevailed on to enlarge on the subject. Conscious that a treatise which elucidates theology by history, will be more read than dry dissertations on religion and morality, he has blended theology with policy, and the doctrines of all religions with history, both civil and ecclesiastical. In order to reduce this work to a moderate size, sentences short, and deemed expressive, have been preferred to well-turned periods; and those religious tenets are selected which had an influence on policy and morals, on the condition of individuals, and on the welfare of barbarous, as well as civilised states. By this selection many important questions are discussed in three octavos. The first exhibits the effects of Natural, Pagan, Jewish, Christian, and Mahometan

Digitized by Google

religions. The next two will doubtleſs be more intereſting to many readers, as they contain the hiſtory of events leſs remote *.

'This Hiſtory, in ſome caſes, detects, without controverſy, falſe ſyſtems, and ſhews that doctrines, which tend to the detriment of ſociety, and have operated according to their tendency, could not be dictated by a wiſe and good God. On the contrary, the real and ſolid advantages which have reſulted from the goſpel; and the many evils which aroſe from the breaches of its precepts, ſhould attach men to it, and induce the enemies of religion to give it a fair hearing. * * * Many writers have maintained the utility of religion from the tendency of its doctrines; but have not proved, from hiſtorical facts, that it actually operated on mankind according to its excellent doctrines. The author was, therefore, under the neceſſity of ſearching for materials in the civil and eccleſiaſtical hiſtory of nations, in the works of celebrated hiſtorians and divines, and in various other writings; in many of which he found little to his purpoſe. To collect ſcattered materials, to ſelect the moſt important, to arrange and reduce them to a ſmall compaſs, required much time, and infinite labour.'

CONTENTS.

Vol. I. Sect. I. The Expediency of true Religion in civiliſed States, with the Origin and Effects of Pagan Superſtitions.

Sect. II. The Effects of Judaiſm on the Hebrews themſelves; and on the Sentiments of the Pagans.

Sect. III. Tendency and real Effects of the Chriſtian Code.

Sect. IV. Origin, Progreſs, and Effects of Mahometaniſm.

Vol. II. Sect. V. The erroneous Doctrines and ſuperſtitious Practices of Chriſtians not to be imputed to Chriſtianity.

Sect. VI. Enthuſiaſm of the Heathens—Origin, Progreſs, and Influence of Fanaticiſm, in the Time of the Cruſades, and in the 16th Century; with the Effects of it in England, in the 17th, on the Government of the Kingdom, on the Manners of the Fanatics, on Literature, and on the Morals of the Engliſh Nation.

Sect. VII. Real Cauſes of ſeveral Perſecutions, Hereſies, Controverſies, Wars, and Maſſacres, imputed to Chriſtianity by Shaftſbury, Voltaire, Rouſſeau, Hume, Gibbon, &c.

Sect. VIII. Refutation of Objections which have been urged againſt the Utility of the Chriſtian Religion.

---

* The accumulation of topics and proofs ſuggeſted a partial deviation from this plan. The ſubject of the firſt volume is continued through the ſecond; and with it concludes the hiſtory of religion in its effects. Several of the materials originally intended for the ſecond and third volumes are therefore reſerved for other works.—See *Preface to Vol. II.*

A more

Digitized by Google

A more expanded view of the general topics is given under the titles of the ſeveral ſections, repeated, as marginal notations, in the continuous order of the paragraphs, inform the reader what he is to expect under each ſubdiviſion, as he proceeds in the peruſal of theſe volumes. This enlarged analyſis of the contents fills fifteen pages.

That the public may be appriſed of the principles on which the ſcheme is framed, and a foundation laid for remarks on its execution, it is requiſite to ſtate with preciſion, in an abbreviated form, the meaning of thoſe terms which the author adopts as the groundwork of his complicated and widely-extended diſquiſitions.

1. With reſpect to its ſource, religion is either natural or inſtituted; and of this mixed nature are all the diverſified forms under which it obtained an eſtabliſhment.

2. As to its ſpecies, it is true or falſe, genuine or factitious. Of the former ſort are the religion of the patriarchs, of Moſes, and of Jeſus Chriſt; to the latter belong the ſyſtems of the Pagans of Mohammed.

3. The parts of religion are doctrines, rules of conduct, and modes of worſhip.

4. Religion, in all its ſhapes, produces effects proportionate to the qualities or energies of its efficient cauſes. Truth, for inſtance, ſound morality, a pure and enlightened devotion, adorn and improve the human faculties. Whereas falſehood and error, licentious principles and profligacy of manners, bigotry, ſuperſtition, and polytheiſm, degrade particular characters, multiply crimes, and fill the world with ſpectacles of wretchedneſs.

5. The good or bad effects of religion, true or falſe, admiting no change from climate or the lapſe of time, are certain and invariable. By a law in nature univerſally operative, private and public happineſs reſult from wiſdom and goodneſs; calamity and torment from folly and vice. A good tree doth not more naturally produce ſalutary fruits, than the dominion of truth and virtue exalts nations. Nor do putrid or bitter ſtreams with more certainty flow from a polluted fountain, than epidemical wickedneſs from the prevalence of corrupt principles.

6. The ſubjects of religion are mankind, aſſociated into diſtinct communities for mutual uſefulneſs and improvement. This is the profeſſed object of our author's inveſtigation;—a poſition which doth not controvert, but rather confirms the efficacy of religion on the ſpirit and conduct of individuals; for individuals accumulatively compoſe even the largeſt ſocieties.

Men were framed for mutual intercourſe and a reciprocation of good offices. The weakneſſes and wants of ſingle perſons

Digitized by Google

find consolation and support in the sympathy and aid of many. A family is a kingdom in miniature. The safety of the weak depends on the benignity and power of the strong. In every breast self-love operates for private emolument; but partial self love must relinquish some of its claims to promote order, harmony, and public welfare. To secure these valuable advantages, the establishment of a civil polity, comprehending several families and tribes, became necessary in the first stages of population; and as the authority of a magistrate was more complex and extensive than that of single householders, unavoidable was the expedient of enacting compulsory laws, enforced with penal sanctions, without which the most excellent regulations for effectuating the primary objects of government would have been inadequate. All national codes presuppose authority superior to that of human lawgivers and judges;—authority of prior obligation to the existence of magistracy. Dr. Ryan remarks, 'No regular government has ever been 'established without some form of religion, as if the former 'alone were defective, and needed the latter as a necessary appendage.' The union of religious sanctions with civil laws he exemplifies by a train of precedents from Theseus to Numa. These and other lawgivers, in every region where political subordination was known, propagated the doctrine, received from immemorial tradition, of beings whose jurisdiction over mankind was supreme; and thus, by the powerful motives of hope and fear, acquired an ascendency over the internal springs of human actions. From experience, and intercourse with the world, they learned the arts of government, and dexterously adapted their modes of administration to the tempers and capacities inherent in the nature of man, or to the local and temporary prejudices peculiar to distinct communities. Conscious of their own insufficiency to conduct their political plans, and finding the minds of their subjects previously impressed with some ideas of power superior to that of men, they judged it expedient to give the religious principle such a direction as might advance their designs. For this purpose they established modes of worship calculated to support the civil magistrate in his office, and to inspire a respect for laws, affirmed to have been given by some deity whom the people were taught to reverence. In most of the ancient governments the supreme magistracy was invested with the pontificate; and hence obvious is the inference, that human laws were conceived to avail nothing, without the aid of divine sanctions.

Ancient history exhibits little more than a shocking detail of that gross corruption in principle, morals, and worship, which pervaded the whole pagan world in the ages subsequent to the

depravation of the primitive religion. The effects of the reformation introduced with the goſpel into the European kingdoms, and particularly into our Britiſh iſles, our author contraſts with the ignorance, profaneneſs, and brutality, which characteriſed our untutored anceſtors. As a ſpecimen of the work we ſelect the two paragraphs on this ſubject:

'*Effects of Chriſtianity on the Gauls, Britons, Scots, and Iriſh.*

'Before the introduction of Chriſtianity into Gaul, the Druids managed the ſacrifices, interpreted omens, and directed all matters relative to their ſuperſtitions. In times of public diſtreſs they ſacrificed animals; but where individuals were ſick or afflicted, they required human victims to appeaſe their deities. Their idols were hollow and capacious: in them they placed victims and burned them to death. They generally ſacrificed thieves, robbers, and other offenders; but put the innocent to death where they were not ſupplied with malefactors. Ceſar gives this account of the Gaulic druids, and obſerves, that they borrowed their ſuperſtitions from the Britons. Hence we may conclude, that the Britons were ſuperſtitious in their worſhip, and brutal in their manners *.

'This concluſion is ſtrengthened by Tacitus, who affirms, that in Mona, or Angleſea, the druids ſacrificed captives, and put to death perſons of both ſexes for the purpoſe of inſpecting their entrails and prying into futurity. This rough people were ſoftened in their manners, and human ſacrifices exploded in Britain, Gaul, and other nations, by the promulgation of a code whoſe ſpirit is averſe to cruelty and bloodſhed. A learned writer obſerves, that in the year 305 many Scots embraced Chriſtianity, prompted by ſome pious Chriſtians, who fled from the perſecution of Diocleſian. We have ſhewed, in a preceding part of this ſupplement, that the emancipation of ſlaves in Britain was promoted by the ſpirit of Chriſtianity, and by the miſſionaries ſent from Rome for the converſion of the natives. Theſe miſſionaries inſtructed barbarous nations, not only in religion and morality, but in arts and ſciences, and taught them many comforts and conveniencies formerly unknown. Auſtin and his fellow-labourers in Britain, having been pious and good men, it is reaſonable to conclude, that their virtues had conſiderable influence on the actions of

* In the paſſage to which Dr. Ryan refers, Bell. Gall. vi. 15, Ceſar does not derive the origin of human ſacrifices among the Gauls from Britain. In the 13th chapter of the ſame book he deſcribes a yearly aſſembly of the druids, at a conſecrated place, in the territories of the Carnutes, now the Chartrains, ſuppoſed to have been the centre of Old Gaul. There the mention of Britain occurs. But the object of that ſolemnity was to compromiſe litigations. Much more probable it is, that both the druids and their cruel rites paſſed from Gaul into Britain. Whether Ceſar meant Brittany in France, is ſubmitted to the antiquaries.

Digitized by Google

their followers. The charities of the British converts were too many to be enumerated; but the following is too remarkable to be passed over in silence. In the middle of the seventh century, as Oswald, a British monarch, was sitting down to dinner on Easter day, a person appointed to take care of the poor acquainted him, that a multitude of them waited without. In consequence of this intelligence, the king gave order that the meat should immediately be carried from his own table for their use; and, thinking that insufficient, ordered a silver dish to be broken in pieces, and divided among them. This instance of benevolence in the prince must have had considerable influence over his subjects; nor have the descendants of these men been deficient in charity from that time to the present.

'A learned and ingenious antiquary points out many happy effects produced by Christianity among the ancient Irish. When this people were first known to the Greeks and Romans, they appeared like the other barbarians of Europe, sunk in ignorance and rudeness, and indulging all the ferocity of brutal nature. D. Siculus and Strabo declare that they ate human flesh*; and St. Jerome testifies his having been a witness of the same among the Attacotti, a people of Britain. The ritual of the Irish Celts was unstained with blood until the Scythic swarm subdued them at an early period, forced them to embrace their religious sentiments and practices, introduced human sacrifices, and tasting each others blood as the seal of leagues and compacts. What more signal favour could then have been conferred on such a people than communicating to them the mild and gentle precepts of the gospel? or what more likely to eradicate their barbarous and inhuman customs, than that religion which taught mercy, peace, and love? This mercy was conferred on them through St. Patrick, about the fourth century, or, as some think, through the unadulterated channel of the Greek missionaries, or their disciples. The gospel, and its usual attendant, learning, wrought such an extraordinary change among the people, that foreigners complimented Ireland with the title of the Island of Saints. The druidic groves and trilithons [combinations of three erect stones set up here and there for idolatrous rites], were demolished, or converted into temples of the true God, and an enthusiastic zeal for superior purity, which often terminated in Monachism, filled the isle with sacred structures, destined to the service of religion and letters. The venerable Bede is an unexceptionable witness to the purity of their manners, and their peaceable disposition. He loudly proclaims that generous hospitality, and unrivalled love of every thing holy, which led them to receive, with open arms, students from many parts of Europe, which [who] flocked thither for instruction. We are assured, by unquestionable authority, that the hard-earned rewards of instruction, acquired by several Irishmen, were applied to objects of the

* These authors record many instances of their own credulity. Authority, less exceptionable, is required to ascertain the fact. St. Jerome's censure on the Attacotti is liable to the same objection, though he attests it on his own observation.

purest

purest piety, and in propagating the gospel among uncivilised nations. They established hospitals in many parts of the continent, and endowed them for the reception of missionaries, who poured from Ireland to advance the faith among the unconverted. In these hospitals the founders rested when almost worn out with evangelical labours. There charity held out her liberal hand to the weary traveller; and there a young generation of ecclesiastics was trained up to combat paganism, and to extend the faith among obdurate infidels.'

From the days of Porphyry men of loose principles have, in their writings, treated the volumes of inspiration as engines of imposture. Confucius and Zoroaster, Apollonius and Mohammed, found apologists; but Moses and the prophets, Christ and his apostles, incurred the suspicion of being deceivers. All the regard due to their characters and discoveries, has been resolved, by fastidious wit and sceptical criticism, into the credulity of fanatics, immemorial prescription, or political artifice. Almost in every form has the gospel been opposed, and it still subsists as a monument of its divine Author's foreknowledge and veracity. He foretold the obstacles it had to surmount, and engaged for its stability even to the end of the world. The impressions produced by moral evidence decay by length of time; but facts once verified by many infallible proofs, retain their certainty for ever; and though miracles have long since been withdrawn, predictions of a very ancient date, accomplished in their minute circumstances and full import, afford a continually increasing evidence to the mission of the prophets. Things reported to the ear less forcibly affect us than the objects themselves, exhibited to the eye. But if Christianity have the energy of transforming its genuine disciples into a new character, every disciple who experiences this change has the witness in himself. Can a deceiver open the eyes of the blind? One *thing I know, that whereas I was* blind, *now I* see.

The vital principle of religion, like the source and seat of animation, is inward; and its effects are visible merely from the external symptoms of a sound habit. Many of the Christian virtues affect secrecy; and in the various parts of goodness no human character is perfect, much less in the full measure of possible attainments. But suppose the temper and deportment of an individual framed on the principles of an exemplary temperance, an active charity, and an enlightened devotion—defective in no essential part of human obligation—and advancing gradually in conformity with the perfect rule and venerable exemplar of moral and divine excellence:—suppose an empire, or the world at large, replenished with such inhabitants—that depravity which now pervades the nature of man, and disfigures the

Digitized by Google

creation of God, having completed its career of miſchief, would ſeem to have loſt its uſurped dominion. Who could then ſuppoſe ſuch a conſtitution of things unſuitable to the views of eſſential goodneſs and rectitude? Such in reality is the tendency and the ultimate end of that revelation which unfolds the myſtery of man's redemption. Wherever it has been known, and cordially embraced, truth has gained partial triumphs over deluſion and error; the luſtre of virtue has covered with infamy the works of darkneſs, and the pure worſhip of one God, through a mediator, overthrown the altars of demons. Wherever the genius of deluſion ſet up ſpurious oracles, wherever ſuperſtition or idolatry prevailed in a community; there licentiouſneſs erected a throne; and the neceſſary reſult was, a fatal progreſſion in crimes. Neither arts nor letters, neither refined ſentiments, nor poliſhed manners; neither the light of ſpeculative philoſophy, nor improvements in juriſprudence; had the energy to purify a polluted heart, or to reform an immoral practice. All that has been done for theſe deſirable ends, was accompliſhed by the efficacy of ſupernatural truth and grace, and could proceed from no other ſource.

This is the fundamental principle, and direct concluſion, of the performance now offered to the attention of the public. On the occaſion which gave it birth, its materials, and form, we ſuggeſt a few remarks.

In many inſtances accident, a ſudden thought, or occaſional hint from mutual converſe, &c. conſidered in a certain view, and purſued through a ſeries of inductions, has been improved into valuable diſcoveries.

Two boys, the ſons of an optician at Heidelberg, happening one day to take from the ſhop, each an eye of reading-glaſſes, to be uſed as playthings, ſtood at a ſhort diſtance, in a line with the ſteeple, and ſurveying that object through the glaſſes, were ſurpriſed to obſerve a variation in its magnitude. They reported the experiment to their father, who having ſeen it repeated, took the hint of fixing two ſuch glaſſes within the ends of a tube. Thus was conſtructed the firſt teleſcope; an inſtrument applied by Galileo and others to many uſeful improvements in practical aſtronomy.

Sir Iſaac Newton, in one of his rural retreats, perceiving ripe fruit to fall from the trees, began to explore the reaſon why an apple, ceaſing to be pendulous, ſhould rather fall than riſe. He purſued his reſearches with patience, and, with true ſcientifical preciſion, educed from that ordinary phenomenon the laws of gravitation, in exact proportion to the magnitude, and other attributes, of the mutually attracting bodies.

The

Digitized by Google

The subject of the production now brought to the bar of criticism, was prescribed by an incorporated society, no less zealous than successful in their labours to promote useful learning. It first appeared in the shape and size of an academical exercise; and, being judged both susceptible and worthy of enlargement, is now extended to two moderate volumes, replete with treasures of knowledge, collected from an immense variety of records, and arranged with that perfection of skill, which an eminent philosopher terms *a logical habit*.

The passage selected for an extract merits the serious regard of all our fellow-subjects. In the ages prior to the manifold corruptions of our divinely pure religion, by the profane spirit of a domineering priesthood, much had been done for the introduction, establishment, and efficacy of the gospel in this island. Magnificent churches, monasteries, and numerous schools, were built, endowed, and provided with pastors, professors, and teachers, for devotion, hospitality, and literature. In process of time religion was perverted to the purposes of ambition; but still the spirit of liberality continued to augment the revenues of the poor and of the church. The simplicity of primitive manners was lost, learning confined to cloisters, and the salutary discipline of the gospel superseded by absurd and rigorous penances. Yet during a millenium of ignorance, dissoluteness, and clerical tyranny, were many of our noblest structures for public worship erected; and our two famous universities, not only established by charters, but enriched with permanent funds, which keep pace with the ever-accumulating expence of provisions. Though charitable foundations characterise these times, the liberality of the public is diverted into different channels. We have lately seen a huge theatrical pile rise almost instantaneously in our metropolis, from voluntary contributions. Had a church, of like dimensions and the same expence, been projected, the produce of national briefs, for a century to come, would scarcely have been sufficient.

For a more ample account of the topics whence the utility of divine revelation is evinced, we refer our readers to the work itself. The tenets of a paradoxical philosophy, derived from the school of deism, resolve human obligation into the law or light of nature; terms which modern freethinkers have not taken care to distinguish. Were it possible to collect the discoveries of reason, in matters strictly religious, they would be extremely few, obscure, and inadequate to the important ends even of civil government. The fundamental principles of the Patriarchal, Jewish, and Christian systems, must ultimately be derived from an immediate communication with the Father of Lights. Inspiration some of our modern sceptics will not admit

admit to be possible, expedient, or capable of proof. But the legislators of paganism, those admired pupils of untutored nature, professedly framed their laws and religion on the doctrine of inspiration. Let the laws of Christ be compared with those of Lycurgus or Numa. He who would decide in favour of the latter, must incur the imputation of strange partiality. Before the Christian era extremely imperfect, and often cruel, were all the heathen codes of legislation. Like Draco's laws, they were written with blood. In subsequent ages they acquired, from the humane and liberal spirit of the gospel, characters of moderation and equity, formerly unknown. The late amiable and excellent Dr. Leechman somewhere suggests, 'It would be a 'work for a treatise, and perhaps a very useful one, to trace 'out the civil laws which took their rise from the spirit of 'Christianity, and to delineate their happy effects on society 'through a series of ages.'

Dr. Ryan has been more attentive to expressive sentences than well-turned periods. The following, however, is an exception: 'Many Scots embraced Christianity, prompted by some 'pious Christians who fled from Britain into Scotland.' We suspect some over sight, which mars the sense. He is not always happy in distinguishing between *who*, *whose*, and *which*. 'A code, *whose* spirit is adverse to cruelty.' As spirit is mentioned, code is perhaps personified. 'Students, from many 'parts of Europe, *which* flocked,' &c.

On the whole, many able writers, in defence of divine revelation, have merited applause; but, in the particular point which this author undertakes to establish, it may truly be said, 'Thou excellest them all.'

ART. III. *The History of Devonshire. In Three Volumes. By the Rev. Richard Polwhele, of Polwhele, in Cornwall, and late of Christ Church, Oxford. Vol. II.* 4to. 2l. 2s. Cadell. London, 1793.

[*Continued from our Number for June.*]

THE more immediate objects of consideration, in the volume before us, are the chorography and genealogies; to convey some idea of which we shall present our readers with a few extracts, distributing them under the following heads: 1. *Picturesque Description*—2. *Description of Gentlemen's Seats*—3. *Account of Parish Churches*—4. *History of Families.*

1. *Picturesque*

Digitized by Google

1. *Pictureſque Deſcription.*

'From the deſcriptions already given in the * natural hiſtory, and other parts of this work, Devonſhire hath, indeed, appeared a ſcene of wild irregularity, and what I have ventured to term, a fractured county. Hence a great diverſity of objects calculated to excite pleaſure and admiration: perhaps this iſland affords no where ſuch a variety ſo nobly contraſted.—Here we have landſcapes enriched with all the beauties of fertility, and in an high ſtate of cultivation; there opens a ſcenery untouched by any hand but that of nature, in which ſhe hath diſplayed, though on a ſmall ſcale, views ſimilar to thoſe of the moſt mountainous and diſordered parts of the globe. From ſo broken a country muſt ariſe great inconveniencies to the traveller: but the hand of art hath interpoſed; and he is accommodated with firm, even, and well-made roads. Nor ſhould he regret the ſteepneſs of the hills, and the difficulty of their aſcent, whilſt the tedioufneſs of the way may be relieved by the quick ſucceſſion of highlands and dales, and the ſhort diſtances between our houſes, villages, and towns. . . . . And the numerous encloſures of paſture and cornlands (the fences of which partly conſiſt of ſhrubs and trees), together with flouriſhing orchards thickly interſperſed, ſo finely diverſify the ſcene, that at almoſt every ſtep we are preſented with a new and charming landſcape. Even in the more inland parts, which have not the advantage of ſea-proſpects, we ſcarcely look for any additional beauty. In this manner is the eye delighted, during the ſpring and ſummer ſeaſons in particular, whilſt the bloom of our orchards, and the flowers and ſhrubs in our hedges, afford ſtill farther pleaſure. But, perhaps, the ſteep and precipitous hills, which we can hardly imagine it poſſible for the plough or cattle to go over, preſenting us with a view of cultivation, even on their very ſummits, may be deemed the chief diſcriminating feature of this county. In the neighbourhood of Exeter, and the eaſtern parts of Devonſhire, we have numberleſs little hills (ſome of them very abrupt), thus rendered productive by induſtry; and in the north and the ſouth hams (particularly the latter) this Devonian feature will often meet the eye of the accurate obſerver. In the mean time, the more open and leſs fertile tracts are rendered highly pleaſing by the force of contraſt to a picturesque imagination. In ſome places, large woods and coppices, broken by ſmall encloſures, have a fine effect as viewed from the downs; in others, the torrs of the foreſt are oppoſed to ſpots of the livelieſt verdure within reach of the eye. And here, at nearer diſtances, we ſee herds of cattle feeding among the ſcattered rocks—there, all the buſy varieties of the farm. Even in winter,

* Mr. Polwhele frequently refers us to his firſt volume, though as yet unpubliſhed. This has an awkwardneſs to which we cannot eaſily reconcile ourſelves. Yet, on the publication of the firſt volume, all will be well. Theſe references connect the different parts of the work.

this

this county seems to possess the more agreeable charms of landscape—such as no other part of the island presumes to emulate: and this is principally owing to the peculiarity of our earthen fences, which exceed in height most others in England, and are full of evergreens. And our hedgerow trees, though stript of their leaves, are still clasped by the ivy, and often by the periwinkle. But the holly spreads for several miles, without interruption, through many of our hedges; forming, in one place, an impenetrable fence by the closeness of its boughs, and the prickliness of its leaves; in another, separating into distinct trees, whose tall and straight stems are no less elegant than their glossy verdure and scarlet berry.' Page 6.

'*Waddeldown*, in the parish of Whitstone, is one of the highest hills in Devon. It commands a vast extent of country. To the south and south-west Haldon and Lawrence-Tower, the long windings of the Exe, the city of Exeter itself, and Heytor-Rock; and to the west Dartmoor; and the hills of Somerset to the east; form a striking part of the prospect. Exclusively of those in the city, twenty-four churches may be seen from Waddledown; and sixty sail of ships have appeared, at one time, on the river Exe,' p. 56.

'To the fine scenery within the parish of *Drewsteignton* (or 'the town of the druids upon the Teign') I have already had occasion to advert. But the banks of the romantic river Teign are more peculiarly attractive. . . . . Where the Teign runs at the base of the *Moving Rock*, we descend into the valley amidst vast masses of granite; and looking back, when we have reached the river, we see them, as it were, bursting asunder, and only prevented from falling by their chains of ivy. In other places, enormous ledges, overshadowed by oaken foliage, appear like the ruins of a castle. This is particularly the case in the vicinity of the *Cromlech*—where the berry of the mountain-ash, here remarkably luxuriant, has a beautiful appearance from chasms of rock encrusted with pale moss. The views from this spot are delightful. The eye reposes with pleasure on the richness of the woods of Whiddon, after contemplating precipices that seem ribbed with iron, and follows the receding hills, wave after wave, till they are lost in azure,' p 67.

'I have already noticed the rock and cascade at Canonteign. This waterfall, supplied by springs from the downs above, was peculiarly magnificent in the September of 1789, as it had been swelled by the extraordinary rains in the beginning of that month. Dashing down the perpendicular rock, and foaming along the valley, amidst huge masses of moorstone, it rushed towards the Teign with a wildness that could only be rendered more romantic by the chasing precipice from which it fell, the profusion of ivy on one side of the rock, and the branches of oaks and other forest trees across the torrent,' p. 74.

'In a ride from Christow to Bridford church, after passing through narrow lanes overhung with wood, that entirely excluded the prospect, I entered into a defile, where suddenly I saw myself on a precipice to the right, with a deep valley at the bottom, in which a stream gurgled among mossy stones, and which was terminated by a mill

Digitized by Google

mill amidst a cluster of cottages. Beyond the valley, vast ledges of rock were piled up on the opposite hill. My left was skirted with bold woods impending over an abrupt declivity, in which were several openings, whence, from charcoal pits, light wreaths of smoke slowly ascended through the trees.' . . . . . 'I observed the loose clouds hanging on the opposite heights, and the sun gilding the hills beneath them,' p. 76.

'In Trusham the hills are rocky, and almost perpendicular; the summits of which when we have reached with extreme danger, by narrow and rugged paths called parish-roads, we look down on the deep dells immediately below, astonished at our rashness in ascending those heights on horseback. Low in a vale, a little to the north of the church, stands the village of Trusham, hoary through age; and its cottages, distinctly seen from the rock, on which the church is situated, look extremely fantastic—some covered with moss that seems to occupy the place of thatch, and others curtained with ivy; whilst little gardens intervene, and trees of different kinds throw their branches over the chimney-tops,' p. 117.

'Chudleigh, in former ages, abounded much in wood and timber; the north-east side of the parish still retaining the name of *Chudleigh Woods.* As we descend from Haldon, by way of Hams, to the town of Chudleigh, the great marble quarry in front is pleasingly contrasted with several little villas above it, as they gleam through tufts of trees, sometimes on the brow, and sometimes on the sides of the hills that wind round in the form of an amphitheatre,' p. 118.

'*Chudleigh-Rock* was an object worthy of notice in the natural history. It is, perhaps, one of the most striking inland rocks in the island. . . . . Viewed from the west, it is a bold and beautiful perpendicular rock, apparently one solid mass of marble. From the south-east, a hollow opens to the view, with a stream rushing impetuously at the bottom of it, and here and there checked in its progress by a great quantity of rude stones scattered around. And the scenery is in summer rendered more attractive by a luxuriant wood that seems proudly to bear forward its burthen of variegated foliage on the opposite side,' p. 123.

This much for the present: in our next article we shall produce the remaining extracts, together with some critical observations on this splendid and amusing work, which displays the industry of the antiquarian, the precision of the philosopher, and the animation of the poet.

[*To be continued.*]

ART.

Digitized by Google

ART. IV. *Ferishta's History of Dekkan, from the first Mahummedan Conquests: a Continuation from other native Writers of the Events in that Part of India, to the Reduction of its last Monarchs by the Emperor Aulum Geer Aurungzebe: also, the Reigns of his Successors in the Empire of Hindostan to the present Day; and the History of Bengal, from the Accession of Aliverdee Khan to the Year* 1780. *Comprised in Six Parts. By Jonathan Scott, Captain in the East India Company's Service, Persian Secretary to the late Governor-General Warren Hastings, Esq. and Member of the Asiatic Society in Calcutta.* pp. 832. 4to. Stockdale. London, 1794.

[*Continued from our Number for July.*]

EXTRACT *from the* Translation of Ferishta's History of the Dekkan *

'SULTAN Mahmood Bhamenee had a taste for poetry, and wrote elegant verses himself. He spoke fluently the Persian and Arabic languages. When prosperous events occurred, he was not intoxicated with joy, nor immersed in grief at the attacks of misfortune. He never cohabited but with one wife, and paid great regard to the opinions of divines, of whose company he was very fond. In his reign the poets of Arabia and Persia reforted to Dekkan, and were benefitted by the gracious flow of the ſtream of liberality. Meer Fyez Oollah Anjoo, who preſided on the ſeat of juſtice, once preſenting him with an ode, was rewarded with a thouſand pieces of gold, and permitted to retire, covered with honours, to his own country. The fame of the Sultan's affability, judgment, and munificence, ſpread ſo wide, that the celebrated poet of Shiraz, Khaujeh Hafiz, determined to viſit Dekkan; but was prevented by a train of accidents, which, with the cauſe of his intention, are thus related:

'Meer Fyez Oollah Anjoo ſent this famous poet a preſent with a letter, intimating, that if he would confer honour on the Sultan's dominions by his approach, and make Dekkan the envy of paradiſe by his bounty-ſhedding preſence, the inhabitants would value properly ſuch an honour, and have him conducted back to Shiraz, enriched to the height of his deſires. The poet, from the kindneſs and aſſurances of Fyez Oollah Anjoo, became ardently deſirous of viſiting Dekkan. He diſpoſed of the gifts ſent him among his relations and creditors; and, departing from Shiraz, arrived ſafely at Lar †. Here he aſſiſted a friend, who had been robbed, with great part of his ready money. From Lar he was accompanied to Ormus, by Khaujeh Zien al Ab ad Dien Hammadanee, and Khaujeh Mahum-

* Forming near the whole of the firſt volume.

† A port in the Perſian gulph.

mud Gazroonee, who were also going to visit Hindoostan. With them he took shipping in one of the royal vessels, that had arrived at Ormus from Dekkan; but he had not weighed anchor when a storm arose, and the sea became very rough. Hafiz repented of his journey; and, pretending that he had forgotten to take leave of some of his friends at Ormus, left the ship. Having written the following ode, he entrusted it to be given to Fyez Oollah Anjoo; after which he returned to Shiraz.

'ODE.

'The breeze of my garden is not to be purchased by the possession of the world.

'My companions rebuked me, and said, Quit this spot. What whim hath possessed thee, that thy cell is not to be valued?

'Yonder royal crown, on which is set danger of life, is an heart-enticing ornament, but not worth my loss of head.

'From desire of pearls, the dangers of the sea appeared easy to me; but I mistook; for one wave is not to be appeased by treasures of gold.

'Is my heart dispirited in the assembly of friendship? All the gildings of art are not worth a single cup of generous wine.

'If Hafiz chooses to retire from the world, contented with a little, hundreds of pieces of gold are not worth one instant of vexation.'

'When Fyez Oollah received this ode he read it to the Sultan, who was much pleased with the poetry, and observed, that as Hafix had set out with intentions to visit his court, it was incumbent upon him not to leave him without proofs of his liberality. He then committed a thousand pieces of gold to Mahummud Casim Meshidee, one of the learned in his court, that he might purchase with it what was most acceptable of the curious productions of Hind, and send them to the poet at Shiraz; which was done accordingly.

'Sultan Mhamood Shaw was fond of rich and curious apparel, while a youth, but, upon his accession to the throne, would wear no other than plain white. He frequently observed, that kings were only trustees of the divine riches, and that to expend more upon themselves than necessity required, was a breach of trust. A famine falling out during his reign, he kept ten thousand bullocks on his own account constantly going to and from Malwa and Guzarat for grain; which was sold out to the people at a cheap rate. At the cities of Koolburga, Bieder, Candahar, Elichpore, and Dowlutabad, also at Choule, Dabul, and other great towns, he established schools for orphans, with ample foundations for their support. He appointed stipends for the expounders of the scriptures and the Prophet's history; and gave monthly salaries to the blind in all his dominions. He paid great attention to Shekh Serauje ad Dien, visited him in his last illness, and, going often to his tomb, offered prayers for his happiness; and gave alms to the poor pilgrims.'

Of

Digitized by Google

Of that part of his work which contains a narrative of the operations of the Emperor Aulumgeer Aurungzèbe, our author gives the following account at the opening of Volume II.

'Having in the preceding volume, as far as authorities could be obtained, brought the history of Dekkan to the decline of her two last monarchies of Golconda and Beejapore, in which the gradual encroachments of the Mogul or Dhely emperors are mentioned as far down as the close of the reign of Shaw Jehaun, we come next to the operations of Aurungzebe, his son. He caused their final dissolution; but, by adding to the extent of his dominions in Dekkan, destroyed a balance of power, the want of which enabled the states, who rose on the ruins of his conquests, in less than a century to be the chief agents in rendering the empire of Hindoostan, to the family of Timur, a mere nominal sovereignty. It will be recollected, that Aurungzebe was governor of Dekkan, on the part of his father Shaw Jehaun; and that at the close of the last volume he had just imposed severe conditions on the Sultan of Golconda, when he was drawn from his operations, by the alarming state of affairs at the court of his father.

'At this period a new power, the celebrated Sewajee, founder of the Mharatta states, was rising into notice; an account of whom begins the following pages.'

The narrative which these pages contain, as we are informed by Captain Scott in a preface, is a free translation of a journal kept by a Bondela officer, who attended Dulput Roy, the chief of his tribe, in all Aurungzebe's campaigns; which was presented to the Captain by the Rajah of Dutteah, a great-grandson of Dulput Roy, when our author acted as Persian interpreter to Colonel Popham in the Ghoed country.

The following extract from this section, being the third part of the work before us *, will shew that resolution or firmness of mind is not confined to any climate:

'This year [1681] died the Maharaja Jesswunt Sing, near Cabul; and his followers brought his infant children, and his women who did not burn with him, towards their native country. Orders were sent to conduct them to court, where on their arrival, Aurungzebe insisted on the children being made Mahummedans. Upon this the Raajepoote attendants, determining to die rather than submit to this order, fled with their charge towards the Raja's territories, and being hotly pursued by the Emperor's troops, fought valiantly, and were mostly cut to pieces, but the women and infants arrived safely at Jodepore. After this, the courtiers brought a young child

* The two first parts are not distinguished by titles; but they must be these: I. The Translation of Ferishta's History of Dekkan; II. What is extracted from the 'Biography of Nobles.'

to

Digitized by Google

to his majesty, and pretended he was the Maharaja's son; which the Emperor feigning to believe, had him circumcised, named Mahummedee Rauje, and educated as such. The Emperor, displeased at the resistance of the Raajepootes to his commands, marched to expel the sons and relations of the late Raja from Jodepore; which fort soon fell into his hands, and Raja Ajeet Sing, with the family, took shelter in the recesses of the mountains and woods. Inder Sing was exalted to the rank of three thousand, and the possession of the Rauje; but as the dependants of the late prince and the people could not be prevailed upon to pay him a proper obedience, and the country remained long in an unsettled state, he was degraded and deposed.'

Under the general head of the history of Aurungzebe's successors, and the division Part IV. we have next, memoirs of the Mogul empire by Eradut Khan Wazeh; for the manner of publishing which Captain Scott apologises as follows [in the second leaf after page 123, which, according to a fashionable barbarism in printing, being the first of a new series is not marked by any number]:

'A great number of the memoirs of Eradut Khan having been formerly printed off in the year 1786, and sufficient remaining on hand for the purpose, I hope my readers will excuse their being bound up in the order of connexion and time. To my liberal friends, the regular numbering of pages will, I trust, be of less moment than the contents; the reprinting of which would have added very greatly to my expence, and but little to their accommodation; especially as Eradut Khan gives a much more satisfactory account of transactions than any other writer of the same period whom I could have translated in his place.'

The following account of the author of the memoirs is taken from the 'Masser al Amra, or Biography of Nobility,' written by Sumsam ad Dowlah Shaw Nowauz Khan, prime minister to Sullabut Jung, brother and predecessor in power to the present Nazim of Dekkan:

'Meer Moobaric Oollah Eradut Khan Wazeh, was the son of * Isauk Khan, son of Azim Khan. Both his grandfather and father were noblemen of high rank. The former was Meer Bukhshi to the Emperor Jehaungeer, and the latter held various offices of importance under Shaw Jehaun and Aulumgeer. He died soon after his appointment to the government of Oude. His title was also Eradut Khan. One of his sons (our author) had his title conferred upon him, and in the thirty-third year of Aulumgeer was appointed Fojedaur of Jagneh, and at other periods, of Aurungabad and Mando in Malwa. In the reign of Shaw Aulum he was governor of the Doab,

* Afterwards entitled Keffaiut Khan.

and the intimate friend of Moazim Khan Vizier. He died in the time of Ferokhsere. His abilities as a poet were great, and he left a volume of poems behind him. His son was honoured by the title of Hoshedaur Khan, and afterwards with that of Eradut Khan, and the Fojedaury of Doohiperayeah in the province of Malwa. In the sixth year of Mahummud Shaw, he attended Asoph Jah to Dekkan, and after the victory over Mubariz Khan was appointed Dewan of Dekkan, with the rank of four thousand. He was afterwards governor of Koolburga, and died in the year 1157 [A. D. 1744.] He had many sons, most of whom died in his life-time. His eldest surviving son, Hafiz Khan, succeeded him in the government of Koolburga, which he held at the time Shaw-nowauz Khan wrote the Biography of the Amras.'

The following is the original preface by Eradut Khan:

'Thus sayeth the compiler of these records and events, an humble and sinful slave, Moobaric Oollah Eradut Khan Wazeh, son of the sheltered in mercy, Keffaiut Khan, writer of the Shekest; when I had finished the Kulmaut Aleeaut, it entered my mind to draw up a concise relation of what events had happened to myself, while I was composing that work.

'I have observed, that delightful scenes, and the society of friends, are not so striking at the time of enjoyment as afterwards, when reflected in the mirror of recollection. On this account, I write down most passing occurrences; and whenever I peruse them, or ruminate upon them, a particular feeling, a surprising pleasure, and astonishing ecstasy, prevail in my mind. *At forsitan et olim hæc meminisse juvabit.*—VIRG. My writings also serve as a memorial to my friends.

'During the short period of my age, which has this day arrived at the sixty-fourth year, and the 1126th of the holy Hijhera, such wonders of time, such astonishing marks of the power of the Creator of night and day in the vicissitudes of worldly affairs, the destruction of empires, the deaths of many princes, the ruin of ancient houses and noble families, the fall of worthy men, and rise of the unworthy, have been beheld by me, as have not been mentioned by history to have occurred, in such number or succession, in a thousand years.

'As, on account of my office, and being engaged in these transactions, I have obtained a perfect knowledge of the sources of most events, and what, to others, even information of must be difficult, was planned and executed in my sight; and as I was a sharer, as well as spectator, of all the dangers and troubles, I have therefore recorded them.

'My intention, however, not being to compile a history of kings, or a flowery work, but only to relate such events as happened within my own knowledge, I have therefore, preferably to a display of learning in lofty phrases and pompous metaphors, chosen a plain style, such as a friend, writing to a friend, would use for the purpose of information. Indeed, if propriety is consulted, loftiness of style is unfit for plain truth, which, pure in itself, requires only a simple delineation.

Digitized by Google

delineation *. I hope, therefore, that my readers will not loosen the reins of impartiality from their hands, nor call my modesty, ignorance.'

In the same spirit of modesty and good sense are the following observations, prefatory to an account which the Khan gives of an engagement:

'Every one knows that after an engagement is once begun, it is impossible for a single person to see more of the operations than those on the immediate spot of his own post: how then can I say, I distinctly viewed every change of two lines covering ground of miles in extent? An author once read to Aurungzebe a long account of one of his battles with Dara Shekkoh. The Emperor observed at the conclusion, that he must certainly have been upon a high mountain during the engagement, which he had seen so minutely, as he himself, though commanding the line, and mounted on an elephant, did not perceive one-third of the particulars he had described. In short, I shall only relate what I saw.'

The fifth part of the publication under review being a continuation of the history of Aurungzebe's successors, was compiled chiefly from Persian manuscripts; and from much conversation with many principal and well-informed natives on the subject of their history, our author can assert the received authenticity of the facts related.—The Persic journal, comprised in this part of his work, of the cruel proceedings of the unprincipled and inhuman Rohilla chief, Gholaum Kaudir, was written by an eye-witness on the scene of their perpetration, and transmitted to the author by his brother Captain RICHARD SCOTT. In this, and such other materials as would bear it, literality, as much as possible, has been observed: but our author does not pretend that the pages which make up this part of his work are wholly translations; some anecdotes having been inserted from oral information, and also a few observations on characters and circumstances of his own.

Towards the latter end of 1787 a considerable body of Mahrattas, who had been sent to collect a tribute in the principality of Jeypore being defeated, Sindia marched into that country with his whole army. He advanced within a short distance of the capital; but, having suffered repeated defeats, was obliged to retreat across the Jumbul, and to quit, for the present, all offensive operations; leaving garrisons in the citadel of

* Here our noble historian shews a correctness of taste in composition, worthy of the most refined critic in Europe. In the second paragraph of this preface he also shews great delicacy of sentiment.

Digitized by Google

Agra and fortress of Allee Ghur, in hopes of their holding out till he could obtain reinforcements from Dekkan. The evacuation of the provinces of Dhely and Agra by the Mahratta army occasioned a sad change in the royal affairs. For at this crisis, after the defeat of Sindia, started up a new adventurer, the most fatal of any to the unfortunate Shaw Aulum, Gholaum Kaudir Khan, a Rohilla chief, appearing suddenly before Delhy, obliged the Emperor to confer on him the dignity of Ameer al Amra, reduced Aleeghur, and meditated future conquests, for the accomplishment of which it was part of his plan to raise contributions of money for the support of his troops from the Emperor.

The degraded and wretched situation of the once august family of Timur, will appear more fully in the translation of a journal of the monstrous transactions of the unfeeling Gholaum Kaudir, from the dethronement of Shaw Aulum to the flight from the city of that cruel traitor.

'JOURNAL, July 26th, 1788.—About seven in the morning Meerza Ismaeel Beg with his officers and Meerza Muttullub Khan, repaired to Gholaum Kaudir, who was seated in the hall of private audience; and, after some conversation, sent repeated demands of money from the Emperor, through the Navob Nazir. Meerza Muttullub observed, that had his majesty possessed such a considerable sum, his affairs would not have fallen into such extremity. He was commanded to be silent by Gholaum Kaudir; who at length sent two attendants to bring Bedar Bukht, son of the Emperor Ahmed Shaw. This prince being conducted into the oratory, was seated on the throne, and the customary salutations of royalty made to him by the chiefs. Gholaum Kaudir then dispatched Shaw Aulum, with nineteen princes, his sons and grandsons, under a guard, to the apartment called Noor Mahal. After this a dispute arose between Gholaum Kaudir and Ismaeel Beg, concerning the latter's remaining in the palace; and Ismaeel Beg * at length departed in wrath to his camp.

'July 28th.—This day the Princess Mallekeh Zummaneh, assisted by the Navob Nazir, searched the apartments of fourteen of Shaw Aulum's women, and ordered all their money and effects to be collected in the oratory; after which they delivered them to Gholaum Kaudir Khan. The effects of Meerza Akber Shaw were confiscated. Bedar Shaw conferred the rank of Ameer al Amra on Gholaum Kaudir Khan. Information was lodged that Meerza Mindoo had privately conveyed fourteen cakes of bread and some water to Shaw Aulum. The merciless Rohilla ordered the benevolent prince to be beaten with clubs; but the attendants refused obedience. Mallekeh

* Who, after defeating the Mahrattas in the field, had taken several places from them, and laid siege to Agra, under pretence of the imperial orders.

Zummaneh

Zummaneh sent to Shaw Aulum, desiring him to give up his buried treasures, and he should be reinstated on his throne. He replied, he was weary of such empire. Agga Sundal complained to Bedar Shaw of the distressed situation of the deposed sovereign and his family, perishing with hunger. The Shaw gave him five rupees. The Agga observed, the sum was insufficient for such a number, even for a meal. Bedar assured him he had no more money in his possession.

'Auguſt 1st, 1788.—The Navob Nazir and the eunuchs represented to the Emperor that they had, by severe chastisement, extorted a discovery from some of the ladies of the haram of a quantity of gold and silver plate, with some jewels. He ordered them to be sent to Gholaum Kaudir. Meerza Buddo, an ancient prince, uncle to Shaw Aulum, was seized by the Rohilla, and a demand made of a lack of rupees Pleading inability, he was delivered to the peons to be flogged. To-day Gholaum Kaudir went to Shaw Aulum, and threatened him. The unhappy prince replied, 'What I had, 'you have taken; but, if you think I conceal some treasures within 'me, rip up my bowels and be convinced.' The traitor then assured him, if he would discover his hoards, he should reascend his throne. Shaw Aulum answered, 'I have no ambition left; 'may God protect you, who have laid me aside: I am content 'with my fate.' The Rohilla then proceeded to the apartments of the brothers of Shaw Aulum, and threatened them with punishment. Four trunks of wearing apparel, a few trifling jewels, and a silver bedstead only, were found in them on the strictest search. The Navob Nazir repents, now too late, of his conduct; and will have more cause every day. Ismaeel Beg is treating with Sindia, who has promised to give him a jaghire and command in his army.

'Anguſt 2d. To-day persons were sent to dig up the floors of the apartments of Meerza Buddoo. Some jewels, plate, and wearing apparel, were found. The prince and his family were ordered to be kept without food; but, at the earnest intercession of Meerza Hinga, uncle to Bedar Shaw, it was allowed them. Gholaum Kaudir to-day roughly demanded from the Emperor the whole sum he had promised for his throne. Bedar Shaw said, 'He had given 'every thing as yet discovered, and desired the jewels might be 'valued.' The Rohilla replied, 'Jewels were to him of no value; 'he must have money, or plate to coin.' A message coming from the Princess Mallekeh Zummaneh, that she wished to see him, he would not go, but abused her to the eunuchs who brought the compliment. Bedar Shaw entreated him to be pacified, and every exertion should be used to procure money. The Sultan would have embraced him, but the wretch drew back, and retired in displeasure; after which he sent a band of Afghauns to guard the royal person, and extort money. They threatened to pull Bedar Shaw from his throne, and correct him with blows; upon which he exclaimed, 'If this is empire, the scanty meal I enjoyed when 'among the confined princes, was sweet indeed.' The Afghauns

ordered him to be ſilent, ſaying, 'They had ruined Shaw Aulum 'in an inſtant, and what was he better than him.' Guards were alſo placed over the Begums Mallekeh Zummaneh and Sahebeh Mhal; and Gholaum Kaudir informed them, 'that as the world 'would now at any rate call him traitor, he was reſolved to ſeize 'the whole property of the royal family.' The Navob Nazir trembles for his ſafety, and has diſcharged his attendants. Seven lacks of rupees are demanded from him.

'Auguſt 3d. To-day Gholaum Kaudir Khan ſeated * himſelf in the preſence of Bedar Shaw †, and ſmoked his hookah before him: ſtretching out his feet on the royal muſnud, at the ſame time inſulting him by abuſive language.'

[*To be concluded in our next Number.*]

ART. V. *Britiſh India analyſed—The provincial and revenue Eſtabliſhments of Tippoo Sultaun, and of Mahomedan and Britiſh Conquerors of Hindoſtan, ſtated and conſidered. In Three Parts.* pp. 1023. 8vo. 3 vols. Jeffrey, Pall-Mall; Debrett, Piccadilly. London, 1793.

THE author, in an introduction, explains the original object of this publication, and declares his motives for inveſtigating the principles of Indian adminiſtration. Mr. Francis ſaid, in the Houſe of Commons, that Mr. Dundas's principles and declarations, though barren and unproductive in his hands, would not be uſeleſs in his own. It becomes neceſſary, therefore, Mr. Greville [the author] obſerves, for thoſe who diſſent from any part of the preſent ſyſtem, to examine the foundations of Mr. Francis's plans, and the extent of the meaſures which his honour urges him to inculcate, and which he has ſo ſucceſsfully diffuſed among the moſt eminent men of this country, and continues to promulgate. 'The revenue regulations of Tippoo 'Sultaun,' continues Mr. Greville, 'appeared concluſive both 'againſt Mr. Francis and Sir John Shore's revenue plans; from 'ſentiments of humanity which had been awaked during the 'exerciſe of a delegated truſt, and were not ſtifled after the 'duty had ceaſed, I had ſent a copy of that work to the preſs, 'that it might be known, when I read the following article in 'the Morning Chronicle of the 18th of July, 1793:—"We "are happy in being able to ſtate to the public, that the hu-

---

* The higheſt diſreſpect he could be guilty of to the ſovereign.

† Whom Gholaum Khan had ſeated as a pageant on the throne of Shaw Aulum.

"mane

" mane and rational principle for which Mr. Francis has for " years contended, in behalf of the natives of India, namely, " that the ruling power, let its title to the dominion be what " it would, neither was nor could be proprietor of the ſoil, is " now eſtabliſhed by ſuch direct, poſitive evidence, as it is not " in the power of rapacity itſelf to controvert, though ſup- " ported, as it has been, by ſophiſtry, fraud, and falſehood.— " We have taken the following curious document from the " Supplement to the Calcutta Gazette, dated the 27th of De- " cember, 1792; and we give it to our readers, not only as a " proof of the learning and benevolence of the excellent au- " thor, but of the practical utility of the learning and talents " of ſtudious men, when applied, as they have been uniformly " by Sir William Jones, to the benefit of mankind."—Here follows, in the daily paper now quoted, an extract in confirmation of the above poſition, from the preface to the Ab Sirajigyah, lately publiſhed by Sir William Jones—after which Mr. Greville ſays, ' Among the various literary obligations we ' owe to Sir William Jones, I had reckoned the evidence in ' *Sacontala* of the antiquity of the *corn rent*, ſtated in the Ayeen ' Akberry to have been the cuſtom of Bengal, graciouſly con- ' tinued by the emperor to his Hindoo ſubjects. When I had ' heard that Sir William had commented on the revenue ſyſ- ' tem of Bengal in 1792, I flattered myſelf that we ſhould, on ' his authority, know whether the definition of Zemindar, or ' collector of the royal or jaggeer lands, is correct?

' Whether *crown lands*, annexed to offices civil or military, ' with ſervices ſpecified in the ſunnuds were, in the Mogul ' ſyſtem, or ought to be in juſtice and policy, more dependent ' on the ſovereign than cultivated lands held by the Reyut, with ' rent or tribute ſpecified in the Pottah, or heritable leaſe of the ' cultivator of the ſoil?

' Whether ſunnuds, or written commiſſions, grants, or leaſes, ' in India, can be diſtinguiſhed, without inſpecting them, any ' more than a freehold, copyhold, or annual leaſe can, in Eu- ' rope, be diſtinguiſhed without peruſing the leaſe?

' Whether reference to a public regiſter, as in the regiſter ' counties of England, would not in India be leſs vexatious than ' to aboliſh the public regiſter, and refer titles to ſuits in a mo- ' dern court *Dewannee Adaulet*.—I was chagrined to find, on ' Sir William Jones's authority, that reference to additional ' Mahomedan authority is yet neceſſary to decide whether any ' ſpecies of property was compatible with the Koran; and to ' read the reſult of nine years obſervations of Britiſh manage- ' ment, compriſed in a few ethical ſentences, which all modern ' diſputants will adopt, for they all profeſs ethics, though every

'practical experiment has produced injustice and extortion.—'When,' continues Mr. Greville, 'I saw this extract, at once 'confounded with Mr. Francis's system, I felt that I might be 'confounded with the advocates of lawless rapine; and I de'termined, after a part of the Mysorean regulations were 'printed off, to distinguish the principles of different periods; 'this late decision increased the defects [of his publication] to a 'careless arrangement. If it shall be intelligible, my object 'will be, perhaps, better answered than if I had gone out of 'my own room to seek information, or to advise even with a 'single person. What I state is from recollection of past mea'sures, and from materials which I had *collected* for my private 'information; and what I communicate from my private cor'respondence will not be biassed by partiality to private friends, 'nor to particular administrations. Having never entered into 'covenants with the Company, nor at any time shared in its 'interests, it may be inquired why I take this trouble. My an'swer is short: I have followed the progress of friends through 'every part of India; my mind often hangs over the honour'able graves of much-lamented friends in India; I enjoy the 'society of others who have returned with honour to Great 'Britain; and others yet remain in India whom I respect and 'value. I do not publish for them; I have reckoned life well 'spent when it founded the bare hope of deserving friendship; 'and I do not reckon it a sacrifice to devote a few hours in the 'hope of contributing to the protection of millions of fellow'subjects, who will never be conscious of my existence.'—Mr. Greville, having thus apologised for his publication, proceeds to examine the principles of the act for settling the government and trade of British India in 1793, in as far as they are intended to connect Great Britain with British India; and, having examined the political and territorial management of India with regard to, 1. sovereignty; 2. trade; and, 3. the rights of the subject; he concludes that Mr. Dundas has reason to suspend his final judgment and decision on those subjects, until he shall receive better information.—With regard to the experimental settlement of Bahar, he affirms, from serious conviction, that the errors of that plan, rendered, if possible, permanent there, and extended to the rest of British India, will unintentionally occasion more calamity to the natives of India than any former experiment. On the last of the three heads just mentioned, he wishes the commissioners for carrying the act of 1793 into execution, when they prepare laws for the sanction of parliament, to remember an axiom which past experience of mankind will confirm, and which Mr. Grant, more than once, has held forth: 'should restrictive laws, unaccom-

'panied

'panied by reaſon, be written in blood, and Minos himſelf be 'the judge, they will be as the dead letter of tyranny, oppoſed 'by bold neceſſity, or eluded by the timid craft and villainy of 'ſlavery.'

Our author then proceeds to conſider the internal management of Britiſh India under Mahomedan and Britiſh conquerors, and to deduce a plan for Britiſh India, connected with the principles of the act for ſettling the government and trade of Britiſh India. Next follow the Myſorean regulations, tranſlated by Burriſh Criſp, Eſq. from the Perſian original, under the ſeal of Tippoo Sultaun, in the poſſeſſion of Colonel John Murray, an officer on whom Mr. Greville beſtows the higheſt praiſe; which regulations, he obſerves in an advertiſement prefixed, are the moſt accurate delineation of the modern Mahomedan government that has appeared.—Next in order, in this analyſis, come

PLANS for Britiſh India connected with the principles of the new act 1793—An abridgment of that act—Clauſes of acts which conſtitute the Magna Charta of Britiſh India; and provincial eſtabliſhments of Mahomedan conquerors in the Bengal provinces and the northern circars. Under this head we have the regulations reſpecting the officers of the crown; officers of the revenue; the Mahomedan ſyſtem of revenue; the nature and ſources of revenue; Torrib Mull's ſyſtem of finance; the diviſion of the provinces; military tenure; civil tenure; ancient regulation of the coinage; the financial ſyſtem of the Deccan and of Bengal; the mode of ſettling the Jummabundy*; the forms of ſettlement; a conciſe abſtract of the Kheraje Jumma and fraudulent alienations in the northern circars; a conciſe abſtract of the revenues and alienations in Bengal in 1765: a deduction from accurate inveſtigation of the Soubahdany of Bengal, with general reflections on the relative circumſtances of Great Britain and India.—All theſe particulars are contained in Part I. of this publication.

Part II. compriſes the provincial eſtabliſhments of Britiſh conquerors; the principle of the Company's government at the period of the acquiſition of the Dewannee†, which prin-

* An account containing, 1ſt. The name of the Reyot [Ryot]; 2d. The quantity of land which he tills; 3d. The rate at which he pays; 4th. The crop; and, 5th. The total amount.

† The public revenue.—Mr. Greville has given a gloſſary for the interpretation of the Myſorean regulations; but for nothing more in his book,

ciple

ciple was a systematic deviation from the equity of the Mogul system.—Mr. Greville then enumerates the financial experiments of the Dewan [treasurers or collectors of the public revenue], under the orders of very respectable and able servants of the Company, to whose lot it fell, to endeavour to combine all the profits of the Mogul, the peculations of the Soubah to a rack-rent of the territory, by a revenue-administration supposed to correspond with the Mogul system, supported by the force of British arms: a veil of nominal government which naturally threw the whole of the detail into the hands of native managers; and which, during the first period of the Dewannee, or Mahomed Reza Khan's administration, was strictly adhered to.—Under the confusion real and artificial of this, began the second period of the Dewannee, by Mr. Grant called provincial administration. Mr. Hastings was called on at this period to produce an ostensible plan; the occasion of which arose from the necessity of putting a period to the native administration, under the veil of double government impenetrable even to proprietors and directors. In this state was the system of revenue management when the legislature of Great Britain prescribed an amendment. A supreme civil government, a supreme court of judicature, a limitation of the Company's dividend, an assumption of three-fourths of the surplus of the net revenues in behalf of the nation, and the separation of the revenue from the commercial department, were the principal features of Lord North's plan for the better administration of British India, to preserve it for Great Britain, after he had ably asserted the rights of the state against the claims of the Company to the territory.

The third period of the Dewannee, 1785, is that in which the Governor-general, Mr. Macpherson, in Bengal, was employed in reducing to practice reforms, which in *England* the greatest abilities were engaged in reducing to practical theory. The decrease of charges in the different departments during Mr. Macpherson's short administration, forms so great a resource to the government of Bengal, that ought not to have passed unnoticed by any accurate examiner of the different administrations, with a view of establishing principles of fixed government. The arrangements introduced by Mr. Macpherson, immediately tending to a real diffusion of knowledge, and to a real practicable control of British India, which have been approved and continued, were a new calendar, or abridgment of the Bengal government, in the form which has ever since been usually made part of the Court Calendar in England. The honourable distinction of a baronetage, continues our author, followed his supercession, and the thanks of the Company, hitherto

hitherto without their liberality*, have acknowledged the extent of the reforms completed during his administration. 'I could not pass over this period,' says Mr. Greville, 'from which I have derived much instruction, without directing the public attention to it, particularly as Sir John Macpherson has for some time been absent among the Durbars of the continent of Europe, and Mr. Grant has been judiciously settling the Doul Bundobust with his tenants in the north of Scotland, where the Board of Control might send for the original native accounts of British India, under the Mogul seal of office, and for the valuable historical library, in Persian, which, with so much modesty, Mr. Grant refers to in the extract I have made from his Political Survey of the Northern Circars; which information, I believe, could not be obtained in any public or other private collection in Europe.'

The next period surveyed by our author, is that of Lord Cornwallis, with Sir John Shore at the head of the revenue department; when, in consequence of certain changes in principles of government, it became necessary to make changes in established regulations. We have under this important period, an account of the progress of courts of judicature in British India; of alienations of revenue connected with political error; the necessity of constantly superintending the affairs of British India; the political necessity of a general plan for British India; the commercial necessity of a general plan for British India; monopolies; and the benefit of parliamentary control: all of which topics are illustrated by documents and observations, into a detail of which the limits of our Journal forbid us to enter. 'To substitute a perfect system [for the government of British India],' says our author, 'would require more ability than I am possessed of; and the information relative to British India, as yet, is not sufficiently distinct to assume the form of a perfect system. This object can only be attained by ascertaining the real circumstances of Great Britain and British India.

* The Company has, on several occasions, shewn princely liberality, but those occasions not always judiciously chosen; while, in other instances, they have harassed and ruined individuals in their service, who had defended and promoted their interests at the risk of their lives, and, on critical and alarming occasions, the voluntary expenditure of their fortune; and, when that failed, of their credit. The law's delay has been the patriot's reward. Inequalities of this kind are incident to popular and to aristocratical governments. But at present there seems to be a disposition to found Indian government on justice.

'Deductions

'Deductions ariſing from paſt experience, at any rate, will 'prove ſafer guides than ſpeculative ſtatements and ſpecu-'lative opinions, particularly when a neglect of known prin-'ciples is required previous to the admiſſion of the new theories. 'In the firſt place, therefore, I ſhall examine how far *humanity* '*and honour can be applied to Britiſh India from precedent, which* '*will connect what is neceſſary to adduce** in oppoſition to Mr. 'Bruce and to Mr. Ruſſel on this point.'—He goes on, in Part III. to trace the progreſs of the Company in Britiſh India. He oppoſes Mr. Grant's political and hiſtorical view of the northern circars to Mr. Ruſſel's definition of them, as a farm held under Nizam Ali; deſcribes the competition of the French and Engliſh for territory in India; the military eſtabliſhments and ſervice in India; and diſcourſes on the conſiſtency of parliamentary vigilance; on the laſt proviſional reform; and the uſe and abuſe of precedents: on which head he is led to many intereſting and important obſervations on the conſtitution of England in church and ſtate, and on the preſent times and novel doctrines in politics, philoſophy, and religion:

EXTRACTS.

'*Myſorean Regulations* †.

'Article 23. Trees of teak-wood and Acacia, the wood of which is required by government for making the wheels of gun-carriages, &c. and are not to be felled. When they are wanted for the ſervice of government, an order from the Hazzoor is to be obtained, upon which they are to be cut down. 'Wherever the ſeed of the teak-tree is to be met with, it muſt be obtained; and during the rainy ſeaſon it muſt be ſown on the banks of rivers, and at the bottom of hills, ſo that the quantity of theſe timbers may increaſe.

'Article 27. Reyats who ſhall make new plantations of beetle-nut trees ſhall be exempt from the payment of any tax during the firſt five years; from the ſixth year they ſhall be aſſeſſed at half the eſtabliſhed rate, until the trees bear fruit, from which time they ſhall pay the full eſtabliſhed tax, or ſhare the produce, as may be the cuſtom.

---

* The lines here marked with italics we note as an inſtance of a certain unnatural twiſt, and conſequent obſcurity, which too often appears in the ſtyle of this very reſpectable writer; which is alſo not unfrequently deficient in point of grammar, of which too the lines here noted furniſh an inſtance. He is farther ſtill very defective in punctuation, which is, in reality, a part of Engliſh grammar.

† Theſe amount to the number of 127 articles, reſpecting the cultivation, commerce, government, and police, of the country; and are believed to be the moſt accurate delineation of the modern Mahomedan government that has appeared.

'Article

'Article 28. Whoever makes new plantations of cocoa-nut trees shall be exempt from the payment of any tax for the first four years; the fifth year he shall pay one half of the established tax; and the sixth year the whole, or share of the produce, as may be the custom; and during four years, whatever quantity of turcaree is produced in these plantations shall be given up to the Reyats.

'Article 29. An account shall be taken of all the houses of the Reyats, &c. of all casts throughout your districts, specifying the names of the villages, the number of ploughs, the quantity of seed sown, and of land tilled; the number of workmen, their families and children; with their various casts and occupations. In forming these accounts great precaution is to be observed to prevent its creating any alarm amongst the Reyats. Every year the increase or diminution of agriculture and population is to be observed in the manner following: The Shamboges of the villages are to prepare and transmit the account to the Simpt *, and the Shamboges of the Simpt are to form the complete account, and transmit it to the Aumil of the district, who is to prepare one general statement, giving a full view of the population and cultivation of the country, and deposit it in his Catchery; from whence it is to be forwarded to the Huzzoor; and as the month of Zeehaje is appointed for the inspection of these accounts at the Huzzoor, they must be deposited in the Catchery in the month of Runzaun. It will be proper when you commence the numeration of the houses and inhabitants, to give it out, that the purpose for which you are come to their houses is to see whose expences exceed their means, and to assist such persons with advances of Tuccaree; in this manner you are to get the numeration effected.

'Article 36. If any person shall, at his own expence, dig tanks, wells, &c. throw up ramparts, build small forts or bastions, or people a village; upon its being ascertained from the Mokuddums † and cultivators upon the spot, a quantity of ground (in fixing which you are to be regulated by the customs of the place) shall be given to him as Inaumkutcodukee; and if no such custom shall prevail at the place in question, inquiry shall be made at the villages round about, and land be given to him as Enaum, according to what may be found to be the custom in those villages.

'Article 66. The Aumil of the district shall first take a firelock himself, and shall require of the Reyats, and of the Muslemaun, Mahrattah, and other inhabitants of the Cubah, that every house shall furnish one man with a firelock; and on every Friday these men shall be assembled before the Aumil, and made to go through the exercise. And in every village throughout the district the inhabitants shall be required to keep firelocks, and to assemble and go through the exercise every Friday; and every absentee shall be fined in the sum of five fanams. Regular muster-rolls and accounts of the fines

* The same as Turraff in Bengal, one of the subdivisions of a district.

† Principal Reyats.

are

are to be kept and tranſmitted to the Huzzoor: theſe fines are not to be included in the Jummabundy.

'Article 81. There are vintners ſhops in your diſtrict; whenever you find four of theſe ſhops you ſhall ſuppreſs two of them, and double the tax upon the remaining two.

'Article 82. In your diſtrict there are ſhops for the ſale of inebriating liquors made from herbs, upon which you ſhall double the tax which has been collected heretofore from them.

'Article 84. It has been the practice in the diſtricts for government's principal ſervants to take villages and lands in farm; you are directed to annul all ſuch farms, and to give the lands to the Reyats to cultivate. In future you are upon no account to farm out villages or lands to perſons of this deſcription: a breach of this order will incur the ſevereſt diſpleaſure.

'Article 102. Formerly it has been a practice for the Aumil and officers of government, and other people, to purchaſe and ſell abandoned girls and orphan children, &c. and abandoned girls have been frequently taken into the Deoſſan *; in future they are not to be ſold abroad, or lodged in the Deoſſan, but are to be collected together for government; and you are to ſend them through your Catchery to the Huzzoor, allowing them each at the rate of one full dek of rice and one talooce, until their arrival at the preſence.

'Article 106. Whoever ſhall keep waſte land in his poſſeſſion, is to be reproved and fined, and to be made to cultivate it †.'

'CONCLUSION.

'I have now adduced more than I propoſed when I undertook to give a political analyſis of Britiſh India; I have traced principles to render them intelligible, without reviving the private or public intereſts and animoſities which divided and guided the attention of Great Britain during its progreſs to empire; I have, with equal firmneſs, and I hope candour, reſiſted the unfounded aſſumption of the ſupporters and adviſers of adminiſtration, and the unfounded cenſure of its opponents; I have referred to known authorities, and in ge-

---

* The Hindoo temples.

† Did our limits permit, we would willingly extract the regulations relating to brood-mares, and the nurture and care, even tender care, of horſes; worthy of a warlike prince, who depends ſo much on his cavalry, and natural in a deſcendant from modern Tartars and ancient Scythians.—The Norwegians and Icelanders, of Tartarian deſcent, treat their horſes not only with the utmoſt care, but with a degree of affection. In conformity to the genius of his countrymen, John Eriſchen, an Icelandic gentleman, wrote a treatiſe *De Philippia Veterum*; or, *The Love of the Ancients for their Horſes:* printed at Copenhagen 1757.—The extraordinary care and attachment of the Northumbrians and Yorkſhire men is one of the moſt ſtriking among the Daniſh and Norwegian remains in the ancient kingdom of Northumberland.

neral

Digitized by Google

neral have adopted their words, it being more important to ſtate accurately the extent to which I adopt their facts, without pledging myſelf to admit all their concluſions; and I have, with equal firmneſs, adduced, as far as poſſible, in their own words, the hints for practical adminiſtration, which, for ſome years paſt, I had ſtored from ſound information of honourable and ſenſible men: the few who are alive will not require a formal apology from me for having diffuſed their information without their knowledge: but in the inveſtigation of truth its friends muſt be drawn forth; 'in quo tamen ego 'quid eniti, aut efficere paſſem, malo in aliorum ſpe relinquere 'quam in oratione ponere mea.'—With reſpect to the gentlemen nominated for the ſuperviſion and for the adminiſtration of Britiſh India, and to the gentlemen who ſtand forth to cenſure or amend (I cannot adduce words of more authority than thoſe of Lord Clive), 'they are the beſt judges whether their abilities and integrity are 'equal to the important ſervice in which they engage: had they 'known the *Eaſt Indies* as well as I do, they would ſhudder at the 'bare idea of ſuch perplexing and difficult ſervice; the moſt rigid 'integrity, with the greateſt diſintereſtedneſs, the greateſt abilities, 'with reſolution and perſeverance, muſt be united in the man or men 'who undertake to reform the accumulating evils which exiſt in 'Bengal, and which threaten to involve the nation and the Company 'in one common ruin*.' I now conclude with a ſincere, and I hope well-founded wiſh, that a vigorous and judicious adminiſtration, with the powers veſted by the act of 1793, may for ever maintain the principles of proſperity and union in Great Britain and in Britiſh India.'

On the general ſubject of theſe volumes, of which, on account of their importance at this ſeaſon, we have given a fuller analyſis than we can afford in ordinary, we have had occaſion to make ſeveral obſervations in the numbers of this Review for April and May laſt, under the articles of 'Strictures and Ob-'ſervations on the Mocurrery Syſtem of Landed Property;' and 'Bengal Sugar, &c.'—In the work before us, the opinion maintained in thoſe pamphlets, and by Mr. Grant in his publication, is ably ſupported. A long detail of proofs, and much reaſoning is adduced in order to aſſert individual rights to landed property in the lower as well as the higher orders of the community. This is a ſubject of extreme importance, not only to the Ryots, with other dependent cultivators in Britiſh India, and to the Britiſh government, ſo deeply intereſted in their proſperity, but alſo to mankind, and to governments in general. For, as example has a wonderful power of ſelf-multiplication, the happy fruits of ſuch a tenure of landed property as is here

* Lord Clive's debate, in 1773, on ſending ſuperviſors to India.—*Parliamentary Debates*, Vol. XXIV. p. 185.

recommended

Digitized by Google

recommended and established in India would, in this period of extended and easy intercourse, produce an imitation of so wise and humane a system in Europe. This general subject, of the tenure of landed property, the most consistent at once with sound policy and natural justice, has been discussed, of late years, not only by the economists of France, but in our own country by different writers, among whom the most distinguished for learning, ability, and impressive eloquence, are the anonymous author of 'An Essay on Property in Land*,' and Thomas Newte, Esq. (lately a captain in the service of the East India Company), in his late 'Tour in England and Scotland.' These gentlemen have stood forth as the generous advocates for the oppressed peasantry in this country, as Mr. Greville and other writers have in behalf of the Ryots of Hindostan; and clearly demonstrated the mighty advantages that would result from a more general and equal distribution of landed property than has been hitherto known, or, what amounts to the same thing, leases of long, and even perpetual duration. The writings of all those gentlemen, concerning both British and Hindoo cultivators of the soil, we consider as of the utmost importance in political economy. They may not, perhaps, produce an immediate effect. But when once a change of opinion is introduced, various occasions and inducements occur, in the ever-varying aspect of human affairs, of realising them. The progress of knowledge too, it is to be hoped, will one day convince the rulers of nations of the great instability of empire, when it is not founded on the opinions of mankind.

As the subject on which Mr. Greville writes is of great importance, so he treats it in a grave and candid manner, free from all shadow of prejudice and passion towards any individual or any party. He has exercised a patient industry, and in this displays as much profundity as perseverance. The celebrated philosopher Buffon, in his introduction to his *Natural History*, observes, that in the formation of philosophical systems we should of all things avoid precipitation. We should search long, very long, for matters of fact, view them under more and more relations and combinations, stir them up and keep them long afloat in the mind†; for in proportion as we do this, and the materials moved subside slowly, they will assume their proper place in a true system. Mr. Greville pleads, in the true spirit of philosophy, for a suspension of judgment, and declines

* Published by Walter, Charing Cross.

† We do not here, as we quote merely from memory, pretend to give the words of Buffon. But this is nearly his meaning.

to form the plan, until he collects and conſiders all the materials that are to enter into the fabric. The Myſorean regulations, from which we have made ſome extracts, are a great curioſity. In the policy of this *barbarian*, Tippoo, there ſeem to be ſome things not unworthy to be imitated by European ſtateſmen.

We have above made ſome ſtrictures on the ſtyle of this valuable publication. It would be well if gentlemen, not accuſtomed to punctuation, and other minutiæ, would ſubmit their manuſcript to ſome perſon verſant in all the little attentions and artifices of compoſition.

ART. VI. *Roman Portraits; a Poem, in Heroic Verſe: with Hiſtorical Remarks and Illuſtrations. By Robert Jephſon, Eſq.* pp. 330. 4to. Robinſons. London, 1794.

[*Concluded from our laſt Number.*]

'C. MARIUS.

SEE, nurs'd by furies, and for havoc bred,
Where frowning Marius lift his rugged head;
His ſtature tall, with giant ſtrength endu'd,
Cruel by nature, and of manners rude;
To theſe were join'd, as if for terror meant,
A thund'ring voice, and viſage truculent.
A living column ſeem'd he in the wars,
Hewn from the quarry by the ſword of Mars,
Though at Arpinum a plebeian born,
By him ſeven times the conſul's robe was worn,
Through every function of the camp he paſs'd
Till merit rais'd him to command at laſt.
Conſcious of mean deſcent, he feign'd to ſcorn
The lazy greatneſs of the nobly born,
Who doze, and yawn, and retroſpective ſee
Their ſloth excus'd by vigorous anceſtry.
While theſe proud ſymbols in their halls diſplay'd,
His cottage kindred ſhew'd the plough or ſpade;
For ſtill he deem'd it true ſubſtantial fame,
Not to inherit, but create a name;
Diſdain'd the borrow'd ſplendour could be ſhed
By glory beaming from another's head:
As well his health or beauty might he claim,
To prop a weak, or grace a homely frame.
'What men were once (he cries), I little care;
'What's paſs'd is paſs'd; I value what they are.
'The dwarf from Hector or Alcides ſprung,
'Muſt ſtill be feeble, though his ſire was ſtrong;

'And Helen's daughter, with a Gorgon's face,
'Would charm no hero by her mother's grace,'
Yet all his toil the nobles to deride,
Sprung leſs from principle than envious pride;
For though weak mortals ſhould not boaſt of ought,
What good man e'er his anceſtors forgot?
If bright the track their actions leave behind,
Fair emulation fires the offspring's mind;
But if foul deeds and ſhame their courſe diſgrace,
He quits the path, and runs a nobler race.
High birth, like riches, men too much may prize,
But thoſe alone who have it not, deſpiſe.'

'OCTAVIA.

'Come, decent Venus! come, each modeſt grace!
Aſſiſt the muſe to draw a matron's face;
To paint the chaſte Octavia's matchleſs form,
Freſh Hebe's cheek with bluſhing ſoftneſs warm;
The pure carnation in whoſe colour ſhewn,
By genial nature's balmieſt breath was blown;
Unſullied lips ſuffus'd with roſeate dew,
Whence Hybla ſounds the charm'd attention drew;
Juno's high ſtature and majeſtic mein,
Her ſmiles improv'd with dignity ſerene;
For no repulſive arrogating air
Proclaim'd her own proud conſcience ſhe was fair;
But turning from the fond admirer's gaze,
She felt the homage, but declin'd the praiſe.
So, while by Rome's enamour'd youth beſieg'd,
But one ſhe favour'd, and yet all oblig'd.
Her form, her manners ſuch; and nature join'd
Each ſweet attraction of the female mind.
Not heaven's clear azure than her breaſt more pure,
Which winds diſturb not, nor dark clouds obſcure;
Yet not in ſtagnant apathy to ſleep,
Or like the reed-chok'd ſtream through life to creep;
When virtue's breath her kind affections mov'd,
She felt with energy, with ardour lov'd.
Grief ſhook the glaſs, ere half the ſand was run,
And ſunk her ſorrowing for her darling ſon;
No Pæan could a medicine impart
To pluck that ſhaft from her too tender heart.
Dove-like, the intended pledge of peace ſhe came,
Yet, hapleſs, but increas'd diſſenſion's flame
To avert the horrors of domeſtic war,
Young Ceſar gave her to a rival's care;
Reluctant ſent her from a brother's ſide,
His houſe's ornament, and country's pride;
Hoping, while ſhe the ſweet enticement ſtood,
To expel the evil paſſion by the good.

Vainly

Vainly he hop'd. Some inauſpicious power
Gloomy prepar'd her hymeneal bower;
Their fading ſhort-liv'd roſes thinly grew,
But cypreſs much, and melancholy yew;
For Anthony, unworthy of the bliſs,
Scarce ſeal'd their union with a nuptial kiſs;
A few ſlight decencies obſerv'd with pain,
Soon to his ſenſual ſty he turn'd again.
A flagrant Cupid fir'd his luſtful heart,
Opprobrious pleaſures, and a ſtrumpet's art;
Strange drugs were mix'd in her Circean bowl,
Firſt to inflame, and then unman the ſoul.
Steep'd in the ciſtern of Egyptian ſpells,
'Gainſt lawful charms the Roman's breaſt rebels.
The wily queen play'd her deluſions o'er,
And more diſgracing, but attach'd him more;
Expert in feigning what her heart ne'er felt,
A ſmile could warm him, as a tear could melt:
His pliant dotage ſerv'd but to proclaim
Her vicious triumph, and his hoary ſhame.
'With inward pangs his ſlighted conſort mourn'd
Her fond ſolicitude ſo ill return'd:
But no reproachful taunts aſſail'd his ear;
Her grief was ſilent, ſecret, and ſincere.
From her perfidious libertine retir'd,
E'en he reſpected her, and all admir'd.
Love's bonds once broke, upbraiding comes too late,
And often ſours indifference into hate;
The tart remonſtrance of a ſhrewiſh tongue,
Foe to itſelf, but juſtifies the wrong;
For female rage admits of no pretence;
She who begins to rail, begins the offence.
Firm to her vows, to every duty true,
Tried to the laſt, ſubmiſſive ſhe withdrew;
But grown more deſperate in his furious courſe,
He ſeal'd her ſufferings in a rude divorce.
By the mad act was Ceſar's friendſhip loſt;
Yet ſhe complain'd the leaſt though outrag'd moſt.
See her forſake the interdicted plain,
And his good genius drooping in her train.
Go, wrong'd Octavia! go, inſulted wife,
Feel the ſoft comforts of ſequeſter'd life;
Let theſe thy tyrant's injuries redeem,
Bleſs'd in mankind's and thine own heart's eſteem.'

'TIBULLUS.

'To learn, pale Elegy, thy genuine ſtrain,
Let ſoft Tibullus move thee to complain
A penſive maid, whoſe boſom's deep diſtreſs
Her ſober ſteps and heartfelt ſighs confeſs;

With eyes of blue, that languiſhingly ſwim,
Unconſcious of the tears that ſwell their brim.
Her ſtole of violet tinge, with flowing grace
Improves her mournful dignity of pace;
Cypreſs, ſad emblem of diſaſtrous love
(A weeping Cupid kiſs'd it as he wove),
And flowers of duſky hue entwin'd appear,
To form the wreath that binds her auburn hair:
O'er her white breaſt her folded arms are laid,
And ſolitude ſhe ſeeks, and noiſeleſs ſhade.
If feign'd the paſſion, and the pang unfelt,
What heart ſo hard his numbers could not melt?
The ſympathizing ſoul his notes involve;
Like ſnows they fall, and as they fall, diſſolve.
No turns, no points for admiration call,
But all is ſimple, plain, and natural;
For love's true language, void of dreſs and art,
Neglects the fancy, and ſecures the heart.'

Theſe are ſpecimens of our author's verſification. The following extracts exhibit him in the characters of a critic, and a moral and political obſerver:

Of VIRGIL *and Tranſlations of* VIRGIL.

'From the indifferent ſucceſs which has attended the ſeveral attempts to tranſlate Virgil into our language, one would be at firſt led to imagine that it is next to impoſſible to transfuſe the ſpirit of Roman poetry into Engliſh, and to caſt the blame on our tongue, not on our tranſlator's, did not Rowe's admirable verſion of Lucan refute ſuch an opinion. Whatever may be the reaſon, no great ancient poet is leſs indebted to tranſlators than Virgil; nor without acquaintance with him in his native language, can any adequate idea be formed of his peculiar genius and excellence.

'Dryden, himſelf a great poet, is often unfaithful, diffuſe, licentious, or negligent. I have never met with any perſon who recollected twenty lines together of his tranſlation, while hundreds not only remember, but cannot forget, almoſt whole books of the original.

'With reſpect to Virgil, the difficulty conſiſts perhaps in this: one of the principal charms of his poetry lies in the admirable choice of his terms, the moſt ſignificant and ſonorous in which his images can be expreſſed; another, in the harmonious dignity and majeſtic ſtream of his numbers. He has, however, a ſtyle and compoſition peculiar to himſelf. An imitator may have many beauties, without having the beauties of Virgil. Let the Engliſh poet, for a poet he ſhould be who attempts to reſemble him, firſt form to himſelf a ſtyle choice, rich, and glowing as his language can furniſh; and giving this all the variety of modulation of which it is capable, adhere to it from the beginning, for Virgil is never unequal; and, after he has completed an excellent poem, which can ſtand by itſelf with all the air

air of an original, he may aſſure himſelf that he has done ſome juſtice to Maro. Pope has effected this with the Iliad. It is not like Homer, as ſome are pleaſed to affirm; it muſt at leaſt be allowed to ſtand alone, unimitated and inimitable.—Rowe, in my opinion, would have tranſlated Virgil better than Dryden; for though he had not equal ſcope and fire of genius, his taſte was more correct, he was leſs careleſs, and more pathetic; and, I imagine, had more literature, or had better improved the care employed in his education. Happening lately to caſt my eye over a page or two of Dryden's verſion of the Georgics, it really appeared to me like burleſque.—Let the reader who has curioſity, and a little time to ſpend, turn to the technical ſtorm in the firſt Æneid, full of the language of the dockyard, and to other diſfigured paſſages; he will not heſitate to pronounce this great poet convicted either of moſt vicious taſte, or of elaborate affectation. Who that has read the late Mr. Mickle's verſion of the Luſiad, but muſt wiſh he had turned his thoughts to the Æneid? He would probably have had the ſame ſucceſs with Virgil as with Camoens.—Would the painter of the BOTANIC GARDEN condeſcend to become a tranſlator of Virgil*, we ſhould ſee the Engliſh Georgics illuminated with the brighteſt radiance of poetial genius, and, like the clouds round a fulgent ſetting ſun in autumn, glowing with all the richneſs of gold and purple. His profuſion of fancy, and luxuriance of diction, would not ſuffer much injury from the little reſtraint of conformity to a model ſo excellent.

'To a mere Engliſh reader, the SEASONS of THOMSON, though a work clearly original, will convey a better idea of the Georgics than any tranſlation I have met with.'

It is not, perhaps, with perfect propriety that the work under review is called a poem, as it is not conducted on any fictitious plan or fable. It contains a view of what is moſt intereſting in the Roman republic in its origin, progreſs, and tranſition into a military or deſpotic government; and therefore we have claſſed it, in this Journal, among the hiſtorical and political publications. Mr. Jephſon reviews the moſt prominent features of the Roman nation, the greateſt beyond all doubt that ever made a figure on the theatre of the world, as far as hiſtory reaches, with the eye of a moral philoſopher, and the emotion of a man of ſenſibility, taſte, and poetical genius. For, although we cannot, in ſtrict criticiſm, call this production a poem, we do not ſay that its author is not a poet. In this, as in his other works, he diſcovers no inconſiderable ſhare of that feeling, elevation, and energy, that diſtinguiſh poetical

* When Mr. Jephſon wrote this he had not ſeen the ſpecimen now publiſhed of the Zoonomia.—Dr. Darwin would be an excellent tranſlator of Virgil; but his time is better employed.

from profaic compoſition. He is grave, ſententious, gay, or ſprightly, according to the mood that his varying theme naturally inſpires. And, amidſt that uniformity of character that belongs to every nation, he has been happy enough to hit off the outlines of individual characters with a good deal of diſcrimination. Mr. Jephſon's verſification is elegant and harmonious; of that calm and meaſured kind which Horace, if we remember rightly, ſomewhere calls *pedeſtrian*; and which beſt ſuits the genius of a compoſition deliberative and didactic. It is uſual to accompany engraved portraits of illuſtrious ſtateſmen and heroes with verſes, whether in the way of epigram, or eulogy and hiſtorical deſcription. It is not, therefore, without a degree of reſerve and limitation that we acquieſce in the following poſition, in page iv. of Mr. Jephſon's preface: 'whatever deficiency may be found in the execution of the following poem, ſome ſmall merit may, perhaps, be allowed to the novelty of the deſign; to which I know nothing ſimilar in our language, unleſs the learned and ingenious Mr. Hayley's Hiſtory of Hiſtorians, in verſe, may be conſidered in ſome ſort as its precurſor.'—To accompany individual portraits with verſes, as we have juſt obſerved, is not a novelty: it was not, therefore, any great effort of fancy to conceive the deſign of accompanying a collection of portraits with verſes.—But farther: Thomſon, in his Seaſons, with which Mr. Jephſon is intimately converſant, has ſketched the portraits of ſome of the principal characters among both Greeks and Romans. Farther ſtill: there are ſeveral works of an hiſtorical kind in the old Engliſh and Scotch tongues; and indeed in all countries the firſt hiſtorians have uſually written in verſe. There was not, however, we allow, any work conducted on Mr. Jephſon's plan, from which he could directly conceive the whole extent of his plan, or any deſign of imitation. We only obſerve, that the tranſition from a ſingle portrait to a collection of portraits in verſe, was ſo natural as to leave little room for the merit of original invention. This is of no great conſequence. It is of more importance to obſerve that the plan, however conceived, is good, and well executed. The united effect of the pen and the pencil is greater than that of each. What Mr. Jephſon remarks on this ſubject is equally juſt and acute: 'In my childhood I remember well the firſt impreſſions which I received, with any permanency, of parts of the Engliſh hiſtory, were from the hiſtorical plays of Shakſpeare. There is no young mind ſo unmuſical as not to be ſenſible to the harmony of numbers. Even verſes merely deſcriptive, which are certainly the moſt fugitive, dwell long upon the recollection; when facts, character, and colouring, are all blended in the ſame piece,

Digitized by Google

'piece, the picture never vaniſhes. Old age ſeldom forgets 'the ſongs of its youth. There is a ſort of mechanical reaſon 'for this, which, though palpable enough when mentioned, 'may not perhaps occur immediately. In retaining a ſenti- 'ment or propoſition conveyed in verſe, eſpecially rhymes, we 'have a double advantage: the memory is aſſiſted by the ear, 'and the ear by the memory. We know the thought muſt be 'contained within a certain number of metrical feet; and, if 'we are at a loſs to recover the one, by pondering a little upon 'the other, we become maſters of both with accuracy.'—We may obſerve, in confirmation of Mr. Jephſon's reaſoning on this ſubject, that the rules and examples of Latin grammar are taught in moſt ſchools in Europe in verſe.

Mr. Jephſon ſtarts the idea of deſcribing the prominent events and diſtinguiſhed characters in England in verſe. Something in this way, adapted to the capacities of children, and the uſe of ſchools, has been done by M. St. Quintin, who ſeems to poſſeſs very natural and happy talents for inſtructing youth.—As the Roman portraits before us are given in the order of time, and all the principal traits ſupported by authorities, in notes, they may be conſidered as a very pleaſing abridgment, or introduction to the ſtudy of Roman hiſtory. Mr. Jephſon is an excellent critic, as appears from his remarks on both Roman and Engliſh poets. In drawing characters he appears to us to be moſt pleaſing and ſucceſsful in the ſoft, elegant, and amiable, than in thoſe of the ſtern, rugged, and ferocious kind. The former, indeed, beſt accord with the tenderneſs of poetical genius.

The engravers have done their part, in this elegant ſeries of portraits, as well as the poet has performed his. Phyſiognomiſts will be ſtruck with a very ſtrong reſemblance between the engraved portrait of Julius Ceſar and all the pictures and engravings we have ſeen of the preſent Empreſs of Ruſſia.

In the work under review we have a remarkable example of the connexion between literary productions and ſituations in life—between modes and trains of thought and times and circumſtances. Mr. Jephſon is full of France, and recollects the horrors and atrocities of that diſtracted country (to which, indeed, he is not unfrequently led by very natural tranſitions), again and again, and on all occaſions. He is, we do not ſay an ariſtocrate, but certainly a violent antidemocrate. His hatred of democracy, in one inſtance, obſcures his underſtanding: 'The great exploits of the Athenians,' ſays he (in a note p. 267), 'furniſh no proof of the energy of a democratic con- 'ſtitution; for theſe were always performed when the people

'were led and governed by ſome eminent perſon, upon whom 'at the time were devolved the whole powers of the ſtate.' In all execution, even that of the popular or public will, there muſt be a *punctum ſaliens*, a ſource and centre of motion, in one, or a very few individuals. But the energy thus directed by one, or by a few, is bred in democracies by the bold ſpirit of liberty in the many. It is by popular favour, too, that great commanders, and even dictators, on grand emergencies, in free ſtates, riſe to power. So that ſtill the energy, and the direction too of the political energy, in democracies, ſprings originally from the people. Who were the moſt formidable enemies, and the hardeſt to be ſubdued by the Romans? The republics of Carthage and Rhodes. The energy of liberty in one country, we may here take occaſion to remark, is only to be reſiſted by that of liberty in another. Would the French, with all their numbers and ardour, have made ſuch rapid progreſs, and ſtruck ſo great an alarm in the United Provinces two hundred years ago? At that period the Dutch were induſtrious, hardy, united, fondly attached to the marſhes that afforded an aſylum from oppreſſion, and, by the united effect of all theſe circumſtances, invincible. In proportion as we Britons ſhall be able to maintain the *amor patriæ*, and liberty with induſtry and every virtue, in that proportion ſhall we be able to make head againſt our enemies.

There is a paſſage, in page viii. of our author's preface, that requires explanation. He ſays, that not to have ſometimes expatiated on the revolutionary diſorder in France, 'would have 'been puſillanimity.'—Puſillanimity there might have been, if the French, and the French cauſe, had been popular and predominant in theſe Britiſh iſlands. But as the very reverſe is the caſe, there is neither magnanimity in arraigning the crimes of the French, nor would there be puſillanimity in paſſing them over in ſilence; unleſs, indeed, there were grounds for ſeriouſly apprehending a French invaſion and conqueſt; of which, we preſume, our reſpectable author has very little dread.—We have only to add to this long critique, that Mr. Jephſon beſtows liberal praiſe on his cotemporary writers, particularly Iriſhmen.

ART.

Digitized by Google

ART. VII. *Zoonomia; or, The Laws of Organic Life. Volume the First. By Eraſmus Darwin, M. D. F. R. S.* 4to. 1l. 5s. boards. Johnſon. London, 1794.

[*Continued from our laſt Number.*]

IN his twelfth ſection Dr. Darwin treats of ſtimulus, ſenſorial exertion, and fibrous contraction; and here he lays down his fundamental doctrines of health and diſeaſe.

All the actions of the living body (according to him), whether what are uſually called corporeal or mental, conſiſt of fibrous contractions; and theſe are performed by the ſpirit of animation, or, as he more frequently denominates it, by the ſenſorial power, acted on by ſtimuli, and acting according to laws peculiar to animal life. Of the nature of the ſpirit of animation he does not attempt to give an account; but he does not conſider it as electric ether, as the experiments of Galvani might lead us to believe; and he thinks the opinion probable, that it is a ſecretion made by the brain from the circulating fluids.

The motions of the living body will therefore bear a compound ratio to the force or quantity of the ſpirit of animation, and the force of the ſtimuli acting on it, though this relation (as has been already explained) is entirely different from the action and reaction of inanimate matter. After animal fibres have been for ſome time excited into contraction, a relaxation ſucceeds, even though the exciting cauſe continues to act; this relaxation, after a certain interval, is again ſucceeded by contractions, which thus ceaſe and are renewed alternately. This may be illuſtrated by the pulſation of the heart and arteries, the periſtaltic motion of the bowels, and by moſt of the ſenſitive as well as voluntary actions.

The relaxation of a fibre after its contraction, appears to ariſe from a portion of the ſpirit of animation being expended in each contraction, according to the ſecond law of animal cauſation (ſee p. 179.) In the interval of relaxation, the ſpirit of animation recruits or accumulates, and when this is done to a certain degree, it diſcharges or expends a portion of itſelf by a new contraction.

When the ſpirit of animation is produced in a due proportion to the expenditure, health is preſerved. When the quantity of the ſpirit of animation is great, and the ſtrength of the ſtimuli acting great in proportion, the conſtitution is ſtrong; when the reverſe of this is the caſe, the conſtitution is feeble or delicate. When the ſtimuli permanently fall ſhort of, or exceed the juſt

juſt proportion, debility and diſeaſes follow—in the firſt caſe, this debility is denominated *debility from the defect of ſtimulus*; in the ſecond, *debility from defect of ſenſorial power*. The ſame may be ſaid of diſeaſes.

Thus in thoſe who have been expoſed to cold and hunger, there is a deficiency of ſtimulus; while in nervous fever there is a deficiency of ſenſorial power; and in habitual drunkards, in a morning before their uſual potation, there is a deficiency both of ſtimulus and ſenſorial power. On the other hand, in the beginning of intoxication there is an exceſs of ſtimulus; in the hotach, after the hands have been immerſed in ſnow, there is a redundancy of ſenſorial power; and in inflammatory diſeaſes with arterial ſtrength, there is an exceſs of both. Thus death, as well as diſeaſes, may proceed from the defect or the exceſs of ſtimulus. Death from cold or hunger is of the firſt kind—from ſpirituous liquors, or from the ſtroke of electricity, of the laſt.

The doctrine of Dr. Darwin has ſo far a ſtriking correſpondence with that of the late Dr. John Brown.—The two kinds of debility mentioned by Dr. Darwin were firſt pointed out to the world by Dr. Brown under the terms *indirect* and *direct debility*; and of the *ſpirit of animation* or *ſenſorial power* of Dr. Darwin, the *excitability* of Dr. Brown ſeems to be a perfect ſynonym. But here the coincidence in a great meaſure fails. We muſt not compare the raſh, impatient, and headlong applications of his principles which characteriſed Brown, with the temper, obſervation, and ſkill, of his diſtinguiſhed ſucceſſor. In the firſt promulgation of his doctrines, Dr. Brown did not ſufficiently diſtinguiſh between the *actions* of the living body and its *powers*, or, to uſe his own phraſeology, between *excitement* and *excitability*. *Excitement* and *ſtrength* were at firſt conſidered by him as nearly ſynonymous terms; and on the ſtate of excitement his diviſion of diſeaſes was entirely founded. To the laſt, he had but two general claſſes—diſeaſes of increaſed and of diminiſhed excitement.

After many diſcuſſions of his doctrines, in which the diſtinction between the *powers* and *actions* of the living body (a diſtinction firſt, we believe, laid down in ſimple form by the late John Hunter in his doctrine of ulcers), was preſſed upon him, the term *excitability* was adopted by him to expreſs the diſpoſition to action, and to replace the terms irritability, ſenſibility, and inability, which he had diſcarded from his ſyſtem, and in which Dr. Darwin agrees with him.

Of the eſſence of this exciteability (the laſt ſecret of nature) Dr. Brown gave no account, nor indeed does Dr. Darwin—but neither did Dr. Brown obſerve or record with accuracy the phenomena

phenomena attending its accumulation and expenditure. Of the peculiar principles of vital motion he did not indeed conceive with ſufficient accuracy; and, like moſt other phyſicians, he confuſed his explanations by phraſes and analogies borrowed from the chemical and mechanical philoſophy. His practice was not therefore regulated by reaſoning ſufficiently comprehenſive and exact; and his indiſcriminate application of ſtimulant powers in all diſeaſes of debility, was in ſome caſes raſh and dangerous. It is probable that his notions of practice were too much confined by the narrowneſs of his original theory, for they ſeem to have been in a great meaſure reſtricted to the increaſing or diminiſhing of excitement without a ſufficient attention to the ſtate of exciteability of the ſyſtem. To ſpeak in the language of Dr. Darwin, he attended to the motions of the living body without a due deference to the ſtate of the ſenſorial power. Yet, with all his faults and errors, it muſt be acknowledged that Dr. Brown was a man of ſtrong and original genius; that he has been of eſſential ſervice to the healing art; and that, had he been more favoured of fortune, he might have ſtood a compariſon better with his more patient, more temperate, and more enlightened ſucceſſor.

The patience, accuracy, and comprehenſion that Dr. Brown wanted, are ſingularly conſpicuous in Dr. Darwin. He bends his attention eſpecially on the ſenſorial power, and by pointing out and illuſtrating the four different modes of its action, with their various combinations, he has moſt happily explained many of the moſt curious phenomena of health and diſeaſe, to which the theory of Dr. Brown was altogether inapplicable. Of theſe explanations and illuſtrations it is not in our power to give an intelligible analyſis. The whole chapter deſerves the ſerious attention of medical philoſophers, and will be found ſingularly curious and intereſting.

With this juſt allowance of praiſe, we cannot agree that Dr. Darwin has conquered a fundamental difficulty—that of deciding the principles by which the ſpirit of animation or ſenſorial power is accumulated or expended. According to the doctrines he has laid down, the quantity of the ſpirit of animation ſhould be inverſely as the ſtimulus; and he aſſerts this (page 91) to be, *in ſome meaſure*, the caſe. If this were ſo, we might reaſon with a degree of accuracy on the motions of the living body hitherto unattained, inferring the quantity of the ſpirit of animation, whoſe origin we cannot aſcertain, from the degree and conſtancy of the ſtimuli, which are more under our obſervation. But though many of the phenomena of the living ſyſtem are explicable on the ſuppoſition already mentioned, there are others that directly contradict it. The glow that follows immerſion

immerſion in the cold bath is not proportioned to the length of immerſion, as it ought to be on the ſuppoſition that it ariſes from the accumulation of ſenſorial power in the abſence of the accuſtomed ſtimuli. On the contrary, if the immerſion be continued beyond a certain period, chilline ſs, and not warmth, is the conſequence of emerging into air. The hot fit in intermittent fever is ſaid by Dr. Darwin to be the conſequence of accumulation of ſenſorial power during the previous cold fit, and ought to be proportioned to its cauſe. But the very contrary of this is the caſe, as has been obſerved by Dr. Cullen; and the whole paroxyſm being ſhort in proportion as the cold ſtage of it is long, has, as is well known, been made the foundation of his doctrine, that the cold fit is produced by the *vis medicatrix naturæ*, a power that Dr. Darwin ſeems altogether to reject.

According to our author, all ſtimuli (food, medicines, &c.) exhauſt the ſenſorial power or ſpirit of animation, more or leſs. This we apprehend, if admitted at all, muſt be admitted with a ſtriking exception. The ſpirit of animation, he contends, is a product of the living body, and probably a ſecretion made by the brain from the circulating fluids. But how is the brain excited to action? by ſtimuli, and eſpecially by the impetus and volume of the blood. The ſtimulus of food on the ſtomach, and many of the ſtimuli that act on other parts of the ſyſtem, may perhaps diminiſh the ſenſorial power where they are immediately applied; but by increaſing the momentum of the circulation, and adding to the ſtimulating quality of the circulating fluid, they muſt, as it ſhould ſeem, increaſe the activity of the brain, and therefore the quantity of the ſpirit of animation on the whole. If it were proper to enlarge on this point here, it might, we think, be ſhewn, that the ſpirit of animation being increaſed in the centre of the ſyſtem, at the ſame time, and by the ſame ſtimulus that exhauſts it in parts more remote, affects very materially the foundation of many of Dr. Darwin's reaſonings.

The thirteenth ſection treats of Vegetable Animation.

After the definition given of ideas by Dr. Darwin, our readers will not be ſurpriſed that he ſuppoſes vegetables to poſſeſs them. But that they ſhould have ſenſations and perceptions, be conſcious of their own exiſtence, and ſubject to the paſſion of love, requires, we think, the imagination of the poet to believe.

The fourteenth ſection has for its title 'The Production of 'Ideas.'

On this ſubject it is evident that Dr. Darwin muſt agree with thoſe who derive them from the external world, and deny that any of them are innate. It is, however, curious to ſee

him

him reviving, though in a new form, the ancient doctrine that our ideas are exact resemblances of the bodies from which they are derived. It is not very easy to comprehend Dr. Darwin's precise meaning when he explains himself on this subject. 'When we acquire the idea of solidity we acquire at the same 'time the idea of figure; and this idea of figure, or motion of 'a part of the organ of touch, exactly resembles in its figure 'the figure of the body that occasions it.' Though something may be said in favour of this supposition as far as respects the *ideas of touch*, yet we see not how it can be maintained of the ideas of sight. Indeed, though the mechanical compression in the act of touching may form a resemblance of the object touched on the part touching it, yet there is no evidence, nor indeed probability (as far as we can see), that the fibrous contraction of the organ of sense that follows, and which constitutes what Dr. Darwin understands by an idea, assumes and carries forward this figure to the central parts or whole sensorium; and still less that this figure can be impressed on the motion of the central parts that succeeds, and which, according to him, constitutes sensation. But it is impossible to discuss this point fully in the compass of a Review; and perhaps it is more curious than important. To the usual enumeration of the senses our author adds the sense of heat, and the sense of extension; and he supposes there are many others, each gland possessing something of this kind to distinguish its peculiar objects.

The fifteenth section is employed on the Classes of Ideas.

On this subject much ingenuity is displayed. The following account of free-will concludes the section: 'In respect to free-'will, it is certain we cannot will to think of a new train of 'ideas, without previously thinking of the first link of it; as 'I cannot will to think of a black swan, without previously 'thinking of a black swan. But if I now think of a tail, I can 'voluntarily recollect all animals which have tails; my will is 'so far free that I can pursue the ideas linked to this idea of tail, 'as far as my knowledge of the subject extends.'

The friends of *human liberty* must, we believe, rest satisfied with this account of free-will; and indeed our author allows them more freedom than many necessitarians. It would cost us a long while to enumerate all the various ideas with which this idea of tail (so happily adduced by Dr. Darwin) is connected, over all of which, when tail is once in their minds, they may range at pleasure.

On the subject of Instinct, which occupies his sixteenth section, our author is instructive, ingenious, and amusing, in a very high degree. Mr. Smellie derives all our rational faculties from what he calls improveable instincts; but Dr. Darwin denies

denies the exiſtence of inſtinct, in the uſual ſenſe of the term, and with extraordinary ingenuity endeavours to prove, that the actions termed inſtinctive, and moſt relied on for a proof of this faculty, originate in our ſenſations and deſires, and are perfected by the repeated efforts of our muſcles.

In diſcuſſing this point, he begins with an examination of the condition of the fœtus in utero, and ſhews that ſome of thoſe actions which a child performs beſt at birth, are in fact learnt before birth. The fœtus has ſwallowed in the uterus. It has felt the ſenſations of cold and warmth, agitation and reſt, there, and has learnt to change its poſture under the irkſomeneſs of continued reſt.

The different degrees of power poſſeſſed by the young of different animals on their birth, are ſhewn to ariſe from two cauſes—firſt, that the young of ſome animals come into the world more completely formed throughout their whole ſyſtem than others, as the colt and the lamb are much more perfect animals than the blind puppy or the naked rabbit—ſecondly, that the mode of walking of ſome animals coincides more perfectly with the previous motions of the fœtus in utero than that of others. Calves and chickens, it has been obſerved, are able to walk by a few efforts almoſt immediately after nativity; while the human infant, even in the moſt favourable ſituation, is ſix, or even twelve months, before he can ſtand alone. 'The ſtrug-'gles of all animals in the womb,' ſays our author, 'muſt re-'ſemble their mode of ſwimming, as by this kind of motion 'they can beſt change their attitude in water. But the ſwim-'ming of the calf and the chicken reſembles their manner of 'walking, which they have thus in part acquired before their 'nativity, and hence accompliſh it afterwards with very few 'efforts, while the ſwimming of the human creature reſembles 'that of the frog, and totally differs from his manner of walk-'ing.' The happy ingenuity of this obſervation will convey to the reader ſome notion of what he is to expect from this ſection. Many phyſiologiſts and metaphyſicians have ſupported the doctrine reſpecting inſtinct that Dr. Darwin adopts; but it would be injuſtice not to acknowledge that he far outſtrips them all.

The ſeventeenth ſection is employed 'On the Catenation of 'Motions.'

By this phraſe is underſtood fibrous and ſenſorial motions introducing each other in progreſſive trains or tribes, according to habits produced by frequent repetition. Under this definition are included all exertions, whether irritative, ſenſitive, or voluntary, that conſiſt of a ſeries of motions. The motion of the heart and arteries, the motions that make up the function

of

Digitized by Google

of digeſtion; the voluntary motions of the muſcles in the courſe of a dance; the motions of the hands and fingers in various mechanic arts; are all ſo many catenations of animal motions. The influence of theſe catenations of motion, the manner in which a great variety of them may go on together, the effects of their being diſſevered, and the application of all theſe obſervations to many of the moſt curious phenomena of health and diſeaſe, form the ſubject of this intereſting and important ſection.

'Sleep,' ſays Dr. Darwin, 'deſtroys the power of volition, 'and precludes the ſtimuli of external objects, and thence diſ-'ſevers the trains of which theſe are a part; which confirms 'the other catenations, as thoſe of the vital motions, ſecretions, 'and abſorptions; and produces the new trains of ideas which 'conſtitute our dreams.' Theſe obſervations are capable of curious and important illuſtrations; but the aſſertion made here and in other parts of the work, that ſleep *deſtroys* volition, probably requires to be reſtricted. This ſubject is diſcuſſed in the beautiful and philoſophical work lately publiſhed by Profeſſor Stewart, where he treats of the aſſociation of ideas. From an induction of facts he contends that volition is not deſtroyed or aboliſhed during ſleep, though the will loſes its *command* of thoſe faculties of the mind and members of the body that are ſubject to it in our waking hours. We dream in ſleep that we are in danger, and we attempt to call out for aſſiſtance. The attempt is in a great meaſure abortive, for in general the ſounds we emit are feeble and indiſtinct—but the continuance of the power of volition is demonſtrated by the effort, however ineffectual. The love-lorn maid in the Botanic Garden, on whoſe boſom the demon-ape of Fuſeli ſits erect, is thus repreſented:

> 'In vain to ſcream with quivering lips ſhe tries,
> And ſtrains with palſied lids her tremulous eyes;
> In vain ſhe *wills* to walk, ſwim, run, fly, leap;
> The will preſides not in the bower of ſleep.'

The will preſides not, indeed, but it is preſent, and, in this inſtance, ſtruggling for command, though the catenation is diſſevered that connects it with the muſcles of volition.

But we ſhall have occaſion to examine more particularly our author's opinions on ſleep in our account of the next chapter, in which this curious ſubject is diſcuſſed at length.

[*To be continued.*]

Digitized by Google

ERRATA in the Criticiſm on ZOONOMIA in our laſt Number.

Page 176, line 16, *for* form *read* differ from
177 9, *for* and *read* are
— 35, *for* and *read* are
180, line 15th from the bottom, *for* and *read* are
182, line 12, *for* law of *read* low

ART. VIII. *The Holy Bible; or, The Books accounted ſacred by Jews and Chriſtians; otherwiſe called the Books of the Old and New Covenants; faithfully tranſlated from corrected Texts of the Originals, with various Readings, explanatory Notes, and critical Remarks. By the Rev. Alexander Geddes, LL.D. Vol. I.* Large 4to. London: printed for the Author, by J. Davis; and ſold by R. Faulder, New Bond Street; and J. Johnſon, St. Paul's Churchyard. 1792.

[*Continued from our laſt Number.*]

IN 1786 was publiſhed the author's Proſpectus of this work, and in 1793 his Addreſs to the Public, reviewed in our number for the paſt month. Our criticiſms were interſperſed with a few ſtrictures on this volume, with reſpect to the primary view of the whole undertaking—the inſtruction of Britiſh and Iriſh catholics.

The contents, fully ſpecified in the title-page, ſuperſede the uſe of a more expanded analyſis; and, previouſly to an extract from the tranſlation, it is requiſite to explain thoſe ſymbols, which refer to various readings at the bottom of the text.

Obeliſk (†) denotes addition, and ſhews that the word or words to which it is prefixed are not in the preſent Hebrew text.

Aſteriſk (*) denotes ſubtraction, and refers to ſome addition to be found among the various readings.

Parallels (‖) refer to readings different from thoſe in the text.

Inverted obeliſk (⸸) marks a tranſpoſition of words, ſentences, or paragraphs.

Perpendicular (|) ſhews where the addition, variation, or tranſpoſition cloſes, except any of theſe be a ſingle word.

We ſelect ſuch marks of abbreviation as occur in the ſubjoined extract, with the words which they characteriſe.

Sam.

Digitized by Google

Sam. Samaritan Heb. copy.

Sep. & Syr. Ancient Greek and Syriac verſion.

Targ. and Vulg. Chaldee paraphraſe, and Vulgate Lat. verſion.

Firſt appearance of light. Gen. i. Expanſion of the atmoſphere.

SECT. I. *Hiſtory of the Six Days Creation.*

1 'In the beginning GOD created the HEAVENS and the
2 EARTH. The earth was yet a deſolate waſte, with darkneſs upon the face of the deep, and a vehement wind over-ſweeping
3 the ſurface of the waters; when GOD ſaid, Let there be LIGHT,
4 and there was light. And GOD ſaw that the light was good; and
5 GOD diſtinguiſhed the light from the darkneſs; and GOD called the light DAY, and the darkneſs he called NIGHT.
6 'The evening had come, and the morning had come ONE, day; when GOD ſaid, Let there be an expanſe amidſt the waters, which may ſeparate waters from water; † and ſo it was.
7 | For God made the expanſe, and ſeparated the waters below the expanſe from the waters above the expanſe; and God called
8 the expanſe heavens. † This alſo GOD ſaw to be good. | The evening had come, and the morning had come, a SECOND day; when God ſaid,
9 'Let the waters below the expanſe be collected into one place, that the dry land may appear;' and ſo it was †. For the waters below the expanſe were collected into their places, and
10 the dry land appeared. | And GOD called the dry land EARTH, and the collection of waters he called SEAS. This alſo GOD ſaw to be good.
11 'Again GOD ſaid, 'Let the earth be green with GRASS, with ſeed-bearing HERBS according to their kinds, with fruit-bearing TREES, with their ſeed in them, according to their kinds;' and
12 ſo it was. For green was the earth with graſs, and ſeed-bearing herbs according to their kinds, and with fruit-bearing-trees with their ſeed in them, according to their kinds. This alſo
13 God ſaw to be good. The evening had come, and the morning had come, a THIRD day, when God ſaid,
14 'Let there be LUMINARIES in the expanſe of the heavens, † to illuminate the earth, and | to diſtinguiſh the day from the night: let them alſo be the ſignals of terms, times, and years.
15 [And let them be for luminaries in the expanſe of the heavens,
16 to illuminate the earth;'] † and ſo it was. | For GOD having made the two great luminaries (the greater for the regulation of

'VARIOUS READINGS.

, V. 6. † tranſpoſed with Sep. from the end of verſe 7.—V. 8. † Sep.—V. 9. † Sep.—V. 14. † Sam. Sep. and 1 MS.—V. 15. † Sep.

Digitized by Google

the day, and the ſmaller for the regulation of the night), and
17 the ſtars; he diſplayed them in the expanſe of the heavens, to
illuminate the earth, to regulate the day and the night, and to
18 diſtinguiſh the light from the darkneſs. This alſo GOD ſaw to
19 be good. The evening had come, and the morning had come,
20 a FOURTH day; when God ſaid, 'Let the waters ſwarm with
living REPTILES, and let FLYING CREATURES fly over the
earth, through the wide expanſe of the heavens;' † and ſo it
21 was. For God created the great ſea-monſters, and all the
other reptiles with which the waters ſwarmed, according to their
kinds, and every flying creature, according to its kind. This
22 alſo GOD ſaw to be good. And GOD bleſſed them, ſaying,
'Be fruitful and multiply, and fill the waters of the ſeas; and
23 let the flying creatures multiply upon the earth. The evening
had come, and the morning had come, a FIFTH day; when
God ſaid,
24 'Let the earth bring forth animals according to their kinds,
CATTLE, WILD BEASTS, and REPTILES, according to their
25 kinds;' and ſo it was. For GOD made the cattle according to
their kinds, the wild beaſts according to their kinds, and every
ground-reptile according to its kind. This alſo God ſaw to be
good. ‖
26 'Again GOD ſaid, 'Let us make MAN after our own image,
and according to our own likeneſs, who may have dominion
over the fiſhes of the ſea, over the flying creatures of the air,
over the cattle, and all the wild beaſts, ‖ and over every reptile
27 that creepeth upon the earth.' So GOD created MANKIND
after his own image; after the divine image he created them.
He created them MALE and FEMALE, and bleſſed them, and
28 ſaid to them, 'Be fruitful and multiply; fill the earth and
ſubdue it; have dominion over the fiſhes of the ſea, over the
flying creatures of the air, † over the cattle and the wild beaſts,
‖ and over every reptile that creepeth upon the ground.
29 And lo! (*ſaid* GOD) I give to you every ſeed bearing herb, on
the face of the whole earth, and every tree, in which is a ſeed-
30 bearing fruit; to be food both for yourſelves, and for all the
beaſts of the earth, and for all the flying creatures of the air,
and for every reptile upon the earth, in which is the vital
31 breath:—all ſorts of vegetables for food.' Thus it was, when
GOD, reviewing all that he had made, ſaw it to be excellent.'

The explanatory notes, reſerved for a ſeparate examination, are placed below the various readings, in two columns, on the ſame page with the texts to which they refer, according to the number of the verſes on the inner margins.

VARIOUS READINGS.

V. 20. Sep.—V. 26 ‖. Syr.—V. 28 † Sep. Syr. & Targ. compared with V. 24 and 26.

The

Digitized by Google

The tranſlation of the Hebrew and Greek Bible, ſo voluminous, ſo various in the ſorts of compoſition, and ſo replete with multifarious treaſures of knowledge, ſeems an attempt to which the abilities of a ſingle critic, and the labours of a long life, are inadequate. Large and numerous as are the collections of oriental literature, ancient and modern, the widely diſperſed ſources of information, could they be brought into a ſtill narrower compaſs, require intenſe application, ever wakeful patience, quick diſcrimination, and a kind of intuitive ſkill, to reviſe, compare, ſelect, and apply, the requiſite materials.

In this volume Dr. Geddes exhibits every where ſatisfactory proofs of commendable induſtry, extenſive erudition, and a ſanguine zeal to excel his predeceſſors in this momentous enterpriſe. We wiſh we could add, with equal truth, the faculty of judicious criticiſm. It is always with painful reluctance that we fulfil our obligations to the republic of letters, in terms derogatory from the credit, or grating to the feelings, of any one individual in that auguſt community.

I. A preface is commonly judged the teſt of an author's abilities, ſomething produced in his beſt manner, a criterion of his intellect and character. If this maxim be univerſally true, every liberal mind will felicitate Dr. Geddes on abandoning the doctrine of implicit faith, which has for ages cramped the exertions of genius; and prevented the free circulation of important diſcoveries. But even freedom of inquiry has its proper limits; and though this author had not profeſſed, that the Hebrew hiſtory, with reſpect to ſome particular parts, may incline us to ſcepticiſm; it is eaſy to perceive that he has imbibed a tincture from the old academics, and from the late ſage of Ferney*.

Extravagant and abſurd is the ſurmiſe, 'That the matter of 'which the heavens and the earth conſiſt were produced out of 'nothing, long before that noted point in duration, when God 'proceeded to reſcue the void and ſhapeleſs earth from darkneſs 'and deſolation, to make it a fit and comfortable abode for its 'future inhabitants—that it may have undergone millions of 'revolutions before it was made the habitation of man—and 'that nothing but the falſe idea, that an abſolute creation is neceſſarily implied in the Hebrew word BARA, could have led 'commentators into an oppoſite opinion,' p. 2, &c.—'Whatever extent may be given to the term *world*, it appears to me 'ſufficiently evident, that the *world* of the Hebrew coſmologiſt 'was a *recent world*, created' (he ſhould have ſaid conſtructed) 'out of preexiſting matter.' He ſhould likewiſe have ſhewn,

* Voltaire.

by evidence ſuperior to the teſtimony of Moſes, that the reſtoration or embelliſhment of the terraqueous globe, was much more recent than the primordial creation of unfaſhioned matter. It may be admitted, that the Greek *koſmos*, and its Latin equivalent *mundus*, *world*, indicate an embelliſhment, rather than an abſolute creation. But verbal criticiſm alone is too weak to ſupport the ſtreſs of a romantic hypotheſis. The coſmologiſts both of Greece and Rome denied the poſſibility of creation in the ſtrict and proper ſenſe. Moſes, on the other hand, makes a plain diſtinction between the calling of things into exiſtence, and the bringing of them from confuſion into order. 'In the BEGINNING God created the heavens and the 'earth. At the end of ſix continuous days he finiſhed them, and 'all their hoſt. On the ſeventh he reſted from all his work 'which he had CREATED and MADE.' Theſe words ſeem to imply a very ſhort ſpace between the non-exiſtence of the heavens and the earth, and their perfect formation. Good Dr. Geddes, could thy teeming fancy not hazard a conjecture, what was the preciſe duration of the interval from the BEGINNING to that vehement wind overſweeping the ſurface of the waters! Plain popular language ſuggeſts to common ſenſe an obvious and determinate meaning, which preſumptuous ingenuity labours to torture into paradoxical jargon. Sophiſtry and error are not only prolific, but infectious.

The hiſtory of the fall our author profeſſes to have ſtudied with great attention, and his opinion is, that only two modes of interpretation are admiſſible: either to allegoriſe the whole with Philo; or to adhere tenaciouſly to the letter. This latter only, he thinks, was in the writer's view; but doubts whether his relation were founded on real facts; and aſks why the Hebrews might not have their mythology as well as other nations? The account of the deluge is ſaid to be minutely written, though ſtill, perhaps, blended with mythology; to him at leaſt it ſo appears. From Abraham the hiſtory is allowed to be written in a moſt enchanting ſtyle; but he will not pretend to ſay, that it is entirely unmixed with the leaven of the heroic age. To require this, in the annals of ſo remote a period, would be unreaſonable. Compared with Herodotus, it has nearly the ſame genuine marks of veracity, on the whole; though, with reſpect to ſome particular parts, we may be a little inclined to ſcepticiſm. It is inſinuated, that the Hebrew legiſlator borrowed many of his religious rites and ceremonies from the Egyptians, and perhaps from the Midianites; but was careful to ſelect ſuch only as were innocent or indifferent, and purified from every tendency to idolatry or licentiouſneſs. From the Doctor this is a

Digitized by Google

very candid and liberal conceſſion, p. 10—13.—'Three things 'to me ſeem indubitable. 1. The Pentateuch, in its preſent 'form, was not written by Moſes. 2. It was written in Ca- 'naan, and moſt probably at Jeruſalem. 3. It was not written 'before David, nor after Hezekiah. I would refer it to the 'long pacific reign of Solomon; yet I confeſs there are ſome 'marks of a poſterior date, or at leaſt of poſterior interpola- 'tion.'—Here is a ſtrange medley of controvertible poſtulates, and wild conjectures. New fancies and hoary fictions may be equally abſurd. As to the fact of interpolation, Moſes could not write the hiſtory of his own death and burial. Joſhua might continue it by a brief ſupplement, without affecting the credibility of the whole. Geographical notations, which define the ſituation of ſome places, by *this* or the *other* ſide Jordan, often occur. Hence the preſumption that the whole Pentateuch was written after the death of Moſes. But it is very ſuppoſable, that the author deſcribed the relative poſitions of cities and kingdoms conformably to his place of reſidence at the time; and that Joſhua, Phineas, or Samuel, finding ambiguities ariſe from notations, at variance with the meridian of Jeruſalem, did alter ſuch forms of expreſſion as had then become liable to miſconſtruction. Other places are deſcribed by names impoſed long after the demiſe of Moſes. By the ſame hands might the new names, as then better known, be ſubſtituted for the old; and, for the greater preciſion, the one is preſerved, the other added, in many paſſages. By this happy expedient are places more eaſily identified. On the hypotheſis that ſome dates are ſubſequent to the reign of Solomon, it is replied, that theſe might have been inſerted by one or other of the prophets, perhaps by Ezra after the return from Babylon. But it is incumbent on the author to ſpecify thoſe dates. Let the fact be eſtabliſhed, and then a ſolution may be given, no leſs credible than our author's conjectures and poſtulates. If one original writer did, with the pen of veracity, compoſe the Pentateuch from authentic vouchers; and if two or three more, equally qualified, did continue the hiſtory, and render other parts of it more intelligible to ſucceeding generations, the whole record, in its preſent form, muſt be authentic. 'Diverſities of gifts 'are perfectly conſiſtent with the ſame Spirit, differences of ad- 'miniſtrations with the ſame Lord, and diverſities of operations 'with the ſame God, who worketh all in all.'

'Though I am inclined to believe that the Pentateuch was 'reduced to its preſent form in the reign of Solomon, I am 'fully convinced that it was compiled from ancient documents 'coeval with, or even anterior to Moſes. He probably was 'the firſt Hebrew writer, or the firſt who applied writing to

Digitized by Google

'historical compoſition. From his journals a great part of the 'Pentateuch ſeems to have been compiled; and he may have 'drawn the whole, or a great part of his cotmogony and ge- 'neral hiſtory, both before and after the deluge, from the 'archives of Egypt.'

The exiſtence of ſuch archives ought firſt to have been evinced. This arch-critic, dogmatical in principle, and ſhrewd in conjecture, has the misfortune to prove nothing. With the hiſtory of alphabetical compoſition in its origin, firſt rude eſſays, gradual improvements, the era of its application to national records among the Gentiles, and at what particular periods it was firſt ſo applied in different countries, he, though a maſter in Iſrael, is totally unacquainted. With becoming candour, indeed, he owns, 'that many points of ſcripture chronology he 'has not yet been able ſufficiently to adjuſt.' A dictatorial genius, it is reaſonable to preſume, would diſdain to accept illumination, relative to the accounts of time, and the hiſtory of written records, from Reviewers;—a claſs of men which ſtands ſo low in the ſcale of literary accompliſhments and honours. But if Dr. Geddes will produce direct hiſtorical proof that the Egyptians poſſeſſed archives in the days of Moſes—that thoſe archives contained an account of the coſmogony, with a general hiſtory of events both before and after the flood—and that Moſes actually conſtructed the Pentateuch upon the authority of thoſe archives—we venture to affirm, that all the learned in Europe will unfeignedly thank him for the diſcovery. Improbable hypotheſes may amuſe ſuperficial minds; and vague conjectures, incapable of evidence, demonſtration, or experiment, can merit no regard. Of alphabetical writing, and of hiſtorical records, in Egypt, no veſtige of proof occurs for 700 years after Moſes.

[*To be continued.*]

ART. IX. *Sermons on the Divinity and Operations of the Holy Ghoſt. By Robert Hawker, D. D. Vicar of the Pariſh Church of Charles, Plymouth; and formerly of Magdalen Hall, Oxford.* pp. 442. 8vo. 6s. boards. Hazard, Bath. 1794.

THIS volume contains *eight* ſermons. The *firſt* is a general introductory diſcourſe*. The ſubject of the *ſecond* is, 'An Inquiry whether any Traces can be found of the Holy

* We conſider this as a very eloquent diſcourſe. The author will excuſe our remarking, that we do not like his illuſtration at the cloſe of it.

'Ghoſt

'Ghoſt antecedent to our bleſſed Lord's Miniſtration in the 'Fleſh.'—Of the *third* and *fourth*, 'The Evidences of the 'Holy Ghoſt's Perſonality.'—Of the *fifth* and *ſixth*, 'The Evi-'dences of the Holy Ghoſt's Deity.'—And of the *ſeventh* *, 'The Traces of the Holy Ghoſt's Operations ſubſequent to 'our bleſſed Lord's Miniſtration in the Fleſh.' The *eighth*, or the concluding diſcourſe, exhibits a review of the preceding ſermons, to which are added a few practical inferences.

EXTRACTS.

'As the inability of beholding bright and dazzling objects does not proceed from any defect in the objects themſelves, but wholly from our weakneſs of viſion; ſo, in like manner, the great truths of religion, which appear myſterious to us, are ſo for no other reaſon, but becauſe our capacities are inadequate to their comprehenſion. But as the eye of the body, though incapable of beholding the face of the ſun when ſhining in its brightneſs, will yet, from the reflection of his rays, be excited to the full uſe of its faculties, and derive ability to perceive the objects around; ſo the eye of the mind, through the medium of revelation, will be qualified to gather ſufficient information for all the purpoſes intended, from the great ſource of light in the intellectual world, which, without ſuch intervention, would become too bright a contemplation for a being merely human to bear,' pp. 46, 47.—'Unleſs the light of heaven illumines the darkneſs around, in the very midſt of the fulleſt teſtimonies of the truth, we ſhall ſee them not. Our caſe will be exactly ſimilar to the ſervant of the man of God, who ſaw not the horſes and chariots of fire, with which the mountain was filled, though they encompaſſed him on every ſide, until the Lord opened his eyes at the inſtance of the prophet's prayer. Then, and not before, his powers of viſion were quickened to their office, and he ſaw things as they really were,' p. 49.—'The Holy Ghoſt is undoubtedly the firſt and great witneſs in the church of Chriſt; and his evidence, like a golden thread, runs

* In this ſermon (p. 334), Dr. Hawker aſſerts, that 'very ſhortly 'after the aſcenſion of Jeſus, if the Holy Ghoſt had not come, the 'apoſtles would probably have returned to their former occupations, 'regardleſs of every thing which had happened.—Every trace, re-'ſpecting the great things which he had taught them, would have 'been waſhed from their memory in the ſtream of forgetfulneſs.'—We by no means think ſo. Without wiſhing to derogate from the power or efficacy of inſpiration, we are of opinion, that thoſe followers of our Saviour at leaſt, who recorded the chief events of his life, were accuſtomed to ſet down notes of occurrences at the time they happened, and afterwards collected their biographical memoranda, as Plato and Xenophon compoſed the Memoirs of Socrates. We have many other objections to the ſtrain of reaſoning in pages 334 and 335. But, on the whole, this is an excellent diſcourſe.

Digitized by Google

through the ſacred volumes *,' p. 79.—' The ſoul, which is conſcious of being loſt, can only know the value of a ſaviour.—With ſome, however, ſlight notions of ſin ſatisfy the mind, as if the moral turpitude of it was of little conſequence, and human offences were, for the moſt part, venial.—Another claſs, confidently preſuming that the law is not ſo ſtrict as hath been repreſented, venture to conclude, that a general ſincerity of character is all that is required, and that a good intention will ſupply the place of a perfect obedience. And many more, improving on this doctrine, have gone ſo far as to fancy man in himſelf to be an amiable creature †, full of benevolent affections; and that the great purpoſe of his preſent exiſtence is, for the diſcharge

* We have made the above extracts chiefly with the view of conveying ſome notion of our author's ſtyle and manner. His fondneſs for ſimiles will be immediately perceived; at the ſame time that his happy application of them muſt be acknowledged. Our firſt quotation (if we take *ex pede Herculem)* ſhews that Dr. Hawker's ſtyle is rich and diffuſe. We muſt ſubjoin a few ſtrictures on ſuch paſſages as will require our author's reviſion. ' *Guide them into all truth,*' p. 32. Is not this a defective ſentence?—' *To contemplate on,*' qu. p. 36.—' *Subject we are upon,*' p. 62.—' *Ariſes therefrom,*' p. 114.—' *The imparting theſe gifts.*' It ſhould have been, either ' *imparting* ' *theſe gifts,*' or, ' THE *imparting* OF *theſe gifts,*' p. 328.—' *The* ' *diſpoſing the mind of man,*' p. 345. A ſimilar inaccuracy—The author did not conſider that, by prefixing the article *the* to *diſparting* and *diſpoſing*, he ſhould convert them both into ſubſtantives.—' *The* ' *major* part,' p. 345—inelegant.——' *Reſulting therefrom,*' p. 377. ' *Perſonal concern therein,*' p. 370.——Theſe blemiſhes would ſcarcely have appeared ſuch in pages leſs brilliant than our author's.

† We cannot but lament that this is too juſtly deſcriptive of modern preachers, who are fond of repreſenting man ' as an amiable creature, ' full of benevolent affections;' whilſt they expatiate on the beautiful moralities, utterly regardleſs of the Chriſtian doctrines. The more faſhionable pulpit declaimers evidently prefer the old ethics to the goſpel. They preach to a Chriſtian congregation, as a pagan would addreſs his diſciples; not aware that they are feeble imitators indeed of the heathen philoſophers. Setting revelation aſide, they would fall far ſhort either of Socrates, or Seneca, or Antoninus Pius. The moral part of Chriſtianity is certainly a refinement of the heathen ethics. Many obſcurities in the morality of the wiſeſt ancients are diſſipated—many ambiguities are cleared up by revelation. The perſon who ſhould adopt the notions of the ancients in the philoſophy of nature, as if a Newton had never exiſted, we ſhould judge guilty of a great abſurdity; and to adhere to the morals of a Socrates only, as if Chriſt had never lived upon earth, would deſerve the ſame cenſure. At any rate, whether Chriſtianity were received or not, as a revelation from above, the morals of the goſpel have at leaſt as good a claim to attention as thoſe of the memorabilia—from a diſciple of Chriſt, we ſhould conceive, a better.

of

Digitized by Google

of ſocial duties,' p. 387.—'With reſpect to thoſe who are conſcious that they continue in the ſame ſtate, of an unrenewed nature, as at their firſt entrance into being, unawakened and unconcerned about it; I want words to expreſs their ſituation and their danger. Figure to yourſelf the moſt alarming inſtances of diſtreſs the human mind can conceive. Suppoſe a man walking blindfold on the edge of a precipice; or another amuſing himſelf in gathering pebbles on the ſhore, with the tide ſurrounding him on every ſide; or another ſleeping on the top of a maſt in a tempeſtuous ſea *, p. 440.

Dr. Hawker's eight ſermons on the divinity of Chriſt are already well known to the public. The preſent volume completes the plan of the learned and ingenious writer. And the ſixteen diſcourſes, as adducing the arguments of our beſt apologiſts † for the Trinity, as bringing together many additional proofs of the divinity of Chriſt and the Holy Ghoſt, as beautifully condenſing them all, and as directing their ſtrong and ſteady light to the heart, well merit the attention of every ſtudent in theology—nay, of every one who profeſſes himſelf a Chriſtian. To the young preacher, in particular, we earneſtly recommend the ſermons of Dr. Hawker, not only for their matter, but their manner. Dr. Hawker's are the feeling exhortations of a Chriſtian divine to a Chriſtian audience. His ſtyle is ornamented with figurative alluſions; but his metaphors and ſimilies all tend to elucidate his meaning; they never obſcure it. His language is eaſy and flowing; yet it wants not elevation; it ſwells not into redundancies. And, for the ſentiment of theſe diſcourſes, we obſerve every where the marks of a ſound judgment, and a lively fancy. We have here acute reaſoning without ſophiſtry, an affectionate warmth without enthuſiaſm, a familiarity of addreſs without levity. In ſhort, we congratulate the church on the perſevering ardour of one of her beſt champions, who has too much firmneſs to be repelled from the good old path by any attacks of the modern Unitarian. Whilſt, then, a Diſney and a Wakefield may addreſs the cold philoſophy of *ſcripture chaſtiſed into reaſon* to their bewildered followers, let us rejoice that we 'have left us in Iſrael,' a WHITAKER and a HAWKER, who refuſe not to ſpeak comfort to their fellow-mortals; ſince they know that the divinity of Jeſus Chriſt (with its correſponding doctrines) can alone afford 'poor human nature a balſam for the wounds of the heart!'

---

* The firſt inſtance is ſufficiently alarming—ſo, indeed, is the third; but the ſecond by no means ſtrengthens the idea of danger.

† The old acceptation of the word.

ART.

Digitized by Google

ART. X. *Eſſays on ſelect Parts of the Old Teſtament.* pp. 96. 4to. 4s. Johnſon. London, 1794.

THE author of theſe eſſays has deſcribed the ſtyle of hiſtorical writing which he ſuppoſes to have prevailed in remote times; has given the grounds of this ſuppoſition; and upon theſe grounds has attempted to account for certain paſſages in ſcripture hiſtory. He has afterward entered upon an explication of a few remarkable prophecies, truſting more to a careful examination of the original text, and to his own reflections, for the diſcovery of their meaning, than to the voluminous comments of ſyſtematical writers. If he had been bred to the ſacred profeſſion, or had been deeply verſed in theological works, a ſtrong bias perhaps might have inclined him to join in opinions current among divines, and he might have found predictions reſpecting Chriſtianity in more places than in thoſe where he now allows them to exiſt. Biſhop Sherlock imagined that the books of the Old Teſtament contain a ſeries of ſuch predictions, deduced from the creation through many ages, ſeveral of which are not yet fulfilled. This has been judged a happy conception, and ſucceeding writers have readily adopted it. Some material parts of this wonderful ſeries are here conſidered, eſpecially the viſions in Daniel, concerning the kingdoms. The days in theſe viſions are taken, according to their plain and obvious meaning, for natural days.

A free Inquiry into the Viſion of the Seventy Weeks was, ſome years ſince, publiſhed by the author of the preſent work; where the weeks are explained after the ſame manner, and are ſhewn, contrary to the generally received notion, to be weeks of days. That the viſion interpreted in theſe eſſays relates to our Saviour, in a ſecondary, myſtical, and ſublime ſenſe, he preſumes not to queſtion; but that the other prophecies, of which he has treated, are in any ſenſe applicable to him, he ſees no good reaſon to conclude.

This brief account of the eſſays is given by the author himſelf in a preface.

The CONTENTS of this volume are theſe:—Scriptural Allegories, and their Origin.—The Fall of Man.—Jacob wreſtling with Elohim.—The Story of Balaam.—Samſon and Delilah.—Elijah calling Fire from Heaven.—The Departure of Iſrael out of Egypt.—Cauſes and Conſequences of ancient Credulity.—The Bleſſing of Abraham by Jehovah.—The Bleſſing of Judah by his Father Jacob.—The Fifty-third Chapter of Iſaiah, with the three laſt Verſes of the foregoing Chapter, tranſlated and explained.—Viſions in Daniel.—The Viſion of the Image.—

The

Digitized by Google

The Viſion of the four Beaſts.—The Viſion of the Ram and He Goat.—The Viſion contained in the three laſt Chapters.—A farther Account of the Viſions, with general Remarks.

EXTRACT.

'SCRIPTURAL ALLEGORIES *and their* ORIGIN.

'The language of mankind in a rude ſtate of nature is, like their underſtanding, narrow and confined. Poſſeſſed of a very ſcanty ſtore of words to denote abſtract ideas, they are content to expreſs them by ſigns borrowed from ſenſible objects, and from the ordinary actions of life. As civiliſation advances, language is enlarged; but though the ſpeaker may be maſter of ſimple terms ſufficient to expreſs his meaning, he inclines and has frequent recourſe to the figurative. He retains a fondneſs for expreſſions drawn from material images, which, if well underſtood, ſtrike the mind more forcibly, and give ſhape and body to thought. Before the introduction of alphabetical writing, the only method, except oral tradition, by which a people could communicate their conceptions to poſterity was, either by painting, engraving, or ſculpture. The ingenuity of the Egyptians early diſplayed itſelf in the application of theſe arts to the recording of events, and the conveyance of inſtruction. Symbolical figures, whole, or, for eaſe and expedition, abridged, were delineated by them, in volumes, and upon tables, walls, and obeliſks. Acute diſcernment was repreſented by an eye; power by a rod or ſtaff; cruelty by a ſword; vigilance by a dog; and ſubtlety by a ſerpent, or by the heads of theſe animals; the ſtork was an emblem of filial duty; a human figure, with the eyes bent downward, and without hands, denoted juſtice; intimating, that a judge ought neither to accept bribes, nor be ſwayed by affection. Human actions and paſſions had their different ſymbols; ſome ſufficiently plain, others intricate and of doubtful ſignification.

'At length, for the improvement of knowledge, a genius aroſe; who, obſerving that all the various words uſed in diſcourſe were but different combinations of a few ſimple ſounds, invented marks for theſe ſounds, and produced an alphabet.

'Upon the firſt reception of letters, the hiſtorian, habituated to barren figurative ſpeech, and to recondite ſenſe, under the obſcure guiſe of hieroglyphic, clothed his meaning with much imagery, and introduced into his narrative a mode of expreſſion analogous to picture-writing. Thus the monuments of the moſt ancient times have been tranſmitted to us, partly in a ſtyle eaſily to be comprehended, and partly in myſterious metaphor and allegory. The original difficulty of underſtanding emblems traced with the pencil or graving tool, gave riſe to that monſtrous aſſemblage of fabulous beings, and abſurd tales, abounding in the accounts of diſtant ages. Though allegorical writing, which ſucceeded to pictures and ſculpture, was not ſo unintelligible, yet it has left hiſtory involved in conſiderable

conſiderable uncertainty, the ſenſe of the author being often ſcarcely perceptible through the enigmatical ſhade.

'So famed were the Egyptians for wiſdom and learning, that the moſt eminent ſages of Greece travelled among them to acquire knowledge. As the myſtical alluſions and allegories of Pythagoras and Plato doubtleſs were principally of Egyptian origin, thus many marvellous relations recorded in the early hiſtory of the Hebrews may reaſonably be attributed to the ſame ſource. Several of theſe ſtories probably were taken or imitated from Egyptian ſymbols, and contain facts, and inſtructive leſſons in diſguiſe. If, by the lamp of nature, we can ſometimes get a ſight of truth through this cloud of allegory, it may reward our pains.

'Man, ſays Plato, was firſt formed by Jupiter with two bodies of the different ſexes, and with two heads, and four legs and arms. The god afterwards divided the bodies, and ordered the ſkin to be drawn over the fleſh where the ſeparation was made. This was a fiction probably after the Egyptian manner, to recommend conjugal union and love. The formation of Eve from the rib of Adam, ſeems to be a tale of the ſame moral kind, and in the ſame Egyptian taſte.'

Our author's poſition, that the firſt hiſtorians imitated picture-writing, though ingenious and plauſible, will not perhaps appear quite certain when it is conſidered, that the Indians and other ſavages, who never ſaw any ſpecimens of hieroglyphical and ſymbolical writing, are as figurative in their diction, eſpecially in their grave and ſolemn harangues, as the earlieſt writers, either in proſe or verſe. Perhaps there never was a human genius that was capable of forming an alphabet. If ever there was an art or ſcience communicated directly from heaven to mortals, it was the alphabet.

The author of theſe eſſays, however this matter may be, is evidently a man of genius, learning, and poliſhed education, and taſte too (which are not always found in conjunction with genius and erudition), for he writes in a perſpicuous, nervous, and elegant manner; conveying, with perfect eaſe, his ideas to his reader, and neither more nor leſs. For the doctrine that Hebrew ſtories are imitations of Egyptian ſymbols, he adduces impoſing arguments, page 18, in a note page 21, and other parts of his work. Among his allegorical interpretations we are particularly ſtruck with that of the hiſtory of the fall of man, page 4—of the ſtory of Balaam's aſs, p. 10—of Samſon enervated by the loſs of his hair, p. 11—of Moſes putting his hand into, taking it out, and replacing it in his boſom: a fiction, he thinks, to ſignify the need of perſevering energy, p. 14.—To what he ſays of the tree of knowledge, p. 5, we object that it does not appear reaſonable that the Author of our being ſhould, and therefore that he never would, regard the gratification

Digitized by Google

cation of a natural appetite as a crime or moral evil; for it is not of the *exceſs* of indulgence that the author ſpeaks, but of the deſire or appetite itſelf. There is an explanation of this point, in an allegorical manner, in Heylin's Theological Lectures, that appears to us to be more ſatisfactory.

Many, nay moſt modern interpreters of ſcripture, heſitate not to take many things in the ſacred writings as allegorical that were formerly conſidered as literal. Whether they are right in this or wrong, we pretend not to determine. But this we obſerve, as good Chriſtians, citizens of this world in the mean time, that though it is not ſometimes morally, it is always politically true, 'that the truth is not to be told to *all men*, and 'on all occaſions *.' Mahommed prohibited his followers from the ſtudy of ſcience: we never hear of apoſtates from Mahommediſm. Were the Turks to dabble in philoſophy, they would be bad Muſſulmen. Profound philoſophy ſtrengthens Chriſtian faith: a ſuperficial glimpſe of nature perverts mental viſion, and diſtorts the real ſhape and proportions of objects. It was a diſadvantage, in ſome reſpects (though a mighty advantage in many others), that the ſcriptures were tranſlated into the vulgar languages. It is evidently ill-judged, perhaps ill-intended, in ſo many ſuperficial praters to bring forward new tranſlations, by way of improvements, forſooth, on the old verſions of the ſacred ſcriptures, rendered venerable and ſacred by the ſanction of the church, and the length of time.

It may be ſafely permitted to the learned and philoſophical part of mankind to indulge in ſpeculations concerning what may be called the natural hiſtory of revelation: the means, the trains of opinions and cuſtoms, and other circumſtances, through which the ſacred writings, under the direction of Divine Wiſdom, acquired their ſubſtance and aſſumed their form. But ſuch diſquiſitions ſhould be written in the Latin language. There are ſome things in the ſcriptures, according to the obſervation of holy Paul, that the unlearned and the unſtable (ignorant, and conſequently conceited of the little knowledge they poſſeſs) wreſt to their own deſtruction. The learned and the wiſe know, that the diſk of light is ſurrounded by a wider ſphere of darkneſs; and that in the conduct of grace, as in that of the external world, there muſt needs be, to limited capacities, many myſteries, and therefore room for the exerciſe of faith.

We ſhall here venture to ſuggeſt an idea, in doing which we truſt to the liberality of the times, and the preſent exigencies of the church, for an apology. The reformation brought along

* This does not imply the neceſſity of lying, but the prudence of ſilence.

with

Digitized by Google

with it, as already obſerved, many advantages; but alſo, in its train, many evils; of which the private interpretation of ſcripture, and the free and audacious diſcuſſion of the ſublimeſt myſteries, by illiterate artiſans over their pots of ale, in all the arrogance of great cities, is not the leaſt. It is time that the churches of the reformation, as well as that of the church of Rome, ſhould return to the meek and forbearing ſpirit of primitive Chriſtianity, reſtore general councils of the whole Chriſtian churches, and iſſue directions to the great body of their members, as conjunctures may require. Undoubtedly certain powers, whether called the powers of the keys, or by whatever other name, were granted to the apoſtles and their ſucceſſors. This is evident from ſcripture; and indeed from reaſon—for ſuch a diſcretionary power was neceſſary for the government of the church militant blended with human affairs, ever in a ſtate of mutation.

It is within the bounds of poſſibility, that the preſent anti-chriſtian efforts of the French may produce ſome ſuch re-union of the whole Chriſtian world as is here recommended: that a new council of TRENT may be convened, under the auſpices of more Chriſtian diſpoſitions, and with happier effects.—But to return from this digreſſion to our bold interpreter of certain portions of the Old Teſtament. We admit the ingenuouſneſs of his obſervations; but doubt the propriety of their publication. The whole of what may be lawful, according to the laws of moral or of logical truth, may not always be expedient. That the inſtructions handed down to mankind by divine authority, ſhould be recorded in a ſtyle of narration ſimilar to that of Egyptian ſymbols, is perfectly analogous to the conduct of Divine Providence in other inſtances; in which various and grand effects are produced by means few and natural. Why ſhould not the wiſdom of God make uſe of the ſtyle of writing which, in the natural progreſs of things, prevailed at the time when the divine communications were to be made? But it is not every one that takes a juſt view of the general plan of Providence, of which the proceſs of nature, the hiſtory of men and arts, and the advancement of the kingdom of Chriſt, form harmoniouſly, by an analogy that runs throughout the whole, component parts. The expoſition given by our author of the viſions in the book of DANIEL, appears to us to be very natural. What he has written on the cauſes and conſequences of ancient credulity, ſhews a talent for combining the philoſophy of human nature with the hiſtory of mankind. We repeat it once more, this is an original, but not a diſcreet writer. He might have avoided ſome ſlurs thrown on the Jews, and even ſome apoſtles, pp. 34, 47, 48, &c.

Digitized by Google

ART. XI. *A Letter to the Right Hon. Earl Stanhope; in which the Neceſſity of the War is conſidered, and the Conduct and Views of Great Britain and her Allies vindicated.* pp. 98. 2s. 6d. Miller. London, 1794.

THE ingenious writer of this letter, ſtyling himſelf emphatically *an Engliſhman*, addreſſes my Lord Stanhope in a ſtrain which cannot fail to intereſt all who deſerve that once-boaſted name. We ſhall tranſcribe the concluding part of the pamphlet. 'Surely if the baniſhment of humanity, of obedience, and religion, conſtitute the characteriſtics of a nation blaſted with vengeance, France is drinking deep of the cup. I will not excuſe the lines of iniquity that diſgrace the features of my own country, or thoſe of any other power in the preſent great confederacy. They may be foul and deep, but they are beautiful ſtill in compariſon of the horrible corruptions and the ghaſtly deformities of the common enemy. It is then prudent and reaſonable for us to account upon ultimate ſucceſs, notwithſtanding a caſual unfavourableneſs of appearances. The virtuous derive new vigour, in the hour of diſtreſs, from the righteouſneſs of their cauſe, and the uprightneſs of their intentions. Our wretched adverſaries ſeem to be driven to the very verge of abſurdity and deſperation, as well as of wickedneſs. What elſe could ſuggeſt to them the romantic idea of invading Britain, ſhielded as it is by the moſt formidable naval force that was ever known, and impregnable in reſpect to the means of internal defence? Some perſons undoubtedly will feel conſiderable uneaſineſs at the gaſconade, and wiſh for the adoption of any method, however dangerous and humiliating, to appeaſe thoſe adventurous marauders. * * * * * Viewing the queſtion, in all its parts, looking to the cauſe, the progreſs, the preſent preparations, and the probable iſſue of the war; examining every particular circumſtance that has been brought forward relating to it, either by the miniſtry or their opponents, the man of unprejudiced mind will give his voice decidedly for an active continuance of the preſent important conteſt.'

This letter is written with ſpirit and elegance. The Earl to whom it is addreſſed would, in our opinion, be too much honoured by the notice of a far inferior writer. To reaſon with wrongheadedneſs is to beat the air!

ART.

Digitized by Google

ART. XII. *The Progress and Practice of a modern Attorney: exhibiting the Conduct of Thousands towards Millions! To which are added, the different Stages of a Law-suit, and attendant Costs; with Instructions to both Creditors and Debtors: together with select Cases of Individuals who have suffered from the Chicane of pettyfogging Attornies, and the Oppression which flows from the present Law Practice: concluding with Advice to young Tradesmen. Part I.* pp. 84. 8vo. 2s. Printed and sold by the Author, A. Grant, No. 91, Wardour-Street, Soho. London, 1794.

THE copiousness of this title-page precludes the necessity of farther analysis. We shall therefore only extract a few specimens of the manner in which Mr. Grant has executed this laudable design. Among other particulars, in a very judicious and animated introduction, he observes, that 'the human race 'are subject to different kinds of oppression, in the different 'stages of civil society; and the English, as well as other Eu-'ropean nations, have, in different periods, groaned under arbi-'trary power, the terrors of superstition, and the chicanery of 'law. To speak in a familiar style, the people of England have 'been war-ridden; they have been priest-ridden; and now 'they are law-ridden.' This last point he proves too clearly by the following among a thousand other facts and cases:

'PROGRESS OF A MODERN ATTORNEY.

'After admission, *if possible*, he raises 80*l.* or 100*l.* and, being acquainted with the needy part of his late master's clients, he informs them if they can procure some bills of 8*l.* or 10*l.* each, he will discount them.

'If he cannot, by straining every nerve, raise the necessary sum to set him afloat in his virtuous outset, he applies to some bailiff who has either realised a sum, or has money at command, to discount, through his medium, those bills that may be given him. The condition of this partnership is, the one is to bring actions upon all the bills, and the other is to arrest all the defaulters.

'When these bills become due, the half of them are perhaps not paid; this is the *very* thing the attorney wants. He serves each of the parties with a copy of a writ, and the bailable writs he transfers to the officer; if at the beginning of a term, a *great* thing in his favour, because he has all the declarations drawn up in a trice. Now the poor distressed wretches, in order to stop proceedings, beg of the attorney, as an act of mercy, to accept a warrant of attorney, which is readily granted, though with *seeming* great reluctance. This warrant of attorney is generally given with a defeasance, and to pay so much per week or month. Upon default of the first payment, execution

Digitized by Google

execution issues; and instead of 6*l.* or 8*l.* there are 10*l.* or 12*l.* costs to pay upon each bill.'

'THE PRACTICE OF A MODERN ATTORNEY.

'The practice of a modern attorney may be divided into—

FAIR PRACTICE,
COMMON PRACTICE,
KEEN OR SHARP PRACTICE,
AND
QUIRKING PRACTICE.

'With respect to the first of these practices, I have, in the course of this work, made several cursory remarks on it; but as it does not properly come within my cognizance (being followed only by the respectable part of the profession), I must confine myself to the discussion of the three last. I will, however, previous thereto, beg to give those attornies this caution: never to take the recommendation of a stranger in bringing an action; because they may be suing an honest man at the suit of a rogue, which has often happened. Besides, they may, in case of a supersedeas, have the costs to pay. Another circumstance is, they may get into disgrace. To avoid this, strangers ought to be properly recommended, and give a written authority to sue.

I. COMMON PRACTICE.

'A modern attorney, in making out a bill of costs, ekes it out with a number of ingenious articles, by dint of imagination, to each of which he annexes 6*s.* 8*d.* being the easiest way of raising a pound ever yet invented. If these occur too frequently, and the party murmurs at the repetition, recollect whether he has it in his power to bite: for according to this single circumstance he must be treated. Besides, 6*s.* 8*d.* may be added by the attorney, which was not meant to be charged; and this may be taken off, to evince his generosity.

'In case, however, any young attorney may not be possessed of ingenuity enough for this branch of the profession, a few specimens, actually taken from bills of costs which have been paid, may not be amiss by way of initiation; for instance,

	£.	s.	d.
Several attendances on defendant, on terms of compromise, when he at last named a Mr. A. whom he said would secure the debt - - - - -	0	6	8
Attend to inquire after Mr. A. - - -	0	6	8
Attend on Mr. A. at my chambers on this business, when I found he did not choose to engage - - -	0	6	8
[*Mem.* You must endeavour to dissuade Mr. A. from having any thing to do with deft. for more reasons than one.—He may employ you afterwards.]			
Attendance on deft. thereon - - -	0	6	8

Digitized by Google

	£.	s.	d.
Attendance on deft. on fresh proposals of compromise, when he named Mr. B. to join him in a fresh note of hand, and pay costs	0	6	8
Do. on plaintiff thereon	0	6	8
Plff. agreeing to these terms, provided B. was approved of, attend to inquire	0	6	8
Attendance on deft. informing him of plff's concurrence, at my request	0	6	8
Deft. having wrote a consent for plff. to sign, whereby he was to agree to take the note proposed, attend plff. thereon, who said, upon inquiry, B. was not a safe man, and that deft. had tricked him so before	0	6	8
[Here fix the sheriff, and proceed again the bail.—Then go on.]			
Attendance on deft. for another compromise, when he earnestly entreated proceedings to be stayed, and promised to pay all costs down	0	6	8
Attendance on plff. on same account, when he at last consented to take a note as above, at six weeks, provided bail joined	0	6	8
Attending bail thereon, who refused to join	0	6	8
Attending deft. informing him thereof	0	6	8
Attend deft. and bail when note was signed, and matter settled	0	3	4
Drawing note at six weeks	0	2	6
Stamp	0	0	6½

'Other dexterous methods also of coining, not high treason, are, to make appointments to settle *that* which you know will not be settled—by being rather before your time than after, not waiting five minutes for the parties—leaving your name, and setting off in such a hurry as if the cabinet-council were waiting for you!'

Mr. Grant tells us, that *discounting attornies* not only, for the most part, require two or three fictitious indorsements on the bill discounted, but frequently add to the bill, when not duly honoured, two or three fictitious indorsements:

'Then begins the tragedy! Five or six actions are frequently brought upon a bill of 10*l.* or 12*l.* To discount bills of 60*l.* or 70*l.* would not answer the purpose of the attorney; because in giving cash for small bills that are not paid, he can *generate* sixty actions, which, at a very moderate calculation, will produce 200*l.* or 300*l.* which is very good interest for advancing 70*l.* or 80*l.* in one term.

'I knew five actions brought by a worthy attorney who lives in Villier's-Street, Strand, upon a poor little bill of 1*cl.* The acceptor went to prison, the indorser was bankrupt, two fictitious indorsers were added, and the drawer loaded with all the costs.

'Come, take heart,' said the attorney; 'as this is a hard case, I 'will take your warrant of attorney for the whole costs, upon pay-'ment of the debt, and give you an undertaking to refund those costs,

'which

'which I ſhall recover from the other indorſers, the moment I can 'lay hold of them. All you have to do is, to leave 5*s.* or 10*s.* 6*d.* 'unpaid of the bill in my hand. I'll proceed! I'll lead the ſwind-'ling ſcoundrels a dance for leaving ſuch an honeſt man as you in 'the lurch. They ſhall remember me.'

'Be not deluded, tradeſman. Pay the coſts in the firſt inſtance, whether it be for Mr. James or Mr. Thomas; otherwiſe you will have occaſion to remember the honeſt attorney and his refunded coſts as long as you live.

'I happened once to mention this circumſtance of fictitious indorſers in a company where a publican, who had been coachman to an attorney, ſaid it was a common practice for the clerk, himſelf, and the footman, to indorſe the bills that were returned unpaid; that they were enjoined ſecrecy, and had now and then half-a-crown given them.

'I alſo know ſeveral attornies who ſend bills for payment in the morning, and if the money is ſent at night, leave orders to their ſervants not to take it; the maſter and clerk not being at home, and the bill not left out. Uniformly next morning there are either arreſts or copies of writs. If the tradeſman has no more money than the amount of the bill, as it is with difficulty often he can muſter that, then follow two, three, or four declarations; for bills that do not fall due juſt before term commences, will not be diſcounted. At all events, thoſe which do, are eaſieſt turned into money for evident reaſons.'

The following is a juſt and affecting picture:

'It is a very miſtaken idea that men of fortune generally entertain, in tradeſmen having enormous profits on their goods or work; and that therefore they need not be ſo anxious about paying for them. I aver, from a tolerably general knowledge of trade, that the profits attached to moſt buſineſſes are very inadequate to the expences of houſekeeping, where a man has a large family.

'Many thouſands are ruined from preſuming on the punctuality of their cuſtomers; and many thouſands have had reaſon to curſe the day they have had ſo many *honourables* and *right honourables* in their books.

'When a tradeſman is drove to ſuch extremities from the want of punctuality in his cuſtomers, his name becomes ſo hacknied among thoſe attornies who are in league with pretended diſcounters, that he is quickly known to the whole of that honourable corps: from thoſe who purchaſe damaged goods, and place ſubſtitutes in ſhops to retail them by diſcounting bills—down to thoſe who are the humble procurers of bills of a dubious nature, from 10*l.* to 30*l.* with five or ſix indorſers, and *one* good man among them.

'Ruin thus advancing by rapid ſtrides, the tradeſman finds home *no home*; he begins to be remiſs in executing orders; he ſpends a great deal of time in running after and collecting trifles; he is too frequent at the public houſe, and, finding his peace of mind nearly deſtroyed from repeated arreſts and impoſitions, is poſſibly prompted

to make uſe of his remaining credit to procure goods, with a view of getting the better of his difficulties. Experiencing, however, the ſtruggle to be ineffectual, he becomes bankrupt, to preſerve himſelf from priſon; but in endeavouring to eſcape from one evil he encounters, perhaps, a worſe. All his aſſeverations of honeſty and good intentions are diſbelieved by thoſe creditors who never received any of his money; he is upbraided with his conduct for the laſt two or three years, during which time (however honeſt he may be) he was in a ſtate of diſtraction; he is not unfrequently denied his certificate, and ſometimes, after ſurrendering his all, thrown into a jail.—His family muſt ſhift as they can.'

The old bounds within which it has been judged proper to confine this literary Review, for the reaſons given in the Proſpectus prefixed to our number for January laſt, prohibit us from making farther extracts from this valuable work; which, as we are informed by the author in an advertiſement, is to be followed up by a ſecond part. He was induced to divide it into two parts, as it was impoſſible to publiſh the whole work ſo ſoon as he had promiſed to his ſubſcribers. The fifteen caſes he has publiſhed in this firſt part, riſe each above the preceding in enormity, and form a dreadful climax of diſtreſs, miſery, and cruel oppreſſion. The general reſult of this pamphlet, or the impreſſion that it makes on the mind is, pity for the oppreſſed though honeſt and induſtrious tradeſman; indignation at the ſcoundrelly yet triumphant attorney; and aſtoniſhment at the indifference of the Britiſh legiſlature, who have ſo long permitted the exiſtence of ſo deadly grievances without any attempts to redreſs them.—The taſk of defining, compreſſing, and reforming our laws, is indeed moſt formidable and forbidding. For the laws of England, Mr. Grant informs us, are ſo voluminous, that they would exceed ten cart loads. No man, he obſerves, could digeſt them in his life-time; and it would occupy all the ballad-ſingers for ten years to rehearſe them! So much is 'ſimple juſtice 'lengthened into trade *.' Yet, unleſs ſome reform be made in our laws, and law practice, a period muſt arrive when all induſtry, all manly freedom of thought, words, actions, muſt be impaired and loſt, and all property and all power paſs into the hands of lawyers. Lawyers will become the ſole legiſlators as well as interpreters of the law. The law, already ſo partial to her own children, will care for them only. The lawyers will more and more ſtrive, by hook and by crook, to extend the power of government; and government will be more and more ready to ſupport and extend the power and influence of lawyers. It is

---

* Thomſon's Seaſons.

reckoned

Digitized by Google

reckoned unfortunate, by the Turks, for the country when the Mahkamy and ſeraglio (the lawyers and the court) are on too friendly terms; ſuch an union ſerving only to encourage bolder modes of oppreſſion. 'In this conjuncture,' ſays the judicious and very candid hiſtorian*, on whoſe authority we have made this obſervation, 'the only power that dares to interpoſe in favour of the people is that of the Effendees and Agas; who, being poſſeſſed of ſome ſhare of landed property, are naturally led to oppoſe a tyranny, which, by immediately injuring their vaſſals, muſt in the conſequence affect themſelves. This is ſtill the more neceſſary, becauſe acts of extortion are too often produced as *precedents* by ſucceeding governors, when they happen to be at a loſs for other expedients to raiſe money.'—This paſſage we earneſtly recommend to the conſideration of the members of both houſes of parliament; in both of which we are happy to be informed there are men not leſs able than inclined to explore the abuſes of the law, and to encounter all the diſtinctions and ſubtleties of that phalanx of men who have an intereſt in perpetuating them.—We cannot diſmiſs this article, though carried to a great length, without bearing teſtimony to the ſingular merit of this excellent citizen and good man, our author, Mr. Grant, who is patient and induſtrious in inveſtigation, accurate in judgment, faithful in ſtating and authenticating facts, and warmly concerned for the ſufferers under legal hardſhips.

ART. XIII. *The American Calendar, or, United States Regiſter, for the Year* 1794. *To be continued annually.* Philadelphia, printed; London, re-printed for J. Debrett, oppoſite Burlington-Houſe, Piccadilly. 1794.

THE nature and object of this periodical publication, new in this country, are, in a preface, ſet forth by the compiler and editor thus:

'In an extenſive and free country, comprehending a variety of intereſts, as well as climes, the liſts of civil magiſtrates will accumulate in proportion to the extent of territory and commercial intercourſe. Theſe magiſtrates will, in general, be ſufficiently known to the people within their reſpective juriſdictions; and to each other exerciſing juriſdiction in the ſame vicinity; but will, in either caſe, gradually become leſs known, as their number increaſes, or they are more remote. It will frequently happen, however, that magiſtrates in one part of the country will be under a neceſſity of receiving official

---

* Dr. Ruſſel, in his Hiſtory of Aleppo, Vol. I. p. 326.

communications from thoſe in a different part; or, on the contrary, of making ſuch communications to them; which renders it extremely neceſſary that they be generally and extenſively known to each other.

'The people, alſo, in a country where civil liberty and freedom of inquiry are recogniſed by the laws, being jealous of their rights, are naturally led to be inquiſitive as to the characters of their rulers. Every attempt, therefore, which tends to render the rulers more univerſally known to the people, cannot fail of being highly agreeable to them.

'From which, and a variety of other conſiderations, Regiſters have, in all free countries, uſually met with public eſtimation.

'With theſe views (and as nothing of the kind had been hitherto attempted in the United States, on an extenſive plan) did the compilers of the UNITED STATES REGISTER undertake the work.

'It has been their endeavour to communicate to the public, beſides the liſt of officers, ſuch information relative to the ſeveral departments, as to them appeared to be matter of general utility; and to have the whole arranged in proper form, and exhibited with every poſſible degree of accuracy.'

The general contents of this directory and record are as follow: 1. The Boundaries, Extent, and Population, of the United States. 2. Government of the United States; Executive, Legiſlative, Judiciary: Civil and Military Officers, Police, and Revenue. 3. Literary Inſtitutions. 4. Governments of the particular States. 5. Tables of Coins; as alſo of Latitudes and Longitudes. 6. Appendix, containing ſeveral important articles of information, which could not be obtained during the time in which that part of the work with which they are connected was in the preſs.

The republication of this copious Calendar in the Britiſh metropolis, at the demand we preſume of the public, is a proof of the natural and very cloſe connexion which ſtill happily ſubſiſts between North America and her parent ſtate Great Britain. Greece long maintained a friendly intercourſe with her colonies in the iſlands of the Mediterranean, and made common cauſe with them in all wars with ſtrange nations. The coloniſts were not ſubjected to the parent ſtates of Greece by laws, but attached by the ſameneſs of language, manners, religion, and other ſympathies; as well as by commercial intercourſe. Happy would it have been, if no other kind of connexion, if no conſtrained union, had ever ſubſiſted between Great Britain and the provinces of North America. What is paſſed cannot be recalled. Time will more and more obliterate paſt contentions.

The

Digitized by Google

The empire of nature will return when that of power and compulſion is no more; and London may become the emporium, not only of the commerce of America with the old world, but one of the principal centres of union among the individuals of the different ſtates. London, it is to be hoped, for the good of both countries, will become more and more the market for American almanacs.

ART. XIV. *The Law of Treaſon: A conciſe and comprehenſive View of the Power and Duty of Grand Juries in Criminal Caſes. To which is added, an Abridgment of Lord Coke's Commentary on the Law of Treaſon.* pp. 32. 8vo. Croſby. London, 1794.

THE object of this pamphlet is to convince grand juries that it is not only their duty to indict all that ſhall appear to them criminal, but to ſave *every innocent* perſon, if poſſible, from unjuſt vexation and danger by malice and conſpiracy. 'They 'are bound to inquire into the manner, time, place, and all 'other circumſtances of the fact alledged. They ought alſo to 'inquire after the witneſſes, their *condition* and *quality*, their '*fame* and *reputation*, their *means of ſubſiſtence*, and occaſion '*whereby* and WHEN the facts of which they bear witneſs came 'to their knowledge: and in matters of treaſon, felony, &c. 'WHEN, and on what OCCASIONS, they firſt diſcloſed them. If 'the witneſſes who come before a grand jury upon an indict-'ment for treaſon, ſhould diſcover, upon examination, that 'they *concealed* the fact of treaſon for a long time, without any 'juſt impediment, the preſumption of law will be ſtrong 'againſt them, that no ſenſe of honeſty or duty brought them 'at laſt to reveal it.'—The author of this judicious and ſeaſonable publication alſo cautions grand juries againſt a vulgar error, that they ought to find a bill upon any probable evidence; for it is but a *matter of courſe*, only a *matter of form*; the matter will come before *another jury*, and may there make his defence. If a petty jury ſhould find a man guilty *never ſo unjuſtly*, the law ſuffers no attaint or puniſhment to lie againſt them, becauſe a grand jury, as well as *they*, have found him *guilty*; and the innocent man is thus without remedy or redreſs. Beſides, ſhould he get off there, is it nothing to *accuſe* a man of heinous crimes upon oath, the very doing of which ſubjects him to trouble, damage, and danger?

Digitized by Google

ART. XV. *Odes, Moral and Descriptive. By the Rev. John Whitehouse.* pp. 94. 4to. 3s. 6d. boards. Cadell. London, 1794.

THE indifference of the age to the best effusions of the lyre has, to the poet, been a subject of regret—to the poetaster, of triumph. Such is the cold fastidiousness of the present day, that almost every effort to call down the muse of fire from her empyreal heights, has been noticed with a sneer, or repelled with a frown. Here, indeed, criticism seems to have forfeited its very name; since it either hastily discards what it should have examined with patience, or stoops to abuse what, at the worst, it should have censured with candour. Thus the poet's fine animation is damped by the freezing touch of the literary usurper.

This circumstance has been partly attributed (and, we think, justly) to the spleen of Johnson. Johnson's voice had great weight in the republic of letters; and his opinion of Gray is notorious. That there was some defect either in Gray or in himself, was obvious. In himself he could perceive none; of his own want of taste he was not conscious. He saw, therefore, through the medium of fancy, a thousand blemishes in the bard. But this was not all. Hearing often the praises of Gray, and sensible that his decisions were sufficiently known, he felt the indignation of a slighted judge: hence the discolourations of spleen that mark his criticisms.

As the '*Moral and Descriptive Odes*' before us seem to resemble those of Gray, in many points of similarity, we shall endeavour to discriminate the character of our great lyric poet; that, by a few preliminary observations on the *sublimer ode*, we may introduce Mr. Whitehouse to the public, with a solemnity becoming us as critics, and justly due to his uncommon merit.

That the *Odes of Gray* are perfectly consistent with NATURE and the CLASSICS, must be allowed, we conceive, by every man of taste, who, laying aside all uncandid prepossession, would look for a moment into the original sources of ode-writing, and the distinguishing characters of the best masters in the art. The animadversions of those pretended critics who disdainfully reject Gray on account of his obscurity, and affect to value an ode of Horace for its clearness, are founded in a mistaken notion, that all odes are derived precisely from the same principles; whilst, in truth, there are *two* original fountains of lyrical composition—the *sublime* and the *beautiful*—whence different poets have drawn their distinct sentiment and diction.

The *sublime* consists in grandeur, wildness, and obscurity; the *beautiful* in minuteness, perspicuity, and brilliancy. One writer

Digitized by Google

writer poſſeſſes a genius adapted to the ſublime; and another a genius adapted to the beautiful: their writings muſt conſequently form a contraſt. To compare, therefore, two ſuch different ſpecies of poetry, though they may go under the general title of odes, and to determine on their merits by the ſame rules, appears extremely ridiculous.

The bards of the firſt claſs, to which we mean to confine ourſelves, derive their imagery from ſources which vulgar ſcholars are unable to approach. Their ſubjects are majeſtic; their turn of thinking above the common reach of thought. They combine ideas which are not in the courſe of ordinary conception. It is hardly, therefore, a matter of ſurpriſe, that theſe combinations are not inſtantly intelligible. When we meet with new-created thoughts which were never before conveyed to us in language, it is no wonder that we do not immediately comprehend their meaning, or acknowledge their force. And when theſe daring images are preſented in a diction correſpondently bold, the expreſſion is unuſual and obſcure. It is only for poetical minds to feel that impetuous energy, and to catch that fervid ſpirit which are congenial with their own imaginations.

In turning to the moſt approved odaic compoſition, we might refer to the incomprehenſible obſcurity of the ſacred poets. The book of Job, more particularly, would furniſh us with much imagery in the ſpirit of Gray. But, on examining Pindar, we ſhould diſcover a neceſſary darkneſs in his general conception and expreſſion, after deducting all thoſe paſſages which time may have rendered unintelligible: and this darkneſs chiefly ariſes from impersonation—the cauſe of Gray's obſcurities. Pindar calls the thunder, for inſtance, ακαμαντοπεδος, *foot-unwearied*—the city Orchomenos, καλλιπωλον εδραν, the *fair-colt-famous* ſeat—the ſleepy membrane in the eyes of birds, βλεφαρων αδυ κλαισμον—the rains, νεφελας θυγατηρ, *the daughter of the cloud*. Such images are ſcattered every where through his odes. Though a few of Pindar's abſtract terms might not offend an unpoetical reader, yet their frequent occurrence would gradually throw a miſt over his mind. The reader of genius, however, would feel his fancy animated in proportion as he went deeper into the ſubject, and became familiar with the language of the muſe. For theſe poetical flights was the Theban bard admired by all antiquity. The wiſe Plato, who had true conceptions of the ſublime, affirmed, that he ſaw ſomething in Pindar above mortal man. The ſon of Philip, on the taking of Thebes, commanded his ſoldiers to let the houſe of Pindar ſtand, amidſt the general devaſtation, as a monument ſacred to the muſes, and reſcued all that remained of the poet's family from the ſword.

[*To be continued.*]

Digitized by Google

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For OCTOBER 1794.

IN FRANCE the MODERATISTS, as they are called, continue to gain ground on their adverſaries; a circumſtance of extreme importance, as it tends to the re-eſtabliſhment of order in that kingdom, and peace in Europe. It may not be improper here to recal to the minds of ſome of our readers, who may not have leiſure or opportunity to be minutely informed of the ſtate of France, that there are in that country two leading parties. The followers of Marat, Danton, and Robeſpierre, are violent democrats, whoſe principal aim is, by means of clubs and popular aſſociations, to keep all things in a kind of revolutionary fermentation; who are jealous of kings, princes, lords, and all men, who by rank, fortune, or fame, are diſtinguiſhed from the vulgar. They would wage eternal war with all their neighbours, unleſs, under the plauſible, yet deluſive idea of fraterniſation, they ſurrender themſelves to the control and direction of the French republic, as ſo many nations of Europe, in former times, one after another, in the name of FRIENDS and ALLIES, did to thoſe of the Romans. They ſee no ſettlement but in wild uproar; no order but in confuſion. The followers of Briſſot, or the Girondiſts, now called the Moderatiſts, in oppoſition to the Jacobin and other clubs, maintain the ſovereign power of the Convention, the regularly, and, as they ſay, legally conſtituted repreſentatives of the people. Though it has not been thought eligible, perhaps not altogether ſafe, to the naſcent republic, by the Moderatiſts, to declare for the abolition of the clubs, the cradle undoubtedly of liberty, they wiſh to curb their extravagance; to poiſe the ſtate by its own conſtitutional powers; to quiet the minds of all ranks by the operation of the laws; and diffuſe the bleſſings of equal government throughout every part of the empire. This party, ever ſince the fall of the dictator, has been on the increaſe. The Convention ſeem to become more and more at liberty to ſpeak the ſentiments of the people of France, whoſe intereſt, and inclination too, it is reaſonable to ſuppoſe, is PEACE. All men of property, good morals, and good hopes (and the number of ſuch men in France, notwithſtanding the predominancy of ruffians for a time, is undoubtedly great)—all theſe muſt be inclined to peace by the influence of every generous as well as ſelfiſh paſſion; by a love of

Digitized by Google

of friends and kindred; above all, by parental tenderneſs—by an anxious deſire to ſettle their poſterity in the quiet enjoyment of fortune, or the peaceable means of acquiring it. That the ſentiments of nature would one day reſume their natural ſtations in the breaſts of Frenchmen, and poſſibly ſooner than was expected, we predicted in our monthly reviews of politics long ago; and there are at preſent ſymptoms that the prediction, which indeed required not the ſmalleſt portion of the ſpirit of prophecy, is happily on the eve of accompliſhment. The conduct of the French towards their priſoners, has of late become more gentle and generous than it had been for ſome time paſt: to their priſoners, whether taken in the field of battle, or ſuch of their fellow-citizens as they judged it prudent, from circumſtances they deemed ſuſpicious, to ſecure in confinement for the ſecurity of the ſtate. It is very remarkable, that the revival of humanity and generous feeling among the French has kept pace very exactly with the progreſs of their arms. Nor is this any other than what might be expected of human nature. An individual haraſſed, tormented, and threatened, is untractable and ſavage. Remove his plagues and dangers; he is gentle and eaſy to be entreated. The French were deſperate and ſavage in proportion to apprehended danger. After the Germans penetrated into Champaign they murdered the king; after the Engliſh and Spaniards had obtained poſſeſſion of Toulon they murdered the queen. Toulon is regained, the Germans and all the allies are driven beyond the Meuſe and the Rhine; and the French are in better humour.—What is the general inference to be drawn from all this? That the atrocities of the French were, in ſome meaſure, provoked; and that the beſt way to bring them back to ideas of pacification is not to attack them, but to leave them to themſelves as much as poſſible. What ſhall we ſay then? Shall we lay down our arms, and commit ourſelves, bound hand and foot, to the will of our enemies? God forbid. But let us draw as tight a *cordon* as poſſible around France, and act on the defenſive. It is a pity that this ſyſtem, to the adoption of which the allies ſeem at laſt to be reduced by neceſſity, had not been followed ſooner.

The reſtleſs diſpoſition of Joſeph II. who united in his character great ambition with an unprincipled levity that led him into many inconſiſtencies, attempted to force liberty on the boors of Hungary and Auſtria, who neither knew nor cared for it; and to wreſt it from the people of Belgium, who had enjoyed it, and refuſed to part with it, from the commencement of the Chriſtian era. He diſmantled the barrier towns, becauſe he was more afraid of his own ſubjects than of the French. It would have been better, according to the advice of a moſt excellent

Digitized by Google

excellent and enlightened citizen *, to rebuild the barrier, the fruit of Marlborough's victories, than to oppoſe the deſultory oſcillation of a confederacy, to the juvenile ardour and energy of a young, yet great republic. Now, we fear, we muſt make our ſtand behind the Rhine, if we cannot purchaſe the reſtoration of the Netherlands by a ceſſion of all our conqueſts in the Mediterranean and the Eaſt and Weſt Indies.—The French arms have made rapid progreſs not in the eaſt only but alſo in the weſt. Belgrade has been recovered from

THE SPANIARDS,

and the province of Rouſſillon, the capital, Perpignan, excepted, is under their power. The Spaniards, however, beſtir themſelves at laſt, prepare to act with vigour, and will, beyond all doubt, drive the battle from their gates, and force the French to return within their own borders. A proclamation has been iſſued by the King of Spain requiring 4 per cent. on all places and penſions; and a certain ſum, with the conſent of the Pope, from the clergy. The King is deſirous to ſave the lower orders of the people from additional burthens, and to lay impoſts where they can beſt be borne. The noble Spaniards holding places under government ſecond the virtue of the King. Inſtead of four per cent. they offer five per cent. and their offer is accepted. Will this example, as well as bad examples, make its way from the continent into this iſland †? There is not the leaſt danger of Spain ever falling under the dominion of France. It is defended by bold natural barriers; and there is a great deal of latent vigour and virtue in the inhabitants of that peninſula [for Portugal we conſider as a part of Spain, to which it muſt, ſooner or later, be reunited], as indeed there has been in all periods. Spain is, withal, ſo happily ſituated between the north and ſouth, and eaſt and weſt, on a glorious promontory between the Mediterranean and the Atlantic Ocean, that if the prerogatives of nature ſhould ever be ſeconded by wiſe and ambitious policy, it might, inſtead of being ſubject or ſubordinate to any power in Europe, become the firſt in the world.

---

* The author, under the name of JASPER WILSON, of a Letter to Mr. Pitt. See Engliſh Review for January laſt.

† A tax in this country has been impoſed on places and penſions. Some of theſe are ill able to bear taxes—others, eſpecially an accumulation of others, might well ſpare ſomething to public exigency. The Lord Chief JUSTICE GENERAL of Scotland, inheriting an immenſe family fortune, is one of the *clerks* to the Court of King's Bench in England. How abſurd, ridiculous, and mean, would all this appear to a Spaniſh nobleman? The Chief JUSTICIAR of Caſtile an *Alguazil* in Catalonia.

Nothing

Digitized by Google

Nothing very material has happened, in the courſe of the preſent month, in ITALY. GENEVA is now quite frenchified: but the Swiſs cantons wiſely avoid all fraterniſation with France or any country.

GERMANY.

The KING OF PRUSSIA is aſſuredly on the point of making, if he has not already made, a ſeparate peace with France. He has diſſipated the treaſures left by his great predeceſſor; he has forfeited the confidence of his allies; he has debaſed and enervated the Pruſſian armies by the diffuſion of unmilitary paſſions and practices; he has, by his oppreſſions, rouſed his Poliſh ſubjects to a vigorous reſiſtance of his government; their example will not always remain without producing the uſual effect of example—*Rex ultimus, forſitan, borusſorum!*

The EMPEROR OF GERMANY cannot afford to continue the war on the terms offered by Great Britain. The Earl Spencer has quitted Vienna without effecting the object of his miſſion. The Circles of Germany it was hoped, at the pathetic call of the Emperor, would arouſe themſelves at laſt, and join heart and hand for repelling the attacks of a rapacious and moſt arrogant enemy. But the event, it would ſeem, has proved, that the ſame blind ſelfiſhneſs predominates in thoſe that is uſually found in all political diſtricts. Let FRANKFORT and other towns ſay, whether even half, or leſs than half, the contributions extorted by the French, would not ſuffice, if all Germany were united, to ſet their power at defiance.

The affairs of the

POLES,

under the conduct of that patriot hero KOSCIOSKO, in whoſe ſucceſs no friend to humanity but muſt rejoice, proſper greatly. The Pruſſians have been obliged to raiſe the ſiege of Warſaw. But now the political Czarina interferes. What, ſaid every political inquirer, is the Empreſs about, that ſhe does not aſſiſt the Pruſſians in the ſiege of Warſaw? The Empreſs, for that inaction, had her own reaſons. She waited till the contending parties ſhould mutually weaken each other; when ſhe would endeavour to take Warſaw for herſelf. Never was there a conflict that mocked all morality like this! which ſeems even to caſt a veil on the courſe of Providence! What dreadful inhumanity, and more than barbarian adulation, in our newſpapers, ſuppoſed to be under the influence of miniſtry, to exult at the diſtreſſes of the patriot Poles, whom they affect to call inſurgents! This is groſs ſtupidity on the part of thoſe papers, or that of their employers; for even now, when the tide of popularity runs ſtill, notwithſtanding oppoſing gales, in favour of the court and adminiſtration,

Digitized by Google

adminiſtration, though unſucceſsful—even now the cauſe of the Poles is dear to the heart of every Briton, and every human creature. Nor could the Britiſh government, perhaps, obſerve a more magnanimous, or juſter, or wiſer policy, than to take part with the Poles, and afford them, in conjunction with Sweden, Denmark, and Turkey, effectual protection. Under our protection, they might receive the ineſtimable bleſſings of moderated monarchy and regulated liberty. Abandoned by us, they throw themſelves into the arms of France, and adopt principles of licentiouſneſs.—What does the Empreſs of Ruſſia deſerve at our hands? What the King of Pruſſia? And what, again, do the Poles and preſent King of Poland, ſo much attached, and ſo deſirous of an alliance with the Engliſh, not deſerve? or, if gratitude and all ſentiment be out of the queſtion, are there no evils to be fore-fended by checking the progreſs of Tartarean conqueſt?, none from friendſhip and alliance with Poland and Turkey? For we hold it as a POSTULATUM which may be ſafely aſſumed, that

THE TURKS

are not ſo ſunk in ſtupidity and ſloth, as not to embrace an opportunity of humbling

RUSSIA,

if it were fairly preſented. But there is at preſent a ſtrange inattention to the balance of power in Europe. Kings were wont to be jealous of one another; but now all their jealouſy is exhauſted on their ſubjects. And, while they are ſinging their wings like moths, and in danger of falling like moths into the burning furnace of France, the Czarina is making the other ſtride weſtward, and threatening to ſettle all diſputes between the rulers and the ruled of particular nations, by the extended ſway of her own ſceptre.

An amicable ſettlement has taken place between Great Britain and the Danes and Swedes of the diſputes about the freedom of their trade, in which it has been judged expedient to indulge them to a greater extent than was at firſt intended. This circumſtance may, perhaps, be conſidered by ſome as a confirmation of the report that thoſe two northern powers had offered their mediation for bringing about peace between France and Great Britain.

THE NETHERLANDS.

The allies have been compelled to retreat behind the Meuſe and the Rhine. The French have got poſſeſſion of the United Provinces to the weſtward of the Rhine, with the exception of Bergen-op-Zoom, Breda, and Maeſtricht, which may, how-

Digitized by Google

ever, be ſaved, for this winter, by inundation; for which the late heavy autumnal rains have been very favourable. And this capability of inundation, were the Dutch, as under the Philips of Spain, hardy, induſtrious, united among themſelves, and attached to the marſhes that afforded an aſylum from oppreſſion—the nature of the country would, as heretofore, protect the Dutch, were they the ſame people. But in that country the *amor patriæ* and the love of liberty are greatly impaired. We are ſorry to hear from all hands, that in the United Provinces there are great diviſions and diſcontents, and an univerſal ſtupor or lethargy—The diſſenſions increaſe as the enemy advance. There is a party that wiſh well to the cauſe of the French notwithſtanding the conduct of thoſe plunderers in Brabant and Flanders, and lately, after the reduction of Bois-le-Duc, when they put all things neceſſary or uſeful in war, throughout that part of the country that had fallen under their power, under *requiſition*; though with an aſſurance, that all ſhould be paid for in French aſſignats, at the houſe of a banker, a widow, at Bruſſels*.—One would have thought that nothing could be dearer to a Dutchman than his money: but there are livelier paſſions, it ſeems, than even the love of money. A hatred of the Stadholderian party, and the recollection of what they call the Pruſſian invaſion, inſpires a very great number of the inhabitants of towns in the United Provinces with the democratical principles of the French. Emigrations from Holland, as might have been expected, are very frequent. What is very ſingular, all the PAPISTS in Holland wiſh well to the French. There are, among the papiſts in England, a few who aſſociate and make common cauſe with grumbletonian diſſenters; but the generality of papiſts in this country, particularly men of fortune and family, are zealouſly attached to the royal family and government. It is only a few atrabilarious prieſts, ſoured by jaundiced conſtitutions and monaſtic habits, and other poor, prejudiced creatures that wiſh for innovation.

GREAT BRITAIN.

INDICTMENTS have been laid by the grand jury of Middleſex againſt a number of men for treaſonable practices. An example has been made at Edinburgh of the puniſhment awarded by the law for ſuch offences. A report has been raiſed, and an inquiry ſet on foot, of plots and intended aſſaſſinations.—The diſcomfiture and retreat of the Duke of York behind the Rhine has

* The policy of the French, it muſt be allowed, in taking the *ipſa corpora* of the French provinces and Païs Conquis into the public treaſury, and paying for theſe in aſſignats, is ſimilar to the funding ſyſtem introduced into this country by King William.

recently

Digitized by Google

recently added to the gloom; and, in a word, various circumſtances have concurred to introduce, in its own character and robes, the melancholy month of November. Nor is the proſpect very bright, if from the old we turn our eyes to the new world. In America diſputes, and even ſkirmiſhing, has taken place between the Americans and the Britiſh in Canada. The indefinite manner in which the boundary between the Britiſh and the American dominions were ſettled at the peace of 1783, as was predicted at the time, has proved a ſource of miſunderſtanding and diſcord that threaten great evils, if the paſſions of the people of America cannot be reſtrained and ſoothed by the wiſdom and authority of men who take a wider range, and ſee more remote conſequences.—From America let us juſt ſtep over to

CHINA.

Lord Macartney has returned without effecting his object. The cauſes why he failed will, no doubt, be publiſhed to the world. The general cauſe is a jealouſy of ſtrangers, which ſeems to be a fundamental principle in the Chineſe government. Plato excluded ſtrangers from his ideal republic. Perhaps his maſter Pythagoras brought this doctrine into Greece from Egypt and the Eaſt. But if there was an inauſpicious jealouſy to be apprehended in China, the boaſts contained in the addreſs to the Chineſe emperor, of the king's power in India, exemplified by the overthrow of Tippoo, were not calculated to remove it. Men of plain ſenſe, who have been often in China, predicted the unhappy effects of ſuch boaſting*. But what was the authority of captains of ſhips when compared with that of ſecretaries who could write Engliſh, French, and Latin?

In the midſt of multiplied diſappointments and diſaſters, not all of them, but, on the whole, the effects of ſuperficial views, and paſſions, and precipation—the BRITISH miniſtry, with great ſpirit and the general concurrence of the nation, provide, if not for the invaſion and diſmemberment of France, at leaſt for our own defence and ſafety. A general report and expectation has for ſome weeks prevailed of PEACE, which is undoubtedly the wiſh of one of the contending parties, and as certainly the intereſt of both.

* The Chineſe have a proverbial ſaying, that if a European man get one of his toes on a country he will by and by get his whole foot on it.

☞ *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* H. MURRAY, No. 32, Fleet-ſtreet, London; *and* T. DUNCAN, Bookſeller, Edinburgh; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

Digitized by Google

THE

ENGLISH REVIEW,

For NOVEMBER 1794.

ART. I. *Ferishta's History of Dekkan, &c.* pp. 832. 4to. Stockdale. London, 1794.

[*Concluded from our last Number.*]

FARTHER EXTRACTS *from the* PERSIC JOURNAL *of the cruel Proceedings of the unprincipled and inhuman Rohilla Chief,* Gholaum Kaudir, *written by an Eye Witness on the Scene of their Perpetration.*

'AUGUST 10th, 1788.—Gholaum Kaudir, attended by five Rohillas, went to Shaw Aulum, and demanded a discovery of his hidden treasure. The unfortunate Shaw replied, 'I have none; 'take what you can find in the fort.' The villain then ordered his attendants to lift up the princes Meerza Soleymaun, Akber Shaw, and others, and dash them on the ground; which they did. Shaw Aulum, in the agony of his grief, exclaimed, 'Traitor, forbear 'such cruelty on my children in my sight.' Upon this, Gholaum Kaudir made the Rohillas cast him on the ground; after which they sat upon his breast, and stabbed out his eyes with a dagger. He then gave orders for the like cruelty to be inflicted on the princes, but was prevented by the entreaties of an officer, named Seetuldass. The palace resounded with lamentations among the ladies of the Haram. They were commanded to be silent, on pain of chastisement. In the afternoon, Bedar Shaw was carried into the city, attended by the Rohilla; but the latter, suspecting treachery from Ismaeel Beg, returned suddenly with the Shaw to the palace. The inhabitants desert the city in crowds. The bankers' and jewellers' shops have been shut up many days.

'Two surgeons were sent to attend Shaw Aulum, who lies in great agony of pain. Some money and effects were sent by Gholaum Kaudir to Ismaeel Beg, who is much dissatisfied. A meeting afterwards took place between them, and they visited Bedar Shaw in company.

'August 11th.—Shaw Aulum petitioned for some relief, as his family had been three days without provisions. Gholaum Kaudir ordered twenty-eight rupees* per day to be distributed for their support.

'August 21st.—To-day Gholaum Kaudir ordered Mallekch Zummaneh and Sahebeh Mhal from their chambers into the apartments of Akber Shaw, and also the Begum of Bedar Shaw. Upon this Bedar Shaw went to him to complain of his insulted honour; when the Rohilla turning him back, told him to go and keep them company; when he retired to them accordingly. Four ladies died of grief and hunger this day. Their bodies were thrown into the open court, while Gholaum Kaudir was surveying the labourers, who, by his orders, were busied in digging up the floors of the Haram. He to day commanded some of the princes to sing for him, and one of his attendants entreating him not to be so disrespectful, he exclaimed, 'If they cannot sing, what else are they fit for? They are the 'offspring of singers. Had they been princes, would they have 'tamely suffered me to act as I have done?'

'August 22d.—Bedar Shaw came to Gholaum Kaudir, and requested him, from regard to God and the prophet, to allow some provision for his women and children; when the Rohilla frowned sternly upon him, and uttered much abusive language. The Shaw with the Begums are now confined in the octagon turret, surrounded only by screens. Gholaum Kaudir sent for Akbar Shaw and other princes to sing and play before him, which they dared not refuse. After the performance, he expressed his approbation, and said, 'Shaw Aulum and his family should no longer be distressed for ne-'cessaries and food.'

'August 26th.—Bedar Shaw requested of Gholaum Kaudir to dethrone him, as he was weary of a dignity which did not afford him and his family the most common necessaries of life. Gholaum Kaudir seized all the horses of the royal stables, and distributed them among his followers, leaving only fifteen, of little value, for the Shaw's use. Six ladies of the Haram died of hunger, and their bodies were thrown over the walls of the citadel, on the sands of the Jumna. On its being reported, that many others were in a dying state, from the same cause, Gholaum Kaudir sent a small supply for the women of Bedar Shaw, but took no notice of the rest.

'August 27th.—Four ladies of Shaw Aulum's Haram, weary of life, threw themselves from a window into the river, and were drowned. Their bodies were stripped by some soldiers, one of whom was wounded in a scuffle for the division of the garments. The

* About two pounds twelve shillings.

unfortunate

unfortunate Shaw Aulum, almoſt famiſhed, ſent a ſmall ſilver bow ring, by a ſoldier who pitied his condition, into the market for ſale. It produced only ſeven pice*, with which ſome coarſe bread was purchaſed for his meal. A conſiderable ſum of money, many valuable jewels and rich effects, were found in the houſe of Sahebeh Mhal, and ſeized by Gholaum Kaudir.

'Auguſt 29th.—Gholaum Kaudir, in a frolic of intoxication, ſent for Akber Shaw and ſeveral other princes, ſons of Shaw Aulum, to the lion baſtion, where he entertained them with a feaſt and dancing. After ſome time, laying his head upon the knees of Akber Shaw, he ſlept for two hours. On awaking, he wept, ſaying, 'he had been 'guilty of great crimes, and repented of his behaviour; that he 'would reſtore all the property he had taken, but could not replace 'the eyes of Shaw Aulum.' Akber Shaw, after ſome conſideration, obſerved, that 'the Providence which had given eyes to his father, 'had alſo taken them away; and the inſtrument of Heaven was not 'to blame.' They ſat at the entertainment until ſunriſe.

'Sept. 14th.—Gholaum Kaudir, alarmed at the information of Iſmaeel Beg's being in treaty with Sindia to deliver him up to that chief, ſuddenly left the palace, and ſwam the Jumna on an elephant to join the part of his army encamped on the other ſide. In a few days, however, he returned; and going to Shaw Aulum aſſured him, that though he might reign again if the Mharattas were victorious, he ſhould not enjoy the preſence of his children, as they ſhould be put to death in caſe of his defeat. The ſavage Rohilla then obliged all the ſons of the unfortunate Emperor to embark in a boat, and croſs the river to his camp. Akber Shaw making ſome reſiſtance, Gholaum Kaudir drew his ſcymetar, and threatened to kill him if he did not embark, when the prince was obliged to comply. The plunder of the palace was alſo all carried off in boats. The day following, the Rohilla returned to the citadel, and ſeverely beat Shaw Aulum with his own hands, threatening to murder all the princes. He then obliged the aged Begums Mallekeh Zummaneh and Sahebeh Mhal to go to his camp, in deſpite of their lamentations and entreaties. Then ſetting fire to all the combuſtible parts of the citadel, he evacuated it, with his followers, and repaired to his camp. Upon his departure, a detachment of Mharattas took poſſeſſion of the city and palace. Rana Khan, the chief, releaſed Shaw Aulum from his confinement, and ordered refreſhments for the unfortunate Emperor and the numerous perſons in the Haram, who, for ſeven days, had been able to procure no ſuſtenance but dry grain and water. New coins were ordered to be ſtruck in the name of Shaw Aulum, who was again treated as Emperor; but he wiſhed to decline the throne in favour of Akber Shaw, whom he had always intended for his ſucceſſor.

'Gholaum Kaudir, a few days after his departure from Dhely, diſguſted at ſome behaviour of Bedar Shaw, or hoping to obtain an

* About ſixpence.

accommodation with the Mahrattas by regaining the favour of Shaw Aulum, dethroned his newly-made sovereign, and acknowledged, as Emperor, Akber Shaw. Such was the affection of Shaw Aulum to his son, that, on hearing of his exaltation, he wrote to Gholaum Kaudir and the treacherous Navob Nazir, assuring them of his pardon for the injuries he had sustained by their conduct, and thanking them for placing his son on the throne. He entreated Rana Khan, the Mharatta general, to acknowledge Akber Shaw; but that chief refused, saying, 'He could not, while the prince was in fact only a 'prisoner, in the hands of Gholaum Kaudir Khan.'

'Rana Khan having settled affairs at Dhely, and being reinforced by Navob Alee Bahadur with a considerable force from Dekkan, crossed the Jumna, to oppose Gholaum Kaudir Khan. That chief, finding it impossible to stand against so powerful an enemy, endeavoured to make his retreat into his own country, but was intercepted. He took refuge in the town of Mhirta, and made proposals of submission; but the Mharattas would not accept them; and on the 21st of December, 1788, made a general assault on the place. Gholaum Kaudir defended himself a whole day against their attacks; but seeing that he must in the end be reduced, he in the night mounted a fleet horse and made his escape, leaving his followers to shift for themselves. He had not rode many miles when his horse stumbled, and Gholaum Kaudir was so bruised by the fall he received, that he could not move. In this situation he was found by some villagers, who took him prisoner to the Mharatta camp. He had, previous to his flight, concealed the most valuable jewels acquired from the plunder of the palace, in his saddle and housings. To whose lot this prize fell, is not known, as the horse was never found. The Navob Nazir, and other chiefs who had remained in Mhirta, were in the morning obliged to surrender with the troops at the discretion of the enemy. Gholaum Kaudir was at first treated with distinction; but soon put into heavy irons, with his companion in treachery, the Navob Nazir. Akber Shaw, and the other sons of Shaw Aulum, with the Begums Mallekeh Zummaneh and Sahebeh Mhal, also the deposed Bedar Shaw, were respectfully treated by Rana Khan, who sent them to Dhely, with a proper escort for their protection. Bedar Shaw was remanded to imprisonment.

'The Mharattas possessed themselves of Ghoseghur, and the territories of Gholaum Kaudir Khan. They are now without a rival in the direction of the Emperor, and likely to remain so, as long as their own state shall remain free from internal commotions, and the neutrality of the English and the Navob Vizier, with respect to the imperial affairs, be observed.'

Since this conclusion, we are informed by our compiler, translator, and commentator, Captain Jonathan Scott, the wretch Gholaum Kaudir was punished by Sindia. His ears, nose, arms, and legs, were cut off; and in this mutilated state he was sent to Shaw Aulum, but died on his road to Dhely. Shaw Aulum has resumed the throne, if such it may be called, and

Digitized by Google

and subsists on the bounty of India; who, according to the last advices [1792], has levied contributions from the Jeypore, Odipore, and Jodepore Rajas, and oblig d them to cede some parts of their country, and to pay tribute for the rest. Shaw Aulum continues a mere pensioner on this chief. The successes of the English, Nizam, and Mharattas, against Tippoo Sultaun, and the partition of his territories, promise some continuance of peace to Hindoostan; where it is probable, however, that the sun of Timur has set for ever.

The Journal from which these particulars respecting the unfortunate Emperor of Dhely are extracted, is carried on from the 26th of July 1788 to the 10th of September. The subsequent adventures and fate of Gholaum Kaudir are related in the form of a continued narrative*.

In

* Never did the tragic muse invent any thing more fitted to awaken sympathic sorrow, to arrest the tumult of selfish concerns, and excite serious and profound reflection on the nature and the condition of man, and the instability of fortune, than this plain and unadorned story. This is a real tragedy; a model which poets might be proud to imitate; but which it is impossible for art to excel. The persons in the drama command attention and interest by their exalted stations: the reverse of fortune they suffer is extreme: insatiable avarice and relentless cruelty triumph for a time over long-suffering, patience, and resignation to the will of God: but soon the tide of triumphant atrocity is turned; the tyrant is dreadfully punished; and relief and consolation afforded to many innocent suffers

Throughout the whole of this most affecting drama the principles of human nature, and the conduct of the passions, are displayed with a force similar to that of some external convulsion laying open subterraneous fossils and mineral strata; so that this is a text on which the metaphysician and moral philosopher is powerfully invited and solicited to make many comments. The generous passions will often brave and defy dangers, before which mere self-love would sit in silent submission. Shaw Aulum gave up all that he had to the Rohilla, resigned himself to his fate, and even begged to be put to death that he might be freed from misery. But when that villain ordered his attendants to lift up the princes and dash them on the ground, which they did, 'Shaw Aulum, in the agony of his grief, 'exclaimed, Traitor, forbear such cruelty on my children in my 'sight.'—Could Shakspeare have painted the progress of conscious guilt, through various efforts to silence the inmate of the breast, to remorse and despair, by any combination of fictitious circumstances more impressive than Gholaum Kaudir's having recourse to feasting, dancing, singing, intoxication? His troubled mind, exhausted by these vain endeavours, sinks into sleep. But this is soon interrupted by horrid dreams. He awakes, and weeping, cries, 'I will restore 'all the property I have taken, but cannot replace the eyes of

Digitized by Google

In the sixth part of the work under review we have the history of Bengal, from the accession of Aliverdee Khan Mahabut Jung; a prince endowed with many talents as well as virtues, and who, according to a regular distribution of his time, was incessantly employed in the discharge of the duties which he owed to God, to his neighbours and subjects, and to himself. This history of Bengal was compiled from a Persian manuscript. The transactions from his last illness were translated from the Persian history of Bengal of Gholaum Houssain Khan, a learned and respectable character, once of greater consequence, but now, if living, a member of the native court of judicature under the most worthy Navob Alee Ibrahim Khan; the establishment of which by Mr. HASTINGS restored justice and police to a great capital, in which they had long been neglected. This history is carried down to the year 1780.—Of the Rohilla war in 1774, Captain Scott observes, a just account has already been published by the late Captain Charles Hamilton, the truly learned editor of the Hedaya, a code of Mahummedan laws. Of the invasion of Hyder Alee, he has not seen any respectable account by a native of India, nor of the rebellion of Cheyt Sing, or the transactions of the British, later than the period at which he has concluded this volume. And, as his design was to give only the reports of native writers on the affairs of Hindoostan, he judged it right to stop his pen when they could not be procured.

This extensive compilation, forming the most complete and satisfactory history that we know of that portion of India to which it relates, for the period within which it is comprehended, is a valuable present to the literary, the philosophical, and the political world. It abounds with that variety of revolutions and incidents which are usually found in despotic governments; directed for the most part by caprice and passion, and subject, from their simplicity, to be overturned by one daring and vigorous exertion. The virtues and the talents of particular princes and heroes, are brilliantly set off by that effeminacy which springs from a luxurious climate, and those vices which are the natural result of slavery—adulation and treachery in

---

' Shaw Aulum.'—The sufferings of the royal family of France were yet less than those of the descendants of Timur. No passion is so relentless and persevering in cruel deeds as avarice.

The literary world is much indebted to the just taste and sound judgent of CAPTAIN SCOTT, who has given this Journal, written in a chaste and simple style, at full length; and neither abridged nor thrown it into the form of a narrative.

inferiors;

Digitized by Google

inferiors; in superiors capricious and violent bursts of passion. From the works here collected and translated, we acquire an acquaintance with the manners, customs, and opinions of the Mahummedan conquerors, and, in some measure, those of the natives of Hindoostan. The external magnificence of eastern courts; deeds of Roman valour prompted by religious zeal, intrigues, plots, assassinations, and, on the whole, the most surprising revolutions, and vicissitudes of fortune, diffuse over this publication all the charms of romance, while the profoundest moral reflections conspire with justness of character and real matter of fact to render it, to the reflecting mind, a source of important instruction.

To the mind of the scholar, this history will recal that of the Romans under the Roman emperors; stained by servility, revenge, and assassination, on the part of the governed; and, on that of the despots, by those excesses which are not unnatural in minds that, from the lofty exaltation of their fortune, are apt to disregard the sympathy of their fellow-men, and the usual restraints of moral sentiment*.

From these works, as well as from others that have been brought under our view, in consequence of our connexion with Asia, Europeans will learn not to undervalue either the matter, or the manner and style, of eastern compositions. Hyperbolical expressions pretty frequently occur; but these are not always ungraceful even to an European eye; much less to that of an Asiatic, who well knows how to make allowance for exaggerations sanctioned by custom; just as we do for courtly compliments, handed down from times of chivalry, and thus, too, like the hyperboles in question of eastern origin. But when Asiatic writers aim to reason, to distinguish, and to instruct, there is nothing, in the diction of Europe, more chaste, precise, and accurate.—When the historian Ferishta describes a horrible defile into which a Mahummedan army was fatally led [Vol. I. p. 124] by the treachery of a Rajah, he raises his style to the animated tone of metaphor, thus: 'Sirkeh, agreeably to his promise, for 'the first two days conducted him along a broad easy road; so 'that the whole army praised his zealous services; but, on the 'third, he led them through paths so horrible, that a male 'tyger, through dread of their terrors, would have become a

* A DESPOT considers himself as a Jupiter. CUI NIHIL SIMILE AUT SECUNDUM. This peculiarity in the situation and character of arbitrary monarchs is a strong confirmation of Dr. Smith's Theory of Moral Sentiments.

'female*; fuller of windings than the curly locks of the fair, 'and narrower than the path of love †. Demons would have 'started at the precipices and caverns, and the ghole [an evil 'spirit of the woods] have been panic struck at one view.'

'The sun never enlivened the vallies, nor had Providence fixed bounds to its extent. The grass was tough as the teeth of serpents, and the air fetid as the breath of dragons. Death dwelt in the waters, and poison in the breeze. After winding, fatigued, weary, and alarmed, this dreadful path, they entered a dark forest, a passage through which was difficult even to the gale, bounded on three sides by mountains, that seemed to have their heads above the clouds, and on the other an inlet of the ocean; so that there was no path to advance, and none to go back, but that by which they had entered.'

The style of the historian thus gradually subsides into plain and simple though picturesque description:

'Mallek al Tijar [the leader of the Mahummedan army] was at this crisis ill of a bloody flux, so that he could not attend to the regular march and order of his troops; who, being excessively fatigued, about nightfall flung themselves down to rest wherever they could; nor was there a spot allowing of two tents to be pitched upon it near each other. At this time, while the troops were eager of rest, Sirkeh made his escape by the sea, and sent a message to the Roy of Songeer, that he had lured the game into his toils. The Roy, with a great force, with which also was the treacherous Sirkeh, about midnight rushed from dens, passes, and caverns, on the Mussulmauns unsuspicious of surprise, and buried in the sleep of wearines and fatigue. Nearly seven thousand of the faithful were put to death like sheep, with knives and daggers; for the wind being high, the clashing of the trees, which separated them from one another, prevented their hearing the groans of their fellow-sufferers. Mallek al Tijar fell, with five hundred noble Syeds of Medina, Kerballa, and Nujeef; as also some few Dekkanee and Abyssinian nobles, with about two thousand soldiers of those countries. When the Roy thought his bloody revenge had been glutted sufficiently, he retired with his people from the forest ‡.'

Among the traits in the character of Adil Shaw, drawn by Ferishta, we find what follows:

'Tahir Shaw relates, that he was informed by Syed Ahmed Herraee, who had lived long at the court of Adil Shaw, that he was a

---

* Not a much stronger expression than what an European might use 'would have become effeminate and timid.'

† See Proverbs of Solomon, xxx. 19, 20.

‡ Compare this with Livy's description of the Alps, and that of the massacre of the Roman legions under VARUS by TACITUS.

wise

wiſe prince, well acquainted with mankind, very handſome in his perſon, and eloquent of ſpeech, eminent for his learning liberality, and valour. He wrote elegantly, and was a good judge of poetical merit, often compoſing verſes himſelf. His taſte and ſkill in muſic were ſuperior to thoſe of moſt of the maſters of his time, whom he encouraged, by princely rewards, to attend him; and he performed exquiſitely on the timboor and oode. He would frequently ſing to them extempore verſes. *He mixed pleaſure with buſineſs, but never for the former neglected the latter**; always warning his miniſters to act with juſtice, integrity, and honour, and, by his own example and attention, exciting their emulation. He invited many learned men and valiant officers from Perſia, Tartary, and Turkey, alſo eminent artiſts, to his court, and made them eaſy under the ſhade of his bounty.'

Captain Scott has illuſtrated the writings he has tranſlated, arranged, and publiſhed, with many notes, both explanatory and ſupplementary.

ART. II. *The Hiſtory of Robeſpierre, political and perſonal; containing his Principles, Actions, and Deſigns, in the Jacobin Club, Commune of Paris, Conſtituent Aſſembly and the Convention. The whole comprehending intereſting Particulars reſpecting his commencing Politician, eſtabliſhing his Tyranny, and falling the Victim of National Vengeance. Interſperſed with intereſting Traits and curious Anecdotes of remarkable Characters. To which is added, a brief Sketch of his Perſon, Life, and Manners. With a Portrait of Robeſpierre.* pp. 136. 8vo. 3s. Croſby. London, 1794.

ROBESPIERRE was born at Arras, the capital city of Artois. He was nephew to Damien, who was broken on the wheel for attempting to aſſaſſinate Louis XV. Bred to the profeſſion of the law, he took the advantage of ſubſtituting his own name, inſtead of that of the legatee in a will. For this mal-practice he was ſent to priſon, where he is ſaid to have commenced his firſt acquaintance with Marat. 'Plauſible and 'inſinuating in his diſcourſe, he had the greateſt power for po-'pular deluſion. With a voice gentle, words ſelected, and ar-

---

* In a manner and terms almoſt equivalent to theſe the character of Sylla is drawn by a Roman hiſtorian—*Otio luxurioſo eſſe, tamen a negotiis nunquam voluptas remorata.* SALL.

'guments

'guments accompanied with aſſeverations that ſeemed dictated 'by the pureſt principles, he ſeduced the multitude into a moſt 'confident opinion of his patriotiſm and integrity. Livid in 'complexion, puny in body, many have been ſurpriſed * that 'he ſhould be capable of faſcinating a people, ſo as to enable 'him to become the inſtrument of their deſtruction. His cruel, 'vindictive, and rapacious aſpect diſguſted the light, while his 'affected ſentiments of patriotiſm extorted applauſe and ad-'miration. The energy of his words ſupplied the deficiency of 'a voice naturally weak, and enfeebled with diſeaſe. Poſſeſſing 'no paſſions which he could not control, he was always ſuffi-'ciently collected to take advantage of thoſe of others, except 'when hope left him no proſpect of ſucceſs but from deſpera-'tion. It was his aim to deceive all, and be duped by none. 'His friendſhip was to direct the acts of others to his own ad-'vantage; and his enmity was more excited againſt thoſe to 'whom he owed the greateſt obligations, than to his real and 'avowed opponents. Thoſe who could no longer ſerve him, 'fell the victims of his ingratitude and diſappointment. Such 'as he dreaded he tried to delude into a confidence of his virtue; 'but his moſt open and inveterate foes have eſcaped his ven-'geance by his not daring to lead them to ſacrifice. He co-'aleſced with every perſon that could aid his deſigns, and whoſe 'confidence he could obtain; but he retained more in his ſer-'vice by fear than by friendſhip. He owed his riſe more to the 'error of popular opinion than to any brilliancy of talent. 'Unaſſuming in ſucceſs, ſimple in manners, negligent in dreſs, 'and moderate in his living, he appeared incorruptible to the 'people. By the tranſgreſſions of others he juſtified himſelf. 'Whatever he determined to perpetrate, his pretence and ex-'cuſe were founded on ſome plea of neceſſity, ariſing from a 'violence he would oppoſe, or an injury he would avert. A 'ſtranger to humanity, he never pardoned; but always pu-'niſhed without remorſe. His ferocity and ſanguinary diſpoſi-'tion rendered him capable of every ſocial outrage.'

This is the character given of Robeſpierre in the outſet of the book—at the concluſion we read, among other particulars, the following: 'ROBESPIERRE was thirty-ſeven years old when 'his life was terminated by the guillotine. His height was not 'more than five feet three inches. Slender in perſon, ſevere 'in countenance, and haughty in manners, he had none of

* According to the conſtruction of this ſentence, it is 'the many,' &c. who were livid and puny, &c.; whereas it is Robeſpierre that is meant.

'thoſe

‘ thoſe *agremens* that could excite any prepoſſeſſion in his fa-
‘ vour. His firm ſtep and quick pace announced great activity
‘ and energy of temper. Abſorbed in his boundleſs plans, he
‘ frequently folded and compreſſed his hands, in the ſame man-
‘ ner as perſons, when full of thought, are inſenſibly guilty of
‘ the moſt fantaſtic motions. His dreſs was always neat, and
‘ ſometimes elegant. He never failed to have his hair dreſſed
‘ in the beſt order. His trite and common-place declamation
‘ on virtue, crimes, and puniſhments, was frequently relieved
‘ with a brilliant ſentiment; but with all his laboured and
‘ ſtudied preparation, his oratory was as indifferent as his logic
‘ was ſubtle and deceptive. Fond of attracting the notice of
‘ women, he moſt wantonly impriſoned them, that he might
‘ after have their ſmiles for reſtoring them to liberty. Pride
‘ was his predominant paſſion, although he ſacrificed conſider-
‘ ably to the vanity of being admired for talents which he never
‘ poſſeſſed.’

Here are two portraits of Robeſpierre, different in ſome particulars from one another; and both of them, in ſome, inconſiſtent with themſelves.—In the one the dictator is repreſented as unaſſuming in ſucceſs, ſimple in manners, negligent in dreſs: in the other as proud, vain, fond of dreſs and of women. Both characters are evidently drawn by perſons actuated by ſtrong prejudices againſt Robeſpierre. The poet MILTON ſays, that even the fallen angels, ‘ devils damn’d,’ loſe not all their virtue; but this poor devil, Robeſpierre, would not be left by his biographer or biographers, with the ſemblance of a ſingle talent or virtue; if their inconſiſtencies were not ſo palpable. He knew no other paſſions than thoſe of the ‘ ſelfiſh kind,’ they tell us; and that, ‘ with all his ſtudied and laboured preparation, ‘ his oratory was as indifferent as his logic was ſubtle and de-
‘ ceptive.’ And yet we are told that his whole look, and gait, and manner, indicated activity, energy, vaſt projects, and a lofty mind. This energy, this profundity of thought, this loftineſs of mind, are not compatible with that extreme degree of meanneſs and ſelfiſhneſs which in theſe deſcriptions is attributed to Robeſpierre. The biographers vilify the talents and the eloquence of the dictator; yet they admit that it ‘ was fre-
‘ quently relieved by a brilliant ſentiment;’ and that, in ſpite of many natural or perſonal diſadvantages, it was impreſſive and ſucceſsful. In a word, this compilation, for a mere compilation it is, and that by a very unſkilful hand, from different periodical publications tinged with all the paſſion of civil diſcord, bears the groſſeſt proofs of inconſiſtency and prejudice. That Robeſpierre was a vindictive and cruel tyrant; that he ſacrificed every

every generous, every ſocial feeling, to his ambition and political ends; that he was a timorous foe, and a ſuſpicious friend; may have been true, and indeed ſeems to have been the truth. But hiſtory proves that men of the greateſt public ſpirit are very often leſs under the influence than others of ſympathy with individuals. It was not a mean and ſelfiſh verſatility that ſeems to have characteriſed the ſingular perſon in queſtion, but political fanaticiſm; though this induced him to contrive many ſchemes, and commit many crimes, that would never have entered into the heads even of fanatics of nobler natures. The general conduct of Robeſpierre, throughout the whole of the revolution, and particularly his reſolute courage at the approach of death, gives the lie to this biographical jumble; in which the poſitions of one page are, in ſome inſtances, at variance with thoſe of another; and, in others, with matter of fact.

This compilation may ſerve to gratify vulgar curioſity, and pleaſe vulgar paſſion; but a life of Robeſpierre drawn by the pen of a TACITUS, or even a CORNELIUS NEPOS, or a PLUTARCH, who knows that great talents and virtues may co-exiſt in the ſame character, with great weakneſſes, meanneſſes, and vices; and at the ſame time is ſkilful enough to trace and to mark the blended lines and ſhades of the whole, is yet a deſideratum in literature.

ART. III. *An authentic Account of the late Expedition to Bulam, on the Coaſt of Africa; with a Deſcription of the preſent Settlement of Sierra Leone, and the adjacent Country. By J. Montefiore.* pp. 52. 8vo. 2s. Johnſon. London, 1794.

TOWARDS the latter end of the year 1791 ſeveral gentlemen formed themſelves into a ſociety, for the purpoſe of endeavouring to eſtabliſh a ſettlement or colony on ſome eligible ſpot on or near the coaſt of Africa; and being tempted by the flattering information they had received of the iſland of Bulam, they reſolved to open a ſubſcription for raiſing a ſum of money to enable them to proceed in the undertaking; and that every ſubſcriber who was willing to become a ſettler in the intended colony, ſhould receive immediately on poſſeſſion being taken of the iſland, or any other convenient ſpot on the coaſt of Africa, a grant of five hundred acres of land for the ſum of thirty pounds, or for more or leſs in that proportion. In the ſpace of a month a ſubſcription was raiſed of near nine thouſand pounds. Truſtees were appointed, merchandiſe was purchaſed for the purpoſe of bartering for the iſland, for traffic, and for the hire of labour. Three ſmall veſſels were provided, ſupplied moſt amply with

ſtores

ſtores and proviſions, and likewiſe plantation tools for the uſe of the ſettlers on their arrival in Africa, who were in number about three hundred. The veſſels were alſo furniſhed with the neceſſary aſſortment of arms and ammunition.—In the tract before us the author deſcribes the voyage to Bulam; the natural face or appearance of that iſland; its climate and natural productions; the perſons, dreſs, manners, houſes, weapons, and purſuits or occupations, of the inhabitants; and the efforts and the fate of the adventurers; a very great part of whom were cut off by diſeaſe, or murdered by ſavages: and a great number fain to quit thoſe terrible ſhores, and make the beſt of their way, as they could, to America or to Europe. Yet our author, although, at the time of his quitting the iſland, the people, who had cleared upwards of ten acres of land, were in general in a ſickly ſtate, dying one or two in a day, attributes their ſickneſs and dying ſo faſt,

'More to a want of cleanlineſs, and attention to their health, as alſo to the great fatigue they had endured, than to the air of the iſland; for the climate here, though hot, appeared to me fine and healthy, being refreſhed with cooling gales, that blew morning and evening from the ſea and land. The country is delightful; the ſea abounds with the moſt delicious fiſh of every kind, and the iſland with buffaloes, deer, antelopes, wild hogs, and Guinea fowls, doves, pigeons, and ſeveral ſorts of ſmall birds. In it are alſo many elephants, monkies, and parrots; and the elephants had often come down to the beach to bathe in the ſea.

'A garden that had not been planted above a month, was in a high and forward ſtate of cultivation, and the ſeveral ſeeds brought from Europe were in a thriving condition and healthy. The cotton, bananas, plantain, and orange trees, with the indigo plant, pine apples, yams, and caſſava root, were in a flouriſhing way.

'The harbour of Bulam is ſo ſecure, deep, calm, and ſheltered from the wind, that one hundred ſail of the line might ride as ſafe, in all weathers and winds, as if in dock. Certainly, if this iſland had been in the poſſeſſion of the Sierra Leone Company, with their capital it would, in a very ſhort time, become ſecond only to Jamaica, if not its equal. I have been to that iſland, and the little knowledge I have of the ſame warrants me to ſay, that the ſoil of Bulam would produce the ſugar cane, indigo, cotton, pimento, and ginger; ſo that when the iſland comes to be properly ſettled, the inhabitants will ſoon be ſupplied, not only with the neceſſaries, but with the luxuries, of life in great abundance.'

Mr. Montefiore gives a pleaſing account of the ſettlement of Sierra Leone, which is under excellent regulations, and not a little promiſing:

'This colony is ſituated on the river Sierra Leone, ſo called by the Portugueſe from the number of lions that formerly infeſted the neighbouring

neighbouring mountains. The climate is in general unhealthy to Europeans, particularly in the mountainous parts; the open country is not so bad, as it is temperate in the afternoon from the breezes that generally blow from the sea. The bay and entrance to the river abound with a great variety of fish, such as gar fish, cavalloes, jew fish, soles, cat fish, sharks, and mullets; and on the rocks are plenty of oysters. The country about the colony produces rice, oranges, lemons, plantains, bananas, yams, cassava, pine apples, and several sorts of white plumbs. In the mountains are the palm and cocoa tree; indeed the country is overgrown with trees, so close together, that it is one continued forest. In the mountains are a great number of wild animals, as tigers, wild boars, roe-bucks, monkies, and serpents; in the woods are doves, parrots, and parroquets. There are also deer, goats, and fowls.

'The native inhabitants are not so black as those of the neighbouring countries. The men in general are tall and well made; the women have very pleasing features, but are short and robust, owing to their being constantly employed in labour. They are a very quarrelsome, impetuous, and revengeful set of people, and on account of the least trifle will raise a palaver, in order to extort, as a compromise, spirituous liquors, to the use of which they are much addicted. They will part with every thing they have, nay, I am well informed, their chiefs often sell their people to procure them. At every religious ceremony, marriage, or burial, and at their palavers, they drink to an excess, which generally creates quarrels, that seldom or ever terminate without some sanguinary act. Instances have been known at their burial ceremonies, which continue a week, of their broaching an hogshead of rum, and sitting round it until it was finished, hooting, singing their threnody, and beating the drum.

'The men take upon themselves the perils of war, together with the toils of hunting, shooting, and fishing. From the several European ships that frequent the coast for slaves, they procure guns, of which they are very fond, and use them with great dexterity. The women cultivate the land, make palm oil, spin cotton, and carry their produce to market. It is not uncommon to see a woman with two children in her arms, and a heavy load on her head, coming down from the mountains, whilst her husband walks behind, without any incumbrance, except his gun, whistling and singing.

'The clothing of the women consists of a piece of cloth, generally blue or white, which is fastened about their middle, and capable of being brought up round their shoulders. The children adorn their middles with a net made of glass beads. The men's dress differs but little from that of the women's; but they are very partial to European clothes, and appear proud and pleased when they are attired in them.

'Their houses, or huts, are low and thatched with straw. Some are round and others oblong. Their furniture consists of iron pots to boil their victuals, gourds to fetch palm wine, a few earthen dishes, and a large pewter dish to gather their cockles and oysters in.

Their

Digitized by Google

Their bed is a mat, on which they ſleep without any covering. Their food is principally boiled rice, herbs, fruit, cockles, and oyſters, which they prefer to the greateſt rarieties. They are very fond of dancing, and generally ſpend their evenings in that diverſion. Their muſic conſiſts of a drum, made of a hollow piece of wood.

'As to their religion, they believe in a future ſtate, but do not ſeem to have any object of worſhip, except that they appear to pay ſome kind of reverence to the ſun and moon. They have many ſuperſtitious notions, and have a high opinion of their ſeveral charms, which they conſtantly carry in a bag about their necks.

'Upwards of two hundred of the ſettlers at Sierra Leone, with ſeveral of the natives, continue to clear the woods; they have each a weekly payment in money, beſides their allowance of proviſions. They are much better ſituated, in many reſpects, than our labouring people in England, as the Company gives them every encouragement they can wiſh or deſire. It is impoſſible to conceive the cheerfulneſs with which they go to their daily labour at five o'clock in the morning, and continue till the afternoon, when each attends his domeſtic concerns, and cultivates his garden. In the evening they adjourn to ſome meeting, of which they have many, and ſing pſalms with the greateſt devotion until late at night. It is a pleaſing ſight on a Sunday to ſee them go to church, attired in their gayeſt apparel, with content and happineſs imprinted on their countenances.

'A ſchool is eſtabliſhed here for the education of the children of the ſettlers, who are taught reading and writing. The ſeveral natives of the adjoining countries have begun to ſend their children to Sierra Leone for education; therefore it may be preſumed, that, in the courſe of a few years, the inhabitants contiguous to this colony will become uſeful members of ſociety. The Sierra Leone Company have certainly great merit in reforming their black ſettlers, who before were a peſt to the community, and had not the leaſt idea of religion or morality, but are now ſo far reclaimed from their original degeneracy of manners, as to be equal at leaſt to the populace of moſt civiliſed nations.'

Mr. Montefiore ſays, in a preface, 'The reader will, perhaps, be ſurpriſed to ſee the work contained in ſo ſmall a compaſs: but his aſtoniſhment will ceaſe when he is informed, that I have written only ſtrict matter of fact, with the moſt ſcrupulous adherence to truth. It would indeed have been no difficult taſk to have augmented the bulk of the following tract, by adopting a method too common in performances of this nature, writing from invention, and ſupplying from the ſources of fancy that induſtry which has been wanting in obſervation. But I pledge myſelf to prove, by reſpectable witneſſes, the authenticity of every incident I have related.'

This is a very judicious and satisfactory defence. And we wish that many of our travellers, who swell their volumes with a thousand particulars drawn either from fancy or books already published, had observed the same conduct with our author.

ART. IV. *The Rhine*; or, *A Journey from Utrecht to Francfort; chiefly by the Borders of the Rhine, and the Passage down the River, from Mentz to Bonn: described in a Series of Letters, written from Holland to a Friend in England, in the Years* 1791 *and* 1792. *In Two Volumes. By T. Cogan, M. D. Embellished with Twenty-Four Views in Aqua Tinta, and a Map of the Rhine from Mentz to Bonn.* pp. 730. 8vo. 1l. 1s. boards. Johnson. London, 1794.

DOCTOR Cogan, in an introductory letter, takes notice of the difficulties attending the investigation of national characters. 'The customs, manners, and scenes,' he observes, 'that are the most *opposite* to those with which the traveller has 'been the most familiar, must be to *him* the most striking. 'And thus, while he imagines that he is drawing a perfect likeness, his pencil, being under the guidance of his particular 'feelings, will produce a *caricature.* This propensity reduces 'the history of travels* to the history of opinions; and descriptions given of the most striking objects become mere 'transcripts of the author's conceptions and feelings concerning 'them. Superficial observance must be erroneous in ten thousand instances. No one is qualified to delineate national character who has not enjoyed frequent opportunities of conversing familiarly with different classes, and of viewing them 'in various circumstances and situations; who is not able to 'discriminate the dispositions, passions, and prejudices, that are 'common to man, and are to be found in the individuals of 'every country, from the peculiarities belonging to the one he 'would investigate; who does not examine the good and the 'bad with strict impartiality, that he may mark both the nature 'and preponderancy of both virtues and vices, excellencies and 'defects. If he directs his sole attention to their best qualities, 'and conceals their worst, he will compose a panegyric. If he 'selects all the bad with malicious eagerness, and connects them

---

* A like observation may be made on most of the writers of civil history; who, for want of grand and comprehensive views, are, in their selections from an infinite variety of materials, guided chiefly by their own nostrums, prejudices, and habits of thinking.

'together

together in some idle narrative, he will make every country in its turn, from Lapland to Malta, *les sauvages de l'Europe.*'

Our traveller and his worthy friend Mr. E—— being together at UTRECHT, and both in the same humour, agreed to recruit their spirits by a tour along the Rhine, and sallied forth on the 26th of July, in the year of the nativity 1790. They passed by Wyk, Zulestein, a hunting seat of King William III. into the *Betuwe*, an oblong island formed by the bifurcation of the Rhine, in the province of Guelderland. This was the ancient Batavia, and formerly gave the name of *Batavereen*, or *Batavians*, to the inhabitants of the Dutch Netherlands, which they have now transmitted to their colony in the island of *Java*. In this morass it was that the ancestors of the present race first settled, when, at different times, and from different causes, they emigrated from Germany. The great abundance issuing from every spot of the *Betuwe*, to the supply of other parts, is not merely to be ascribed to its fertile soil, but to the division of the land into small parcels *; by which the soil is not only made capable of sustaining an increased population, but to furnish superfluities for the use of others.

'It is pleasant to see with what economy the ground is occupied. While the trees of their orchards furnish an abundance of the most luxurious fruits, hogs and sheep in numbers are fattening under their branches. The pools adjacent to their dwellings are stocked with ducks and geese; and their corn-lands support and supply to the neighbouring country an incredible number of turkeys and smaller fowls. Thus, by neglecting nothing, by their not being sufficiently affluent to despise small gains, the industrious farmer, and his frugal, attentive wife, support a numerous progeny, and diffuse plenty around them.'

The peasants in this part of the world, our traveller informs us, retain much of what is commonly termed the ancient simplicity of manners; and afford, in many respects, a specimen of what we may suppose to have been the character of the English about two hundred and fifty years ago.

Our travellers, having passed the WAAL, the largest ramification of the Rhine on its approach to the ocean, they arrived at Nimeguen, situated in the south-east extremity of the province of Guelderland, supposed to contain about fifty thousand

* The wisdom of this economy we conceive it to be our duty to hold up on all occasions to the public. It is surprising that it has not been adopted; or at least that the immoderate extension of farms has not been restrained by the British legislature.—See Captain Newte's Tour in England and Scotland; and An Essay on Property in Land, published by Walter, Charing Cross.

inhabitants, the grand emporium of the products of Germany, and the frontier town in the Dutch provinces in the eastern direction:

'In the year 1788 this town was distinguished, and greatly benefited by its becoming the occasional residence of the Stadtholderian family. The Prince and his household being, as it were, expelled from the Hague by the violence of opposition, waited here with patience to try the effects of negociations; which, however, could not be brought to any amicable conclusion. Let me just whisper in your ear, that this most excellent *man* is a most indolent and irresolute *prince*. His love of peace, and pious dread of shedding human blood, has occasioned the loss of more lives than might have fallen a sacrifice to vigorous exertions. His conscientious fears of doing wrong, have perpetually checked him from doing right. He has been passive in a situation which a *wise* and good man might have improved to the prosperity of his country, and to the acquisition of popularity honestly purchased; which a wife and *ambitious* man might have improved to the augmentation of his own power. Though he is neither *king* nor *sovereign*, yet one would think that the Fable of the Frogs choosing a King was made for this country, and for himself. Inactive as a log was he driven up to this place by the tide of opposition; inactive as a log was he conveyed back again by the powerful current of Prussian aid. Such is the placability of his temper, that, since his restoration to authority, he has greatly outstript the precepts of Christianity—passed by and neglected his friends to embrace and reward his enemies. He has often been represented to you as of a tyrannic disposition; but, so far from meriting this reproach, I am fully persuaded he wishes for nothing more than to enjoy with tranquillity the etiquettes of a court, and the little busy rounds of public affairs. I am fully persuaded that it was the *mildness* of his temper that encouraged his enemies to reprobate him so frequently in the public papers as a *tyrant*; and the more exemplary his patience, the more abundant were their insults. In short, without refusing to the patriots their right to effectuate a reform in their constitution, the moment they can agree upon a wise plan; or to retrench the enormous influence given to their Stadtholders in the hours of gratitude, the moment they can deposit this power in better hands; I am well convinced that they seized the opportunity to throw off the yoke, and get rid of the burden, because the yoke was easy, and the burden was light; and because the man they opposed was reluctant to gall them.'

About half way from Nimeguen to Cleves are the boundaries of the two governments, where their High Mightinesses yield the reins to his Majesty of Prussia:

'In passing from Holland to the Austrian Netherlands, where the affinity was formerly so close; from these to France; from the Dutch Netherlands into any part of Germany; at the first barrier, or at the first public house, where you give water to the cattle, and a dram to

to their driver, you perceive a considerable difference in dress and manners, as well as in language; and the traveller often feels, from a general something which he cannot always explain, that he is not now as he was five minutes before.'

CLEVES, the capital of a dutchy of the same name, is described, and a sketch given of its religion, antiquities, civil and natural history. It is highly favoured by nature, but has for many centuries back been the sport and the prey of contending parties. At Cleves our travellers met with an aged officer, a great predestinarian, with whom, at table in an inn, they had a great deal of conversation about liberty and necessity. At Xanten, about eighteen miles from Cleves, they lodged at the post-house, which was kept by a jolly, civil Frenchman, who in ten minutes told them all the material circumstances of his life. Here we were amused with anecdotes and observations on French authors and French valets de place.—Early the next morning they proceeded on their journey to DUSSELDORFF, where they changed horses, and found it necessary to take some refreshment. They made known their wants to the landlord, expressed their indifference as to either quantity or quality, within due bounds, but most earnestly recommended expedition:

'He promised accordingly; and, full of confidence in this promise, we confined ourselves to a short ramble about the premises. In the space of half an hour we returned, with increased hunger and increased impatience. But nothing more substantial than promises could be obtained before two o'clock, when the profusion of viands that were served up, would have amply recompensed the greatest epicure for a more tedious delay. Soups, fish, roast and boiled meats, game, poultry, vegetables, and fruits of various kinds, made their entry with solemn pomp, and in repeated successions, and filled up their respective stations according to the strictest discipline of an elegant table.

'We could not contemplate the splendid arrangement of the first course without some apprehensions that the *fête* was in honour of our *post-chaise and four*; and we trembled for the consequences that might follow such a mark of distinction. These apprehensions were considerably abated when we saw our landlord with his fair consort, their mother, and sister, enter the room, and place themselves at the table, after they had invited us to the first seats; for we would not encourage the idea that they intended to consider themselves as our guests. But how agreeable was our surprise to find, when the *mauvais quart d'heure* of Rabelais arrived, that, exclusive of wine, the whole expence of this sumptuous entertainment was not more than *ten-pence* each person! My companion and myself determined not to be precipitate for the future, either in our judgment, or in our humours; but to leave comfortless mysteries to unravel themselves in

the beſt manner they can, ſecretly hoping, that the *dénouement* will now and then furniſh a treat.

'The whole family ſeemed to be the immediate deſcendants of a race of giants. Each perſon was upwards of ſix feet in height, was well proportioned, very comely, genteel in addreſs, and courteous in behaviour. Indeed, they appeared much above the common claſs, or their ſtation in life.'

As men of gallantry, our travellers were diſcomforted to obſerve that women and maidens were chiefly employed in all the labours of the field. Health and cheerfulneſs are the rewards of their induſtry. To judge from their complexions, ſtature, and muſcular ſtrength, one might almoſt conclude, that they were changing their ſex. Such ſcenes were the more ſtriking from the contraſt they formed with female education in the province of Holland; where the general tenor of education is ſyſtematically calculated to enervate body and mind:

'I have known,' ſays our author, 'cans, filled with warm water, placed at the feet of new-born infants, from the firſt moment they were put into the cradle. If their children *take exerciſe*, as they term it, in the open air, they are laid at full length upon a bed, placed in a hand waggon: their clothing, particularly among the loweſt claſs, is, from top to toe, both a miſtruſt and a defiance of freſh air: their growing bodies, and ſhooting limbs, are to expand, in every direction, through woollen gloves and ſtockings, flannel envelopes, coats upon coats, waiſtcoats upon waiſtcoats, ſhirts upon ſhirts. In ſhort, they are ſo ſurcharged with an incumbrance of dreſs, that they are almoſt as immoveable as what they ſtrongly reſemble, an Egyptian mummy. Add to this, the perpetual uſe of warm ſtoves to their feet, immenſe quantities of miſerable coffee, and a diurnal diet of dried fiſh, ſallad, and butter-milk. The conſequence of this mode of education is, that the claſs of men deſtined to the moſt active and laborious employments in a community, are indolent, weak, enervated; and the women a prey to hyſteric diſeaſes; and that the moſt arduous ſervices are principally committed to Danes, Norwegians, Weſtphalians, or the inhabitants of Guelderland.

'Theſe obſervations are confined to the province of Holland; which, being the richeſt, is the moſt luxurious and degenerated, and where the climate is the moſt unhealthy.'

Dr. Cogan here takes occaſion to give very good medical advice to the Britiſh fair, relative to exerciſe, air, and early riſing, on the extreme importance of which to health and ſpirits he inſiſts with equal earneſtneſs and ability. He is led, by a natural enough tranſition from the portly dames of Duſſeldorff, to the gigantic ſtature of the ancient Germans; in ſupport of which he makes the following ingenious and juſt remark: 'From the names of various meaſures now in uſe, may we not 'conclude, that ſuch meaſures were originally correſpondent to

'ſizes

'fizes much larger than our own.'—Our author proceeds to describe DUSSELDORFF, the principal town in the dutchy of Berg, containing about eighteen thousand inhabitants, including the garrison, and formerly the residence of the Elector Palatine, who now resides at MANHEIM, where he has built a most sumptuous palace. Dusseldorff is chiefly distinguished by its gallery of paintings, which are here described, and various anecdotes related of painters and engravers.

Our traveller, in his way from Dusseldorff to Cologne, eighteen miles distant, describes the fertility of Westphalia; the wretchedness, or rather the dirtiness, of its inns (for there is no want of necessaries), or barns, where rationals and irrationals, men, women, and children, with all their live stock, dwell under one roof, and in the same apartments*. Here he inquires, as a chemist and physiologist, into the causes that produce the superior flavour of Westphalia hams. Cologne, for several centuries *one* of the first, perhaps the first commercial city in Europe, and the birth-place of *Rubens*, is now chiefly distinguished by the wealth and power of its ecclesiastics; by religious pomp, bigotry, and superstition. It is, in respect of improvement in art and science, a century behind other places; and in genius and manners resembles the fifteenth century.

[*To be concluded in our next Number.*]

ART. V. *On Electric Atmospheres. In which the Absurdity of the Doctrine of Positive and Negative Electricity is incontestibly proved; and the real Nature, Production, Mode of Existence, and Properties, of Atmospheres in an Electric State, are clearly demonstrated and fully explained. To which is prefixed a Letter, addressed to Mr. Read, of Knightsbridge, in reply to his Remarks on the Author's former Tract on Electricity. By E. Peart, M. D. &c.* pp. 133. 8vo. 2s. 6d. boards. Gainsborough, printed: Miller and Murray, London. 1794.

IN a short preface the author informs us, that this tract was written in consequence of the remarks which were made by Mr. Read upon his former Treatise on Electricity and Magnetism; in which he had shewn the absurdity of Dr. Franklin's theory of positive and negative electricity; proper ideas being affixed to the terms.

---

* Compare this passage with our critical observations on *Tacitus's Treatise on the Manners of the Germans*, in the 9th and 10th pages of our Number for January last.

Digitized by Google

In Mr. Read's Summary View, &c. and in his remarks upon the above tract, he ſtill retained the terms poſitive and negative, but uſed them both with poſitive ideas, ſaying, that a body, negatively electrified, is only deprived of part of its natural electricity; by which means, he thought of evading the objections againſt the Franklinian theory, by partly deſerting the ground; without conſidering, that the argument which deſtroys the whole involves every part. The author, therefore, thought proper to attack Mr. Read upon his preſent ground, and to ſhew that the doctrine of one homogeneous electric fluid producing all the appearances which we call electric, is inſufficient and abſurd, in every point of view, howſoever qualified. He therefore determined to reply to Mr. Read's remarks in a ſeparate letter, and then to give a full refutation of negative electricity, and prove that there are two active principles, which, when excited, produce the phenomena of electricity. The author particularly choſe this method of giving a complete and general view of electricity, becauſe, in his former tract, there is an error which he wiſhed to rectify; having been deceived in the experiments with the inſulated jars and plates, there related, on account of his inſulators being too cold and damp to be ſo perfectly, ſo as he expected; conſequently the explanations and reaſonings about theſe experiments have no weight whatſoever.

A table of contents follows the preface, and then the letter to Mr. Read.

In this letter the author makes one general obſervation on Mr. Read's remarks, which is, that in them there is not one attempt made to remove the objections ſo forcibly urged againſt the doctrine Mr. Read embraces, nor one argument brought againſt the author's theory of electricity; but that they are taken up entirely with quibbling about trifles of no import, which owe their imaginary exiſtence to Mr. Read's contracted ideas, delivered in a magiſterial, ſupercilious ſtyle, condemning the author's opinions in toto, for no other reaſon but becauſe they differ from the opinion Mr. Read has taken up.

It is not neceſſary to enter upon any particular analyſis of this letter; it conſiſts of ample proofs that the obſervation above given is particularly juſt.

With reſpect to Mr. Read's general opinion, that all bodies poſſeſs a natural quantity of an electric fluid, homogeneous in its nature, and only ſenſible when ſome bodies poſſeſs more, and others leſs, than their natural proportion, the author obſerves, 'becauſe electric atmoſpheres are of two kinds, attractive to 'each other, but each kind reſiſting the near approach of ano-'ther atmoſphere, ſimilar to itſelf, you reaſon thus: one body 'muſt poſſeſs more than its natural ſhare of an homogeneous 'fluid;

Digitized by Google

fluid; the other less; that fluid is evidently electric; there-
' fore all bodies, in their natural state, are accompanied by a
' certain equal quantity of that electric fluid. You might, by
' the same mode of reasoning, with equal propriety, say one man
' is excited to *frenzy*; another is depressed to *melancholy*; each
' is evidently in a state of *madness*, but in the contrary extreme
' to the other; therefore all men are naturally *civil mad*.'

The author next considers Mr. Read's particular opinion, delivered in these words: ' With respect to myself, I conceive
' that electric atmospheres consist of electricity naturally resi-
' dent in the humidity of the air, surrounding an electrified body
' to a certain distance; that excited glass, for instance, repels the
' electric fluid from it, and consequently beyond that distance
' makes it more dense; whereas excited wax attracts the electric
' fluid in the aqueous matter nearer to it, making it rarer than
' it was before.'

By way of exposing the fallacy of this explanation, the author observes, that the electric fluid acts in vacuo, where no humidity of the air can exist; and so far from the humidity of the air being the source of electricity, every electrician knows, from experience, that the most humid air is the very worst for electrical purposes; as the humid particles carry away the electric fluid, instead of supplying it: and with respect to excited glass repelling and wax attracting the electric fluid in the air, Mr. Read gives a contradiction to that himself, by saying that both those atmospheres evidently decrease in their intensities, as the distance increases from the electrified body.

Besides, an electrometer may be immersed in an electric atmosphere, and withdrawn out of it, unelectrified; but if it be plunged deeper into the same atmosphere, it will acquire an electric change; if that be nothing more than the effect of the various intensity, as Mr. Read asserts, the author asks, why does not the atmosphere of the glass, whose density is greatest at a distance, communicate itself to the electrometer, at a greater distance than the atmosphere of the excited wax, whose density is greatest at its surface? And, if every electric atmosphere is absolutely formed of one kind of electricity throughout, as Mr. Read maintains, why, asks the author, cannot an electrometer become electrified as soon as it is completely immersed in an electric atmosphere, as well as by being suffered to approach within a small distance of the electrified body?

The author then explains fully the reason why an electrometer may be completely immersed in an electric atmosphere, and withdrawn unchanged, upon his own principles; and exonerates himself from the charge of having mistaken the subject, with respect to the extent of the meaning of the term negative, by

Digitized by Google

quotations from Dr. Franklin; by which he proves that the Doctor, by the term completely negative, meant totally deprived of all electricity.

He then proteſts againſt the whole doctrine of plus and minus electricity as abſurd; obſerving, that the more a negative body is deprived of its natural electricity, the greater is the extent of the remaining atmoſphere; and, after a few general remarks upon the unpleaſant ſtyle in which this controverſy has been conducted, he concludes with declaring, that he is ſorry Mr. Read ever gave cauſe for harſh expreſſions between them; that with him the cauſe is now done away, and he could meet Mr. Read upon the ſubject again with pleaſure, if he came with temper, and only armed with fair argument, merely for the purpoſe of inveſtigating nature and promoting true knowledge.

We come now to the principal part of the work, the tract on Electric Atmoſpheres.

This is divided into four ſections, which are followed by a recapitulation.

In theſe ſhort ſections the abſurdities of the plus and minus doctrine of electricity are detected in every point of view. The electric atmoſpheres are conſidered in all their various ſtates; their properties are examined; their laws inveſtigated, and their modes of exiſtence and action are ſo fully explained, that every period, every word, ſeems neceſſary; and it is impoſſible to give any ſatisfactory analyſis of the whole, without tranſcribing the whole. We can, therefore, only give the general poſitions, and a very contracted view of the arguments upon which they are founded.

Sect. I. Bodies perfectly at reſt, and uninfluenced by other bodies, have no electric properties; conſequently they have no electric atmoſpheres, or no fluid, naturally and eſſentially electric, attending them.

The author brings ſeveral arguments to prove this poſition; he obſerves, that an atmoſphere of active particles ſurrounding a body, and poſſeſſed of general attraction, is called electric, merely becauſe it poſſeſſes thoſe properties; and therefore nothing, ſtrictly ſpeaking, can be called electric which does not poſſeſs them.

Similar electric atmoſpheres repel each other, whether plus or minus; but in the intermediate ſtate they do not repel; therefore bodies in a natural ſtate have no electric atmoſpheres.

Certain bodies by friction become electric; therefore the electric ſtate is an effect produced upon ſome principle or principles, naturally in a very different ſtate, and with no electric properties.

Attraction,

Digitized by Google

Attraction, or a kind of chemical union between bodies and the electric fluid, is a ſuppoſition which cannot be admitted; becauſe, if that union be diſturbed by friction, ſo ſoon as each body can regain its natural quantity, it readily attracts it into its uſual quieſcent ſtate; but the body having leſs than its uſual quantity, will not attract that part, though it is unaltered in its properties: therefore it muſt follow, that, by loſing a part of its electric fluid, a body cannot attract the remainder; which is abſurd: and that abſurdity is increaſed by the atmoſphere becoming more extenſive as the body becomes more negative.

From theſe and other conſiderations, therefore, the author concludes, that the doctrine of one ſimple homogeneous electric fluid, naturally preſent in all bodies, at all times, is erroneous and untenable.

Sect. II. Electricity depends upon two principles, naturally combined together, and in a quieſcent ſtate preſent in all bodies; which being ſeparated and excited by the action of certain ſubſtances aſſume the atmoſpheric ſtates poſſeſſing thoſe peculiar properties which are called electric.

Under this head the author obſerves, that a glaſs globe and its rubber, naturally, have no electric atmoſpheres, prior to excitation. If they be made to act upon each other, an electric atmoſphere is immediately evident; conſequently ſome principle or principles are put into that ſtate, which naturally were not poſſeſſed of electric properties. If the apparatus be properly inſulated, a conductor connected with the globe will be ſurrounded with an electric atmoſphere; and ſo will another conductor communicating with the rubber—each atmoſphere is ſimilar in extent and properties with reſpect to other bodies—two bodies ſurrounded with either of them repel each other; but a body repelled by the globe after communication with it, is attracted by a body communicating with or repelled by the rubber: conſequently the atmoſphere ſurrounding the globe is a different fluid from that of the rubber, or it is the ſame fluid in a different ſtate. If each be formed of the ſame fluid, the difference muſt be in their quantities; their qualities or properties being ſimilar. But bodies naturally attract the electric fluid, and render it quieſcent or non-electric: if, therefore, the globe attracts part of the fluid from the rubber, that can be no reaſon why the part remaining with the rubber ſhould be no longer attracted by it; on the contrary, it ſhould be more powerfully detained in a quieſcent ſtate; for if we ſuppoſe that theſe two atmoſpheres are one and the ſame fluid, we muſt reaſon thus:

Bodies naturally attract a certain quantity of electric fluid ſo cloſely as to prevent its electric properties from being evident:

Take

Digitized by Google

Take away part of that natural quantity from any body, and it will loſe its attraction to the reſt:

Reſtore what was taken away, and though it could not attract a part, it will now rapidly attract the whole.

This reaſoning is abſurd. For if the two atmoſpheres will be attracted by bodies, and remain quieſcent with them, when combined together, but not ſingly; they are not one and the ſame fluid when ſeparate; and produce a ſtill different fluid when combined: conſequently there are two fluids naturally combined and attracted by bodies in a quieſcent ſtate; which, by friction, are ſeparated; and then each aſſumes an atmoſpheric ſtate with thoſe properties called electric.

Sect. III. Every electric atmoſphere conſiſts of both the electric principles; one being peculiarly excited to form an atmoſphere of ſmall extent upon the ſurface of the body electrified; and the other, on the contrary principle, by that ſmall but active atmoſphere being attracted and excited ſo as to form a more extenſive atmoſphere around it: and each of the contrary principles, ſeparated from theſe two, aſſumes a ſtate of arrangement and excitement at the ſame time ſimilar to that acquired by the principle with which it was naturally combined; ſo that an electric atmoſphere, of either kind, cannot be produced without its contrary.

To eſtabliſh and explain this fundamental part of his theory, the author brings many leading experiments in electricity, to every circumſtance of which he pays minute attention; and produces his reaſons, gradation, as he proceeds, to prove that every electric atmoſphere muſt conſiſt of two parts, formed of the two active principles, one ſurrounding the other; and that no ſingle homogeneous fluid can explain the properties of an electric atmoſphere.

It is a fact known to every electrician, that if a light body, ſuſpended by a ſlight electric ſubſtance, be brought towards a conductor electrified, it will be attracted ſo ſoon as it comes within the extent of the electric atmoſphere. If it be ſuffered to approach the conductor gradually, at a ſmall diſtance from its ſurface it will be repelled, without touching the conductor; and in that ſtate it will be found to have acquired part of the atmoſphere of the conductor; but, had it been withdrawn, at any diſtance before it came to that very point, it would have been found without any electric atmoſphere around it.

Every electric atmoſphere, therefore, hath two contrary properties: firſt it attracts, through the greateſt part of its extent, and then it repels—contrary effects cannot be produced, *cæteris paribus*, by the ſame cauſe: therefore an electric atmoſphere cannot be formed of one homogeneous fluid. Should it be urged,

Digitized by Google

urged, that the light body is repelled becauſe the electric atmoſphere is, in part, communicated to it; then, why did it not communicate itſelf ſo ſoon as the body was completely ſurrounded by it? If it be anſwered, becauſe the atmoſphere was not of ſufficient intenſity beyond that point—then the author aſks, what is the reaſon why a very ſmall body will remain firmly fixed to the ſurface of the conductor, by the attraction of that electric atmoſphere, as is always the caſe when it is properly or accidentally introduced there? Is not the intenſity as great there as at the repelling diſtance? and is not the very notion of intenſity an unmeaning term, invented for the ſake of enveloping ignorance in obſcurity, to prevent immediate detection? It is evident that the external part of every electric atmoſphere uniformly attracts a light body till it comes to a certain ſmall diſtance from the ſurface of the conductor; then the body becomes electrified and repelled: it is a fact equally certain, that two contrary kinds of electric atmoſpheres may commix without deſtroying each other, unleſs they be made to approach ſo near, that the point where each begins to repel touches the other; when the two atmoſpheres inſtantly unite with an exploſion, and return to their natural ſtate, without either atmoſpheric arrangement or electric properties; conſequently each atmoſphere is formed of two different fluids, and no body can become electric by being ſurrounded by the external atmoſphere, unleſs it firſt of all approaches to the internal atmoſphere; when, acquiring a portion of it, it takes its quota of the external atmoſphere alſo, and becoming completely electric is puſhed aſide.

The author then produces many reaſons to prove that every body is naturally accompanied by two active principles, which he calls phlogiſton and ether, combined together in a quieſcent ſtate; that certain ſubſtances have a peculiar attraction to them, and by friction ſeparate them; that when thus divided, they become peculiarly active, and arrange themſelves ſeparately in an atmoſpheric manner, ſo as to form an atmoſphere of ſmall extent around the ſurfaces of the bodies they reſpectively attach themſelves to; that, in this ſtate, they have each of them the power of attracting a portion of the contrary principle, and of exciting it to form an atmoſphere of great extent around it; that theſe external atmoſpheres are acquired at the moment when the two firſt principles, being excited by the electric and its rubber, are, as it were, torn aſunder by the motion of the electric upon its rubber, or vice verſa; that upon theſe double atmoſpheres all electric properties depend, and without them cannot be explained; and that an electric atmoſphere, of one kind, cannot be produced without its contrary; for if ether and phlogiſton be ſeparated, and excited by friction, when they are forced aſunder by

by the ſeparation of the exciting ſurfaces, the ether will attract a portion of unexcited phlogiſton from the common principles flowing to the apparatus, and will excite it ſo as to form an external atmoſphere, widely extended, and poſſeſſed of univerſal attraction to other bodies; while the phlogiſton, equally excited by the ſame means, will ſeize upon the ether which was naturally combined with the phlogiſton attracted by the other; which will therefore acquire a ſimilar ſtate and properties; and the electric per ſe and its rubber will have each an atmoſphere, formed of the two active principles, but in contrary poſitions with reſpect to the ſurfaces they ſurround.

The author then gives a full explanation of all the experiments with electric atmoſpheres, and comes to his laſt ſection.

Sect. IV. When two electric atmoſpheres are produced by the ſeparation of the two naturally active principles, each atmoſphere being ſtrongly attractive, can only be ſatisfied by uniting with the other; neither will either of them attract any ſurface, ſo as to become fixed upon it, unleſs it be the ſurface of an electric ſubſtance, and the electric atmoſphere of the contrary kind be preſent with the oppoſite ſurface; in which caſe, by the mutual action of the two contrary atmoſpheres, they will become fixed, one to one ſurface of the interpoſed electric ſubſtance, and the other to the oppoſite ſurface; as is particularly ſeen in the charged Leyden bottle.

In this ſection arguments are brought to prove that the doctrine of plus and minus electricity is abſurd, when applied to the explanation of the Leyden bottle. If the bottle be charged, its outſide coating negative, why will it not acquire an equilibrium when paſſed upon a table which contains its natural quantity of electric fluid?—it is ſaid, becauſe the quantity accumulated within prevents it by repulſion. If the bottle be poſitive, or poſſeſſed of more than its natural quantity within, what is the reaſon that, if placed upon glaſs, that inner ſurface will not part with any of its redundant electricity to the hand, or any body in its natural ſtate, and conſequently containing leſs?—becauſe its contrary ſurface is negative, and while that is ſo, the inſide cannot diſcharge itſelf;—one ſide then is poſitive becauſe the other is negative; and that ſide is negative becauſe the other is poſitive: *riſum teneatis!*

The author then gives his explanation of the experiment. If a point, communicating with the globe, be brought near the inner ſurface of a coated jar; and another, connected with the rubber, be extended to the outer coating nearly; ſo ſoon as the globe and rubber are made to act upon each other, a ſtream of electric fluid is ſeen to flow to each ſurface; and that accumulating quantity is fixed on each ſide by their mutual action upon the

Digitized by Google

the common principles in the interposed electric substance, till the jar is charged; for all electrics *per se* have a peculiar attraction to the common principles; and those, by the action of the contrary fluids, in an electric state, on its opposite surfaces, are peculiarly excited in the substance of the interposed electric substance, so as to be drawn one towards each surface; in which state of partial separation they powerfully attract the atmospheres of electric fluid, by whose presence they are excited; as the author particularly explains, and in which explanation we have not room to follow him further—and for the same reason we cannot further notice the recapitulation, than by saying, that in it is given, first, a general view of the absurdities of the positive and negative system of electricity; and then, a summary but connected and complete view of his own principles and theory; and we therefore conclude our analysis with recommending it to the attentive perusal of those who with for farther information upon a subject so important in itself; so much attended to; and, by the theory of Dr. Franklin, though generally embraced, so unphilosophically explained.

ART. VI. *A Practical System of Surgery. By James Latta, Surgeon in Edinburgh. Illustrated with Cases on many of the Subjects, and with Copperplates. In Three Volumes.* pp. 404. 8vo. 7s. boards. Mudie, Edinburgh; Murray, London. 1794.

THE art of surgery is daily advancing nearer to perfection: to the labours of *Callisen*, *Plenck*, and others, we are obliged for many improvements and reasonings which former practical surgeons omitted. The present author, in a modest advertisement, says, that he has practised surgery ten years at Edinburgh, and, previous to this, he was seven years clerk, or house surgeon, in the Royal Infirmary of that city; and he had the singular good fortune to possess the friendship and patronage of the late Dr. William Cullen.

It would be a great advantage to the whole art of medicine, if experienced practitioners oftener became authors: it would prevent many whimsical and hypothetical idlers from obtruding their crudities on the public. The directing the minds of students to contemplate objects above human comprehension, by diverting their attention from the most important and useful truths, has been a great stumbling-block to the acquisition of real medical science. It produces vain talkers, disputers, and cavillers, in the medical art, and may be productive of mischief to society, but rarely improves the human mind. It is of great consequence

conſequence to practitioners in medicine to conſider and well know what is, and what is not, above human attainment; and it is better for men to reſt contented with truth, and what is demonſtrated, than to take their ſoaring flight into the aerial regions of fancy, perplexing themſelves and others with what none can comprehend. Surgery is partly a ſcience, partly an art. Some parts, nay many, of anatomy may be juſtly called ſcience; the practical and operative part of ſurgery art; which includes dexterous manual operation. The hand is guided, however, by previous ſcience; or many operations would inevitably prove fatal. The preſent ſurgeons, as their works prove, reaſon more acutely than their predeceſſors; therefore modern ſurgery is preferable to the ancients, in many reſpects. With theſe general obſervations we ſhall commence the analyſis of the work, which is to be the ſubject of the preſent criticiſm.

The preſent book, it ſhould be remarked, is only the firſt volume of three; two more are to appear to complete this ſyſtem of ſurgery; the ſecond is in the preſs, and the third will be publiſhed as ſoon as the author *can overtake it:* which, to us critics, ſeems a quaint mode of expreſſion. But to the buſineſs.

The firſt four ſections are on blood-letting, phlebotomy, arteriotomy; topical bleeding by the ſcarificator; by leeches; by ſcarifications with a lancet. Dry cupping.

On theſe ſubjects, as might naturally be expected, little appears new, or different from the generality of modern authors. On the advantages of blood-letting, and when it ſhould be avoided, are ſome uſeful practical remarks. In true inflammation, &c. the operation is neceſſary; in diſorders of a putrid tendency, and in great debility, bleeding is injurious. The fifth ſection treats of the accidents ariſing from blood-letting, &c.

Chap. II. contains Directions for opening Abſceſſes, with Five Caſes.

Chap. III. On Sutures.

Chap. IV. Of the Ligature of Arteries.

Chap. V. Of Aneuriſms.

Chap. VI. Of Inflammations, Eryſipelas, Scirrhus, Cancer; of ſcrophulous Tumors; of the Rickets, Mollities Oſſium, and Spina Ventoſa. White Swellings. Caſes.

Chap. VII. Of Herniæ. Hernia congenita. The Exomphalos, or Umbilical Hernia. Ventral Hernia.

Chap. VIII. Of the Hydrocele. The Hydrocele of the Cells of the Tunica Communis. Hydrocele of the Tunica Vaginalis.

Chap. IX. Of the Hæmatocele, Variocele, Sarcocele, and other Kinds of falſe Herniæ.

Chap.

Digitized by Google

Chap. X. Diseases of the Penis. Phymosis. Paraphymosis. Obstructions in the Urethra. Of the Amputation of the Penis.

Chap. XI. Of the Stone in the Bladder. Of the high Operation. Of the lateral Operation. Of Stones in the Kidneys, the Operation of Nephrotomy, and Stones in the Urethra. The foregoing Directions for performing the Operation of Lithotomy exemplified and confirmed by the Histories of a Number of Cases.

The author of this volume appears to us to have been an industrious practical observer; at the same time possessing an earnestness to compare different methods of treating chirurgical cases, and a warm desire to select what is least exceptionable. In the work, until we come to the treatment of abscesses, we find little more than is generally known to well-educated practical surgeons. On the opening of abscesses, after delivering his opinion on the most preferable mode, whether by incision, caustic, &c. the following observations seem to merit the attention of surgeons; especially of those who are too attached to making larger openings than abscesses require; which practice was too generally adopted from the time Mr. Samuel Sharpe's treatise on the operations in surgery appeared:

'These are sufficient objections against large incisions, whence there has been a third method proposed, which seems preferable to either caustic or incision, viz. the draining off the matter by means of a seton. This has the advantage of being attended with little pain, emptying the abscess in a very gradual manner, and very effectually preventing the access of air, which in the other methods is so much to be dreaded; and a cure is generally performed in half the time that would otherwise have been requisite, and that even under the most favourable circumstances.

'The method of performing this operation is by means of the instrument represented Plate 1. Fig. 5. The director there represented, being threaded with glovers soft silk, is to be introduced into the upper part of the tumor, through an opening made with a lancet; the thickness of the thread being always proportioned to the size of the tumor. It is then to be pushed down to the most depending part, till its point can be felt on the outside of the skin; an incision is to be made upon it somewhat larger than the upper one, and the director, with part of the cord, drawn through the wound, after which the director is to be withdrawn. The reason of making the under incision larger than the upper one is, that the matter may thus all flow out through the under orifice, and none through the upper. Two or three inches of the cord should be left hanging out at the lower orifice; and, to cause it to run easily, it ought to be well rubbed over with any kind of emollient ointment. In about thirty-six hours after the cord has

Digitized by Google

has been introduced, it may be drawn out as far as to allow all the part that was within the cavity to be cut off; and the same is to be done every day, until the matter be completely evacuated. Thus a regular and slow discharge of the matter is procured, the sides of the abscess gradually contract, and at last adhere firmly to one another, by reason of the slight inflammation kept up on them by the friction of the cord. As the discharge lessens, the cord ought also to be diminished in size; and when the former becomes very small, the cord may be taken away altogether; after which, the sinus will soon be thoroughly healed, by compressing it with a roller and small compress made of linen, applied in the direction of the cord. The same method had been found to answer very well in all tumors of the melicerous kind, where the matter is not very thick, as well as in tumors of the scrophulous kind; but when the cord is apt to press upon any very sensible nervous part, the excessive pain and irritation it occasions renders the use of the lancet or knife preferable.'

The practice is illustrated by apt cases; and there seems some similarity in the author's doctrine to that of the ingenious Mr. Abernethy's, surgeon of St. Bartholomew's Hospital. In the treatment of large abscesses, especially of the lumbar kind, which carry down the matter of the abscess sometimes amongst the muscles of the thigh, we have formerly seen large openings made with the knife, dreadful to reflect on; all the muscles have been nearly laid bare, without any advantage; but frequently attended with shocking misery to the afflicted patients. It is a pleasing reflection to humanity, that unnecessary cruelty is avoided, and that surgeons are seriously engaged in rendering their art more useful, with less pain to the unfortunate sufferers.

The whole art is becoming milder; and we may hint, if the use of judicious compress and sponge tents were better understood, not only in sinuous ulcers, but likewise in wounds of a certain description, they would be found excellent auxiliaries to the art, and render the treatment of wounds and fistulous ulcers, &c. less severe.

On sutures, of the ligature of arteries, and aneurisms, little appears novel; but some of the cases may be worthy of observation, especially those which describe ossifications of all the arteries of the body.

In inflammations, the opinions and doctrines are similar to others, and the author adopts those of Dr. Cullen, in general, which, however, are exceptionable, and partly mere opinion. The too free use of lead preparations seems to be an hazardous practice in some instances. The author's opinion of amputation in the gangrene, though true in Europe, is not so in hot climates; for if surgeons wait for a separation, they may wait in vain, for the patients often expire before such separation happens; therefore the delay of that operation, under such circumstances,

Digitized by Google

circumſtances, ought not to be admitted, eſpecially in large lacerated gun-ſhot wounds. This doctrine, we believe, was firſt publiſhed by Dr. Rowley, in his Medical Advice to the Army and Navy, during the American war.

The author obſerves, that it is univerſally allowed, that neither hemlock nor arſenical preparations ever cured a confirmed cancer; and he adds, that *exciſion*, or *cutting out* a confirmed cancer, *never* removed the diſeaſe, except for a ſhort time, and that when it returned, it was always attended with more violent ſymptoms than before. Opiates internally, and a carrot poultice, ſeem the beſt palliatives, and hemlock only acts as a narcotic. Theſe are certainly juſt practical remarks, and are what we have found true by long and reiterated experience, and which is now confirmed by all the excellent ſurgeons in Europe; therefore the conſtant adminiſtration of that poiſonous drug hemlock, except merely to ſtupify the ſenſes, is a diſgrace to the art. Trick and deſign were its introductors; credulity and faſhion hath been its ſupporters; but truth and conviction ought no longer to ſuffer this drug to ſpread its baneful influence amongſt the moſt miſerable of the human kind.

[*To be continued.*]

ART. VII. *A Caſe of Hydrophobia, commonly called Canine Madneſs, from the Bite of a Mad Dog, ſucceſsfully treated. By Thomas Arnold, M. D. Fellow of the Royal College of Phyſicians, and of the Royal Medical Society of Edinburgh.* pp. 245. 8vo. 4s. boards. Dilly. London, 1794.

THE hiſtory of any caſe that can throw new lights on the hydrophobia, is well worthy of attention; but the unneceſſary prolixity and uſeleſs minuteneſs of the author before us, are enough to tire the patience of the moſt induſtrious critic. This tedium, however, is happily relieved by ſome enlivening and ſenſible obſervations at the latter end.

The Analyſis of the Caſe.

A girl of ten years of age, who had been frightened by the neighbours, and called *Mad Beſs*, &c. was admitted into the Leiceſter General Infirmary, 3d of April, 1792, 'on account 'of ſome alarming complaints, ſuppoſed to be the conſequences

Digitized by Google

'of the bite of a mad dog; and to be the commencement of 'that diſtreſſing train of ſymptoms which have been rarely 'found to yield to the ſkill of the phyſician,' &c. Ormſkirk remedy had been ineffectually applied. The wound was cauteriſed. She had mocking fits—ſolids gave her pain; but ſhe drank *cold water*—was put into a cold bath—had a bliſter applied between the ſhoulders, and a plaiſter of opium to the throat—took half a drachm of powdered bark every two hours in red wine, with tincture, increaſing the doſe. Pulſe 90—vomited, was thirſty—gum pills were exhibited and *tinctura opii* ad gtt vi. *quartis horis*—olive oil was uſed externally and internally—no *difficulty of ſwallowing*—leeches were applied to the head, as ſhe complained of a pain in that part, and a pediluvium was uſed—had fits, was purged. All theſe circumſtances are recited from the 3d to the 12th of April. 13th a bliſter *ad nucham*. 16th diſliked ſwallowing liquids from the pain of a *ſore throat*—warm bath and laudanum were applied as remedies. 17th, pain, rigidity of muſcles; diſliked, as the nurſe ſaith, the hearing of water poured from one veſſel to another—glands under the chin ſwelled—complained of pain in the breaſt, where ſhe had been bitten by the dog. Muſk was given, volatile liniment applied, and ſhe was put into a cold bath with reluctance—on ſwallowing a glaſs of water her whole body was convulſed—ſhe took muſk, and ſwallowed red wine, the former to the doſe of ʒſs *tertia quaque hora*. On the 19th *eat boiled beef*, drank wine, ſwallowed down ſago, broth, biſcuit, and a bun.—From this laſt date to the 4th of May ſwallowed food very well, but was diſturbed by the pouring water out of a tea-kettle. May 4th, ſaw a *green man*, a *green cat*, &c. pulſe 72—76. The 5th of May took *flores zinci* and muſk, and occaſionally magneſia. On the 7th a *ſtiff fit*—9th, pulſe 124. Flowers of zinc given to three grains.—12th, delirious—ſpirit. minderar. added, and laudanum.—17th, green cicuta applied to the breaſt—leeches occaſionally. In this manner the caſe was treated until June 9th, when *lead cream* was applied to the inflamed parts, leeches repeated, &c.—25th, when bark, *nitre*, calcined magneſia, and laudanum were exhibited, the laſt to gtt xij. She was diſcharged cured 3d of July, 1792.

After this narrative, the ſubſtance of which we claim no ſmall ſhare of merit in ſelecting from a huge maſs of diffuſive verboſity, ſome obſervations appear, in which many remarks of various authors are introduced: in theſe will be often found more credulity than cautious reaſoning or judgment; but amongſt

amongſt the author's own remarks are ſome well worthy of attention. A ſeries of queſtions follow, relative to the hydrophobia and its ſymptoms, chiefly extracted from what numerous authors have written on the ſubject; but for theſe and the anſwers, conjectures and various opinions, the work before us may be conſulted by the curious. We ſhall only obſerve, from the contradictory accounts of authors, and the wonderful relations of caſes, where a diſturbed imagination ſeems oftener to preſide than cool reflection, that we have great reaſon to aſſert, that many caſes of the hydrophobia, which have appeared extraordinary, and frighted all the world, were fictions, or ariſing from that perturbation of mind, ever the companion of thoſe who have been bitten by dogs ſuppoſed mad. The world is much obliged to a learned phyſician* for his laudable endeavours, in his late publication, volume the fourth, not only to chaſe from ſociety the diſmal and irrational apprehenſions that have been often unneceſſarily excited; but for his excellent mode of treating the diſorder, with which, in ſome meaſure, the preſent caſe correſponds, as far as bark, and tonics of flowers of zinc, were uſed.—Dr. Arnold's concluding obſervations are, in ſome reſpects, excellent; but we wiſh, if ever that gentleman ſhould reſume the pen, either on this or any other occaſion, that he would compreſs his ſubject into a ſmaller compaſs, and rather give the mode and reſult of his practice, than exhibit a long deſultory diſcourſe; *ſed verbum ſapienti*, &c.

Before we quit this ſubject, we ſhould remark, that eating *boiled beef*, &c. on the 19th of April, with *broth*, *ſago*, and *wine*, *biſcuit* and a *bun*, or wig, appears to us extraordinary, and is contradictory to the nature of the hydrophobia; nor can we reconcile the adminiſtering *bark* and *nitre*, *magneſia* and *laudanum*, on the 25th of May, as they appear incongruous practices. The very ſoul of medicine is conſiſtency; and he is the beſt phyſician who leaſt deviates from uniformity in his preſcriptions. Upon the whole, however, with theſe little blemiſhes excepted, the work may be read with advantage, as it contains ſome new information, eſpecially that which reſults from the real facts accurately obſerved by Mr. Meynell.

---

* Dr. Rowley.

Digitized by Google

ART. VII. *Zoonomia; or, The Laws of Organic Life. Volume the Firſt. By Eraſmus Darwin, M. D. F. R. S.* 4to. 1l. 5s. boards. Johnſon. London, 1794.

[*Continued from our laſt Number.*]

THE next four ſections, viz. the XVIIIth, XIXth, XXth, and XXIſt, are employed on four ſituations of our ſyſtem, which, in their moderate degrees, are not uſually termed diſeaſes, and yet abound with many curious and inſtructive phenomena; theſe are *ſleep*, *reverie*, *vertigo*, and *drunkenneſs*.

1. Dr. Darwin begins his obſervations on ſleep, by aſſerting, as before, that in this ſtate volition is ſuſpended. On this point we ſtated, in our laſt number, an apparent difference between our author and Profeſſor Stewart; but, on farther examination, the difference appears to be more nominal than real. On this ſubject Mr. Stewart does not ſeem to poſſeſs his uſual clearneſs; for while he contends that the power of volition is not ſuſpended during ſleep, he aſſerts that there is a ſuſpenſion of the influence of the will. The term volition, it ſhould ſeem, is uſed by Mr. Stewart in the ſenſe that our author uſes the word voluntarity, that is, for the faculty or capacity of willing; while Dr. Darwin confines it to an active ſenſe—to the will actively exerted; in which he is ſupported by the authority of Locke. Agreeing then in ſubſtance in their fundamental poſition, there is a general agreement in their account of the nature of ſleep, and more particularly of the train of ideas in dreams.—The obſervation is, however, peculiar to our author, that as volition is ſuſpended, the other faculties of the ſenſorium are more ſtrongly excited, particularly the ſenſibility. And this obſervation ſerves to explain many of the more curious phenomena of ſleep.

The increaſe in the ſenſibility, irritability, and aſſociability, Dr. Darwin aſcribes to the ſuſpenſion of volition having left a greater quantity of the ſpirit of animation to be expended by the other ſenſorial powers; and hence he obſerves our irritability to internal ſtimuli (for the external are ſhut out) is not only greater in ſleep, but increaſes as our ſleep is prolonged. Whence digeſtion and ſecretion are better performed in ſleep than in our waking hours; and our dreams in the morning have greater livelineſs and vivacity, as our ſenſibility increaſes, than at night when we firſt lie down. And hence epileptic fits, which are always occaſioned by ſome diſagreeable ſenſation, ſo frequently attack thoſe who are ſubject to them, in their ſleep; becauſe at this time the ſyſtem is more exciteable by painful ſenſation from internal

Digitized by Google

internal ſtimuli; and the power of volition is then ſuddenly exerted to relieve this pain, the ſtruggle conſtituting the epileptic convulſion.

Theſe obſervations will afford a ſpecimen of what the reader will find in this chapter, which is altogether curious and important in a very high degree.

That our ſenſibility is increaſed in ſleep cannot be denied, but the proof is not equally ſtrong as to the irritability and the power of aſſociation. The increaſe of the ſenſibility in ſleep explains a phenomenon which others have no doubt obſerved as well as the writer of this article. There are men that, in the progreſs of life, have ceaſed to weep in their waking hours for real diſtreſſes, who in their dreams have the founts of their eyes ſometimes opened by ideal ſorrows, and their pillows ſteeped with fruitleſs tears. The proof of the increaſe of our ſenſibility on the approach and during the continuance of ſleep, may indeed be brought from the pleaſures as well as the pains of ſenſation that at ſuch times affect us. Sleep, according to the ancient mythology the brother of death, is deſcribed by Homer as enamoured of one of the graces (Iliad, XIV. 267). Mr. Hume, in ſpeaking of the imperfection of the mythological allegories, approves of the brotherhood of ſleep, but can ſee no propriety in giving him a miſtreſs. On this point, however, the poet was a better judge than the philoſopher, as thoſe who ſtudy nature, or the chapter before us, will probably agree.

Dr. Darwin concludes this chapter with a definition of perfect ſleep, the eſſence of which, as may be collected from the few obſervations we have extracted, is, that during this ſtate the power of volition is totally ſuſpended; that the other ſenſorial powers, particularly the ſenſibility, are increaſed in their energy, but that their connexion with the external world is cut off, the organs of ſenſe having their functions ſuſpended.

Though this chapter is full of curious and intereſting obſervations, there are ſome points that we could have wiſhed to have ſeen more fully diſcuſſed. The various uſes of ſleep in the animal economy form a ſubject of great importance. Its effects on the intellectual faculties are particularly intereſting. According to the theory of Dr. Darwin, the powers of volition ſhould be moſt energetic in the morning, and thoſe of ſenſation the reverſe. The truth of this may, however, be doubted. Literary compoſition requires, perhaps, as much voluntary exertion as any effort of the mind, eſpecially on ſubjects in which the judgment is chiefly engaged. Yet we do not know that diſtinguiſhed authors have generally appropriated the morning for their literary exertions. In ſome inſtances we have known the evening and the night devoted to painful and ſucceſsful ſtudies.

Digitized by Google

Among the Greeks it is known, that works which exhibited ſigns of labour were ſaid to ſmell of the lamp; and the moon is aſſerted in every age to have been the lamp of wiſdom.

2. Reverie differs from ſleep in this reſpect, that in it the powers of volition are not ſuſpended, though the external world is ſhut out, or at leaſt our attention to it is prevented by the great efforts of volition, or the great ſenſation of pleaſure with which we purſue ſome intereſting train of ideas. In reverie we ceaſe to be conſcious of our exiſtence, are inattentive to time and place, and, when it is ſuddenly diſturbed by the appulſes of external objects, we wake as from a dream, and return with regret or ſurpriſe to the common tract of life. The trains of ideas in reverie differ from thoſe of delirium or ſleep, as they are kept conſiſtent by the power of volition; and they differ from the trains of ideas belonging to inſanity, as they are as frequently excited by ſenſation as volition. In ſleep the nerves of the organs of ſenſe, though ſuſceptible of irritation, are not expoſed to the ſtimuli of external objects; in reverie they are expoſed to the uſual ſtimuli, but the action to which they are excited is not ſufficient to produce ſenſation or attention. Dr. Darwin refers to a very curious hiſtory of reverie in the Lauſanne Tranſactions, and ſubjoins a caſe that fell under his own care, not a little intereſting and inſtructive.

He conſiders reverie in its higher degrees as a diſeaſe, and as allied in its nature to convulſion and inſanity.

3. Perhaps there is no part of the work before us more truly original than the chapter on vertigo; and this very circumſtance renders it almoſt impoſſible to convey any diſtinct notion of its contents within our limits. The fundamental poſition is, that in learning to walk we judge of the diſtances of objects by the eye; and by obſerving *their* perpendicularity determine our own. Some muſcular exertion is neceſſary to preſerve our perpendicular poſture, and if at any time we find ourſelves inclining to one ſide, we reſtore our equilibrium by an effort of the muſcles on the other ſide. Whatever then deprives us of the uſual means of determining our own perpendicularity, or confuſes our judgment on the ſubject, produces a deviation from the upright poſition of our bodies, and introduces vertigo. No one that is hoodwinked can walk in a ſtraight line for a hundred ſteps together. The fact is, he cannot walk upright, and by moving his foot to the right or the left to ſupport his inclining weight, he errs from the line he wiſhes to proceed in.

People become giddy when they look from the ſummit of a high tower, becauſe being ſo much elevated, the objects around them are out of the ſphere of diſtinct viſion, and they are obliged to balance their bodies by the leſs accurate feelings of their muſcles,

Digitized by Google

muſcles. A ſenſe of giddineſs alſo occurs when we ride over a plain covered with ſnow, without trees or other eminent objects. Here the uniformity preſented to the eye is ſuch as to give us no means of adjuſting our own perpendicularity.

In this manner Dr. Darwin goes on to examine all the various ſituations in which vertigo occurs; ſhewing that in each of theſe it is to be referred to our being ſurrounded by objects in an unaccuſtomed point of view, which prevents us from determining by them our own perpendicularity. When experience teaches us the relative ſituation of ſuch objects, vertigo goes off.

The dizzineſs felt in the head after ſeeing objects in unuſual motion, Dr. Darwin ſuppoſes to be no other than a continuation of the motions of the optic nerve excited by thoſe objects, and which engage our attention. 'Thus on turning round on 'one foot, the vertigo continues for ſome ſeconds of time after 'the perſon is fallen on the ground; and the longer he continues 'to revolve, the longer will continue theſe ſucceſſive motions of 'the parts of the optic nerve.' This explanation of a curious phenomena, firſt given by Dr. Robert Darwin, Philoſophical Tranſactions, Vol. LXXVIth, has been controverted by Dr. Wells, in his ingenious and profound work on viſion *. If this account of the matter be juſt, Dr. Wells obſerves, no apparent motion of ſurrounding objects ought to take place, if we turn round with our eyes ſhut, and open them on falling to the ground; for in this caſe, as the ſurrounding objects could not ſend their pictures to the retina, there would be no ſpectra to preſent themſelves afterwards in rotation—but the contrary is the truth—no difference in the circumgyration of objects takes place, whether in revolving the eyes have been ſhut or open.

To this ſtriking obſervation Dr. Darwin, in an appendix to this volume, replies, 'that when a perſon revolves in a light 'room with his eyes cloſed, he nevertheleſs perceives differences of light, both in quantity and colour, through his eyelids as he turns round; and readily gains ſpectra of thoſe 'differences.' On this point we obſerve Dr. Wells rejoins (Gentleman's Magazine for September), that the circumgyration of objects takes place equally when the previous revolving has been performed not only with the eyes ſhut, but in a room completely darkened, the light being admitted as the perſon falls to the ground—an experiment which, if it ſucceeds uniformly, we conceive it will be difficult to invalidate.

* Eſſay on Single Viſion with Two Eyes, p. 93.

Digitized by Google

Our author, in the concluding part of this ſection, explains the ſymptoms that accompany vertigo—particularly the noiſe in the head and ſickneſs at ſtomach. A very curious, and, we apprehend, a very juſt explanation is alſo given of the vertigo which is apt to affect perſons at the period of life when the ſight becomes indiſtinct; and of the auditory vertigo, or noiſe in the head, which generally attends the firſt ſymptoms of deafneſs.

4. The ſection on drunkenneſs commences by explaining the pleaſurable ſenſation, and the diſpoſition to ſleep, by which it is uſhered in. After great fatigue or inanition, when the ſtomach is filled ſuddenly even with common food, a degree of intoxication often takes place. Wine and opium, it is alſo obſerved, produce their effects moſt powerfully after fatigue or inanition. Theſe facts are explained by our recollecting that a leſs quantity of any ſtimulating material will excite an organ into energetic action, after it has lately been torpid from defect of ſtimulus.

Intoxication begins with a diſpoſition to ſleep; but noiſe, light, buſineſs, or the exertion of volition, prevent it, and the drunkard proceeds in his courſe. Through this our author attends him, explaining the phenomena as they occur, *e. g.* why pleaſure is produced by intoxication, and pain is relieved by it—why drunkards ſtammer and ſtagger, and are liable to weep—why they make pale urine and vomit—why they ſee objects double—why they become delirious, ſtupid, drowſy, and comatoſe.

He alſo inquires why attention of the mind diminiſhes drunkenneſs; explains the diſordered, irritative motions of the ſenſes that it occaſions; and points out the diſeaſes to which it gives birth. This ſection, like the other three, is concluded by a definition.

Theſe four ſections are written in a more ornamented ſtyle than the reſt of the work, eſpecially the laſt, which abounds in the graces of compoſition. In treating of the effects of the grape, it is difficult for a great poet to ſuſpend his fancy. The powers of the imagination are perpetually ſtimulated by the memory; and the lyric ſongs of many a bard crowd on his remembrance.

To theſe ſections ſucceeds the XXIId, 'On Propenſity to Motion, Repetition, and Imitation.'

Propenſity to motion, as has been already explained, is in the living body the neceſſary conſequence of inactivity; becauſe, during this inactivity, the ſenſorial power accumulates, and with its accumulation the diſpoſition to action augments.

There

Digitized by Google

There muſt, however, be ſome ſtimulus to excite this activity; and if neither deſire, averſion, pleaſure, pain, or external ſtimulus, operate, action is produced by ſome link of aſſociation. Hence indolent people repeat the ſame verſe, or hum the ſame tune, for hours together:

> 'Onward he trudg'd, not knowing what he ſought,
> And whiſtled, as he went, for want of thought.'

Motions repeated for ſome time, ſoon become aſſociated together, according to the ſeventh law of animal cauſation (Section IVth); and thus are eaſier performed than other kinds of action. If the ſtimulus be repeated at uniform intervals of time, the action, whether of our muſcles or organs of ſenſe, is produced with ſtill greater facility and energy, the acquired habit aſſiſting the power of the ſtimulus.

Theſe obſervations are illuſtrated by a reference to rhimes and alliterations in poetry, and to other phenomena of the fine arts.

Imitation Dr. Darwin conſiders as an univerſal propenſity. Man, according to Ariſtotle, is an imitative animal. Imitation conſiſts in repetition, the eaſieſt of all kinds of action. As our perceptions are, in our author's opinion, copies or imitations of ſome properties of external matter, the propenſity to imitation is thus interwoven with our exiſtence, and may be ſaid, indeed, to conſtitute all the operations of our minds.—On this notion of Dr. Darwin, that our perceptions are copies of the properties of matter—*material* copies—we have already given our opinion.

He goes on to explain the four kinds of imitation referable to the four ſenſorial powers.

The doctrine of imitation he employs to explain ſympathy, and all our virtues; the operation of contagions on the body, and the ſex of the embryon. In this reaſoning there appears to us ſomething very fanciful, or very unintelligible.

Theſe ſubjects being diſcuſſed, Dr. Darwin ſteps forward to illuſtrate ſome of the phenomena of diſeaſes, and to trace out their moſt efficacious methods of cure; and he commences this in Section XXIII. with a ſhort account of the circulatory ſyſtem.

To this ſucceeds, in Sect. XXIV. a deſcription of the ſecretions of ſaliva, and of tears, and of the lachrymal ſack.

Sect. XXV. is employed on the ſtomach and inteſtines, and Sect. XXVI. on the glands and membranes.

In theſe ſections deſcription is relieved by reflections, and many ſtriking and important practical obſervations are to be found. It would give us great pleaſure to enter particularly on

on their contents; but the length to which our account of this work has already extended, forbids us to indulge our inclinations. Dr. Darwin conſiders the veins as a ſyſtem of veſſels abſorbing blood, as the lacteals and lymphatics are ſyſtems of veſſels abſorbing chyle and lymph; and his reaſons for this ſeem to us ſatisfactory. All the fluids going through the glands and capillary veſſels, he conſiders as undergoing a chemical change, and acquiring new combinations, in which proceſs the matter of heat is given out. Hence, he obſerves, when the action of theſe veſſels is increaſed for a moment, as in bluſhing, a vivid heat on the ſkin is the conſequence. Thus bluſhing is a chemical proceſs! Dr. Darwin ſeems to accede to the new theory of animal heat throughout, though he has not entered at any length into this important ſubject; a circumſtance that we regret.

In treating of the ſtomach and inteſtines, an incidental opinion is given of the origin of the gout. Dr. Darwin conſiders this diſeaſe, in its regular form, as commencing with a torpor of the liver; and the inflammation of the ball of the toe as ariſing by ſympathy from this torpor, in the ſame manner as an inflammation of the membrane lining the noſtrils ſucceeds a torpor in the feet from expoſure to cold.

Sect. XXVII. treats of hæmorrhages, which he divides into two kinds, hæmorrhages from inflammation and from venous paralyſis. The firſt he apprehends are curable by a ſteady application of cold, of which ſeveral inſtances are given. He even ſuppoſes that hæmorrhages from the lungs might be ſtopped by the cold bath; for the ſhortneſs of breath in thoſe that go ſuddenly into cold water, is not owing to accumulation of blood in the lungs, but to the quieſcence of the pulmonary capillaries from aſſociation. The laſt kind of hæmorrhages are cured by opium, preparations of ſteel, bark, &c.: but theſe produce a more certain effect, if veneſection or a cathartic be premiſed.

Sect. XXVIII. treats of the paralyſis of the abſorbent ſyſtem. Here the author takes occaſion to define a particular ſpecies of atrophy ariſing from a paralyſis of the lacteals; to give his ſentiments on the proximate cauſe of dropſy; on the cauſes of herpes, meſenteric and pulmonary conſumption; and to explain the reaſon why ulcers in the lungs are ſo difficult to heal. He alſo notices with approbation Dr. Beddoes' new method of treating conſumptions.

Sect. XXIX. conſiſts of the tranſlation of a Latin theſis written by the late Mr. Charles Darwin, and printed in 1780. The ſubject is the retrograde motion of the abſorbent ſyſtem; and this eſſay has already attracted the notice of the learned. Here it is properly introduced, forming a ſection, and indeed a neceſſary

Digitized by Google

neceſſary ſection, of the work before us. It occupies forty-four pages, and contains an explanation of the phenomena of dropſy and diabetes, and of many of the moſt ſingular appearances of the animal economy. In the connexion in which it now ſtands it will be better underſtood than formerly; and it will remain a monument of the talents of this extraordinary young man, over whoſe untimely fate the friends of ſcience and virtue have deeply lamented. It is true ſome part of the merit of the work will probably be transferred from the ſon to the father; but this matter ought not to be nicely ſcrutiniſed; nor will it be thought neceſſary to examine it at all, by thoſe who knew the ſingular powers and endowments of Charles Darwin.

Sect. XXX. treats of the paralyſis of the liver and kidneys. In this Dr Darwin explains the manner in which the uſe of ſpirituous liquors affects the liver, and particularly the bile ducts; and gives an account of the uſe of electricity in caſes of paralyſis of theſe ducts. He alſo relates ſome experiments on bile-ſtones. This ſection concludes as follows:

'III. I ſhall conclude this ſection on the diſeaſes of the liver 'inducted by ſpirituous liquors, with the well-known ſtory of 'Prometheus, which ſeems, indeed, to have been invented by 'phyſicians in thoſe ancient times, when all things were clothed 'in hieroglyphic, or in fable. Prometheus was painted as 'ſtealing fire from heaven; which may well repreſent the in-'flammable ſpirit produced by fermentation, which may be ſaid 'to animate or enliven the man of clay: whence the conqueſts 'of Bacchus, as well as the temporary mirth and noiſe of his 'devotees. But the after-puniſhment of thoſe who ſteal this 'accurſed fire is a vulture gnawing the liver; and well allego-'riſes the poor inebriate lingering for years under painful hepa-'tic diſeaſes.—When the expediency of laying a further tax on 'the diſtillation of ſpirituous liquors from grain was canvaſſed 'before the Houſe of Commons ſome years ago, it was ſaid of 'the diſtillers, with great truth, *They take the bread from the 'people and convert it into poiſon!* Yet is this manufactory of 'diſeaſe permitted to continue, as appears by its paying into the 'treaſury near a million of money annually. And thus, under 'the names of rum, brandy, gin, whiſky, uſquebaugh, wine, 'cyder, beer, and porter; alcohol is become the bane of the 'Chriſtian world, as opium of the Mahometan.

Evoe! parce, liber?
Parce, gravi metuende thirſo!——HOR.'

Here alſo we muſt cloſe our account of this extraordinary work at preſent, to reſume, and we hope to conclude it in our next number.

ART.

Digitized by Google

ART. VIII. *The Holy Bible; or, The Books accounted sacred by Jews and Christians; otherwise called the Books of the Old and New Covenants; faithfully translated from corrected Texts of the Originals, with various Readings, explanatory Notes, and critical Remarks. By the Rev. Alexander Geddes, LL.D. Vol. I.* Large 4to. London: printed for the Author, by J. Davis; and sold by R. Faulder, New Bond Street; and J. Johnson, St. Paul's Church-yard. 1792.

[*Concluded from our last Number.*]

AUTHORS, who write upon a preconceived system, before they have established the fundamental principles, are foolish builders. In our number for February last was reviewed a book of Indian Antiquities, in which an existence of more than four thousand years is assigned to the Bhagvat Geeta. The date of its composition is thus referred to times before the confusion of tongues, the dispersion of mankind, and the first political establishments. The author, very preposterously, reserved for a future volume the vindication of the Mosaical history. In a like retrograde procession, and with the same eventual infatuation, has Dr. Geddes reprobated the Hebrew chronology from Arphaxad to Abraham, without proving it spurious: and, what is very unaccountable, he has adopted that of the Greek version, without authenticating its claim to the preference. After all, he confesses, that he has not yet been able sufficiently to adjust many parts of the scripture computation. Is it thus he discharges his solemn obligations to translate faithfully from the corrected original text!

After frequent hints that the sacred history rests solely on the basis of human testimony, the Doctor once more apprises and requests his readers to take notice, that he constantly sets aside the idea of inspiration, and considers the historical part of the Pentateuch as a mere human composition.

In this solemn profession he appears to be sincere. His readers have no reason to suspect that he thinks favourably of that history, as divinely inspired. Even in this view Moses stands in the same predicament, as to credibility, with Herodotus and Thucydides: with the latter for the facts he attests, as a party and a witness;—with the former for the transactions prior to his own times. Nay, inspiration apart, the Hebrew writer has preferable claims to authentic documents. In his days the primeval traditions had proceeded but a few stages from their source. The intermediate patriarchs, those especially who existed before the flood, lived to see eight or nine generations

Digitized by Google

generations of their deſcendants; and to four or five deſcents the poſt-diluvians imparted the tranſactions of their own and former ages. Many of them were cotemporary; and the memory of each individual in the coexiſtent generation was the repoſitory of truths, natural, moral, hiſtorical, and divine, tranſmitted faithfully from the firſt origin of things. At any one aſſignable period, before the Exodus, it was no leſs difficult to fabricate legendary traditions, than to corrupt the genuine.

The patriarchs, both prior and ſubſequent to Noah, had periodical inſtitutions, ſuch as the weekly ſabbath, and perhaps other ſtated times for ſacrifices—convivial meetings—ceremonies of ſeven days continuance for marriage and funeral ſolemnities—long periods of ſojourning, bondage, and perſecution:—all which afforded expeditious and ſure methods of computing time. Mutual communication had a natural tendency to revive and perpetuate the memory of events too important to be loſt in oblivion; and the diſcipline of Providence ſerved at once to exerciſe that eminent virtue, patience in tribulation; and to inſpire joy in the contemplation of brighter proſpects. It is ſcarcely ſuppoſable, that any pious Iſraelite after the demiſe of Jacob could be ignorant that the releaſe from Egypt ſhould, according to the prophecy intimated to Abraham, be accompliſhed at the end of about 400 years from the birth of Iſaac.

On theſe grounds too we do not heſitate to pronounce that Moſes, without the aid of revelation and of written records, might with certainty compoſe the hiſtory of the world from its origin, and arrange its materials as now extant, excepting here and there a conciſe ſupplement, and a few local notations, by a ſlight change of names, or relative poſitions, better adapted for the uſe of the Iſraelites, after their ſettlement in Paleſtine, and of all ſucceeding generations. The hiſtory of one people, interſperſed with incidental remarks on the ſtate of ſeparate communities, was the ſubject which Moſes undertook to prepare for general information; and his work is ſtamped with much more ſtriking ſignatures of veracity than that of Herodotus, who flouriſhed a thouſand years later, at a greater diſtance from the ſource of primitive knowledge, attempted a general hiſtory, and was egregiouſly deceived by the fictions of licentious poets and lying prieſts.

But why is Moſes ſaid to have produced a mere human compoſition? From the very nature and name of his firſt volume, GENESIS, it may be expected that human genius could not invent ſome parts of the ſubject, or human intellect give a colour of probability to things ſeemingly impoſſible. The mode of tranſition from a ſtate of pure potentiality to actual exiſtence is incomprehenſible. Yet this tranſition muſt be admitted; for if

Digitized by Google

it be denied, a train of abſurdities will be the unavoidable conſequence. Without inſpiration no account could have been obtained of the world's origin. It was certainly revealed to Adam; and why not repeated to Moſes, if the original tradition had, in his time, become in ſome points uncertain, or in others defective and corrupt. As a prophet the Hebrew legiſlator was undoubtedly inſpired. He foretold the apoſtaſy and diſperſion of his people, and conſequently the final period of his ſacred ritual and civil eſtabliſhment. The remains of that infatuated community ſtill ſubſiſt, and are almoſt every where the living monuments, and involuntary witneſſes, of his prophetical character. Now, if he did, in a very remote age, unfold the ſecrets of myſterious providence, without the ambiguities of mythology, the veil of figurative ſtyle, or the fallacies of obſcure oracles; the preſumption, that by communications of ſupernatural light, he compoſed a hiſtory of the then paſt ages, can involve no abſurdity. His predictions are interſperſed with the hiſtory. What is the inference? Some hiſtorical parts at leaſt of the Pentateuch ſuggeſt the idea of inſpiration.

'From whatever *documents*, *when*, or by *whom*, the Pentateuch was ultimately compiled, it has not come down to us in 'its full integrity, or without alterations. It was excellently 'tranſlated into the Greek, about 285 years before Chriſt, when 'the copies were leſs imperfect than afterward*. This tranſla'tion we have entire, though not uncorrupted †.' By the 'help of this other verſions, compared with one another, and 'with the text in its various readings, collected in the preſent 'century, from a great number of manuſcripts, a nearly

* It was very indifferently tranſlated: often without perſpicuity and preciſion; ſome things are interpolated; others, through inattention, left out, or wilfully altered, and not a few tranſpoſed, very ſeldom for the better. This critic has taken much pains to depreciate the original, diſcovers great care to throw a covering over the imperfections of its firſt verſion, and ſeems to aſſume for his primary axiom the divine inſpiration of the interpreters, admitting for verities all the ridiculous fables concerning the hiſtory of their joint performances. Strange it is, that equal advantages ſhould not be allowed to Moſes!

† It is now much more corrupted than was the original in any age ſince the date of its verſion. Very problematical are the evidences of its integrity. Several able critics, better acquainted with its hiſtory, and leſs partial to its ſuppoſed merits, than Dr. Geddes, affirm that it was conſumed with the Alexandrian Library. This, however, was more probably the fate of the autograph, than of all its future copies, then extant.

'genuine

Digitized by Google

' genuine copy of the Pentateuch may, by the rules of a judi-
' cious criticiſm, be at length obtained. Such a copy I have
' endeavoured to form, according to my beſt abilities; and
' from ſuch a copy I have made the following tranſlation *.
' I wiſh to avail myſelf of Mr. Holmes's collation of the Sept.
' MSS. now in great forwardneſs; and of other valuable works,
' which I have not yet been able to procure,' pp. 20, 21.

It ſeems that a nearly genuine copy is already obtained. On its authority a tranſlation of the Pentateuch has appeared in print. What then is the uſe of ſuch works, however valuable? Beſides, from a ſeries of references, pompouſly ſubjoined to the explanatory notes, we are authoriſed to inform the public, that the Doctor's critical remarks, taken from ſome books not yet printed, and from others he has not yet ſeen, are prepared already for the preſs, and ſufficient in quantity to form a juſt volume by themſelves. Is this juſt criticiſm? Does this commentator poſſeſs the prophetical faculty? that inſpiration which he will not allow to Moſes?

This is a very ſingular preface. It might, with more propriety, have been exhibited elſewhere, than in the front of a bible, waiting the reſult of propoſals for ſubſcription. While we pay a juſt tribute of deference to the writer's abilities, that ſpirit of ſcepticiſm, which he has not prudence to conceal, extorts our diſapprobation. As far as our recollection extends, he is the firſt divine, proteſtant or catholic, who has ventured to diſſeminate the principles of infidelity in the introduction to an Engliſh verſion of records, to which immemorial preſcription has annexed the ideas of ſacred and venerable. A very moderate ſhare of foreſight would have induced him to withhold from the public eye this compoſition, with all its brilliant ornaments, till he had ſent his work entire from the preſs. In the conſpicuous poſition, where it has a premature exiſtence, it may diſcourage future contributors, and defeat his ſanguine expectations of emolument and fame.

II. We proceed to the tranſlation, compared with that now in uſe, and both with the original. In our public verſion of Gen. i. 16, we read, ' God made the leſſer light to rule the

* For the ſatisfaction of the public, it is requeſted that the author will be pleaſed to produce the identical copy, whence the chronology of Geneſis, chap. xi. is tranſfuſed into his verſion. We ſuſpect that he has been miſled by the peremptory but unauthenticated aſſertions of Whiſton, Jackſon, and Kennicott, in favour of the Greek computation, which, though diſcordant in its various MSS. and editions, exceeds, by many centuries, the uniformly conſiſtent numbers of the Hebrew text.

' night;

'night; *he made* the ſtars alſo.' Dr. Geddes likewiſe connects *ſtars* not with *rule*, but with *made*, expreſſed in the firſt clauſe. Injudiciouſly both. In his elegant Hebrew and Engliſh Bible Dr. Anſelm Bayly conſiders this verſe as parallel with Pſalm cxxxvi. 8, 9; and propoſes this emendation: 'GOD made the 'ſuperior light to rule the day, and the inferior light, and (or 'with) the ſtars to rule the night.'

Dr. GEDDES.		PUBLIC VERSION.
Sarai humbled Hagar.	1	Dealt hardly with her, Gen. xvi. 6.
The well of the viſible God, v. 14.	2	The well was called Beer-la-ha-roi.
Ye ſhall not be retainers to the great, for the purpoſe of doing evil.	3	Thou ſhalt not follow a multitude to do evil, Exod. xxiii. 2.
If ye ſee the aſs of your enemy *ſuccumbing* under its burden, v. 5.	4	If thou ſee the aſs of him that hateth thee lying under his burden.
Lo! I ſend mine angel before thee. Be obſervant of him.	5	Behold, I ſend an angel before thee. Beware of him, v. 20.

Humbled, in the firſt example, ſuggeſts a ludicrous or immoral idea. In the Septuagint the original word, which denotes the violation of female purity, is thus rendered in ſeveral texts; and elſewhere, as Jud. xix. 24.

Ex. 2. The *viſible* God is improper; eſpecially as the context mentions no viſion ſeen by Hagar on that occaſion. The common tranſlation, which takes *roi* in the paſſive ſenſe, with reſpect to Hagar, is preferable: 'The well of Him that liveth 'and ſeeth me,' as in the margin.

Ex. 3. The word rendered *great* ſignifies both multitude and dignity. The context refers to veracity and impartial juſtice in judicial trials. The prohibition, as Dr. Geddes renders it, is vague, and, in modern uſage, has a peculiar meaning.

Ex. 4. *Succumb* is from the northern mint, and not likely to acquire a general currency.

Ex. 5. 'Be *obſervant*' implies reſpect; '*beware*' denotes caution of danger from an inſidious enemy. Dr. Geddes better.

The Doctor's ſtyle, though on the whole manly and ſignificant, is not without a tincture of affectation, which in ſolemn ſubjects gives diſguſt.

'*Inſolvable* queſtions.' The verbal is not analogically formed; and inſolvible is obſolete. *Gonorrhea*, *guilt-offering*, *holocauſt*, *kinſhips*, *libation*, *ſequeſtration*, *ſkip-offering*, *convention-tent*, *vigil*, are not more proper, or better underſtood, than their equivalent terms, which have acquired eſtabliſhment from preſcription;

Digitized by Google

preſcription; iſſue, ſin-offering, whole-burnt-offering, generations, drink-offering, ſeparation, paſſover, tabernacle, even.

Inſtances of expreſſions neither uſual nor perſpicuous, both in ſingle words and phraſes, are thick ſown. But

Quid te exempta levat ſpinis de pluribus una?—Hor.

Pluck out one thorn!—to mitigate thy pain,
What boots it thee, while many more remain?

III. The various readings are intended to ſupply deficiencies, retrench ſuperfluities, and aſcertain the order of things. Miſled by the loud clamours of Whiſton and Kennicott againſt the printed Hebrew text, as extremely corrupt, this critic has, in many needleſs inſtances, preferred the authority of the verſions, not conſidering whether corrections were requiſite. For example: 'Let there be luminaries in the expanſe of the heavens † 'to illuminate the earth * |.' The words between the ſymbols of addition are not in the original. But Dr. Geddes foiſts them from the Greek into his Engliſh text. He then incloſes in brackets the whole 15th verſe. [And let them be for luminaries in the expanſe of the heavens to illuminate the earth.] A correſpondent explanatory note contains this ſentence of reprobation: 'This whole verſe has all the appearance of an inter-'polation. See Crit. Rem.'—But retain this verſe, and expunge the idle addition from the foregoing, the tautology is then removed. The tranſlator could not more unequivocally expreſs his perſuaſion, that the authority of the verſion is paramount to the original.

'Cain ſaid to his brother, † Let us walk into the fields.' | Gen. iv. 8. The latter clauſe, omitted, or rather loſt, in the Hebrew, is preſerved in Sam. Sep. Syr. Vulg. & Targ. For its recovery Kennicott refers to the authority of Philo the Jew, in whoſe time, it may be preſumed, the Hebrew text was entire. It is to be obſerved, that the two brothers brought their oblations to the altar in the preſence of witneſſes, perhaps Adam's whole family. The divine approbation of Abel was, therefore, notified in public, as may be inferred from Heb. xi. 4. Cain, overawed by the preſence of his fellow-worſhippers, as appeared from his down-caſt looks, was wroth. Though, in the mean time, he ſtifled his cauſeleſs reſentments, he from the firſt moment harboured the deliberate intention of murder, which, under the ſemblance of friendſhip, and the ſecrecy of ſolitude, he, with cruel hands, and a relentleſs heart, executed. This

* Gen. i. 14.

circumſtance, happily reſtored by a cluſter of concurrent authorities, elucidates the hiſtory, otherwiſe too conciſe and obſcure.

Another important ſupplement to an accidentally mutilated Hebrew text is in Exodus xii. 40, Sam. & Sep. have preſerved the deficient clauſes marked in theſe two parentheſes: 'Now the ſojourning of the children of Iſrael (they and their 'fathers) in the land (of Canaan, and in the land of) Egypt, 'was 430 years.' Thus the original text, when entire, was certainly read. Jacob's deſcent into Egypt was 215 years after the arrival of Abraham in Canaan, and the Exodus was at the ſame diſtance after the deſcent into Egypt. Valuable are thoſe different readings which illuſtrate hiſtory. The whole interval of 430 years anſwer to the ſelf-ſame day, as in the next verſe. Calculation excludes both more and leſs.

The ſymbol of ſubtraction is now to be exemplified. 'A bit 'of its fleſh ye ſhall not carry abroad,' Exod. xii. 46. Theſe words are in the original. But ſome copies of Sep. add, 'Ye 'ſhall not leave aught of it until the morning.' The addition is uſeleſs; becauſe the prohibition is anticipated in the 6th verſe of the ſame chapter. Under the article of various readings, different from thoſe in the text, no one has occurred which contradicts the original, or improves the ſenſe.

The ſymbol of tranſpoſition denotes words, ſentences, and paragraphs, which, as they now ſtand, ſeparate things which ought to be in juxta poſition, and ſo deſtroy grammatical order, or the ſeries of hiſtorical arrangement. Important emendations of this kind have unfortunately eluded our activity of reſearch. Several diſlocations, conſiſting of long ſections, are characteriſed as out of place. To our learned readers, who have leiſure, ſkill, and the volume in their cuſtody, we refer the conſideration of the propoſed tranſpoſitions. Among the many which have eſcaped the author's perſpicacity, we ſpecify one: 'Know of a 'ſurety that thy ſeed ſhall be a ſtranger in a land not theirs, 'and they ſhall afflict them 400 years,' Gen. xv. 13. A very ſlight variation of order would accommodate the clauſes of the prediction to the report of hiſtory. 'Know of a ſurety that 'thy ſeed ſhall be a ſtranger in a land not theirs, 400 years, 'and they ſhall ſerve ſtrangers, who will afflict them.' Thus is the ſojourning commenſurate with the whole 400 years, and the term of bondage and oppreſſion reſtricted to a part of that period. So hiſtory, as in other caſes, is the ſure interpreter of prophecy.

As no copy of the Hebrew text has entirely eſcaped partial depravation, and as all the verſions (by which miſtakes might be corrected) have alſo, ſomewhere or other, contracted ſimilar blemiſhes, inſeparable from the multiplication of copies, Dr. Geddes

Digitized by Google

Geddes has, with great labour, collected various readings to an immenſe extent. It is to be regretted that his ſkill, as far as he has given a ſpecimen, is unequal to his induſtry.

The authenticity of the ſacred books is not confined to any one of their editions by Leuſden, Vander-Hooght, or Kennicott, for the Old; nor by Mill, Kuſter, or Wetſtein, for the New Teſtament. No: authenticity is a character which pervades theſe, and all other copies collectively, whether written or printed. If one, ſuppoſe it the leaſt accurate of all, exhibit one true reading peculiar to itſelf, this one true reading is an important diſcovery, and a precious acquiſition. In proportion to the number of various readings, the means of correcting errors are multiplied. 'One manuſcript only of Paterculus, and 'one of Heſychius, had the good luck to be preſerved. In both 'the faults are ſo numerous, and the defects ſo far beyond all 'redreſs, that thoſe books, after all the pains of the acuteſt 'critics for two whole centuries, are likely to continue a mere 'heap of errors. Of the claſſic authors Terence is now in the 'beſt condition. The oldeſt and beſt copy is now in the Va-'tican. But even that has hundreds of errors. Moſt of theſe 'may be mended out of other exemplars, more recent and of 'inferior value. I am morally certain, that if half the number 'of manuſcripts, for Terence, were collated with that minute-'neſs which has been uſed for twice as many of the New Teſta-'ment, the number of variations would amount to above 50,000.' Dr. Bentley, Remarks on a late Diſcourſe of Free-thinking, p. 96.

IV. Explanatory notes. 'Let there be luminaries. It is not neceſſary to ſuppoſe that theſe luminaries were now firſt created. The text does not ſay ſo; and there are many ſtrong reaſons for believing the contrary. The objection which may ſeem to riſe from ver. 16, has no force but from theological ſyſtem, and an ignorance of the Hebrew idiom. To *make* is often equivalent to *appoint* to a certain uſe. The luminaries then may have long exiſted, and moſt probably did long exiſt, before this period; although now, for the firſt time, they ſhone forth, in their full ſplendour, on this little world of man.' Gen. i. 4.

Neither here nor in ver. 16 does the ſacred hiſtorian affirm, that the luminaries were produced out of nothing on the fourth day. This was the firſt effort of Omnipotence, and prior to the production of light. On the fourth day they began, by emanation or reflexion, to illuminate our upper and lower hemiſphere alternately.

If Dr. Geddes will admit the word CREATED in the firſt verſe to ſignify the production of that which formerly was not, he is at liberty to take it every where elſe in a leſs ſtrict and proper ſenſe. The verbs BARA and GNASAH are from the firſt

verſe of this chapter excluſively, uſed, without diſtinction, to expreſs operation upon pre-exiſtent, but inept materials. In contempt of theological ſyſtem, and in the confidence that he has an infallible knowledge of the Hebrew idiom, our critic and tranſlator believes that the creation was paſt long before the primeval, that is, the creation week. But till he ſhall ſo define the interval, as to exclude both more and leſs than a determinate day, we muſt ſuſpend our aſſent. So far from allowing this verſion, with all its apparatus, to be 'a fairer and fuller image 'of the prototype than has yet appeared in any modern lan-'guage,' we affirm that his fundamental principle (which aſſumes, that the paraphraſes and verſions of the Hebrew Pentateuch are the ultimate teſts of its authenticity) is certainly falſe. This verſion obtrudes on the Chriſtian world a ſpurious genealogy and chronology, contradictory to Moſes, and reprobated even by the Romiſh church. In other reſpects, the author's labours exhibit 'many imperfections, which will perhaps re-'quire the buſineſs of his future life to retouch and amend.' *Preface.*

His learned readers can ſcarcely peruſe one chapter where Dr. Geddes does not diſcover a propenſity to ſet forth the original text as redundant, mutilated, uncertain, or otherwiſe vitiated. Of the many variations which crowd and diſfigure his Engliſh text with ſymbols of reference, not one of a thouſand improves or fixes the ſenſe, where the common verſion is obſcure or ambiguous. Very few, therefore, are the real emendations.

On the whole, we cannot acquit this tranſlator from a vain and pragmatical intermeddling with things ſacred in their origin, and conſecrated in the minds of men, if not an inſidious intention to undermine the foundations of the Chriſtian faith; though we apprehend little danger from a work which conjectures looſely, but proves nothing. Another volume, executed by the ſame hand, and in the ſame manner, will not, we venture to preſage, be a valuable acquiſition to Britiſh literature, to the Catholics in England and Ireland, or to the proteſtant churches.

ART. IX. *Sermons, by Hugh Blair, D.D. and F.R.S. Edin. one of the Miniſters of the High Church, and Profeſſor of Rhetoric and Belles Lettres, Edinburgh. Vol. IV.* pp. 446. 8vo. 5s. London: printed for A. Strahan and T. Cadell; and W. Creech, Edinburgh. 1794.

IN no ſpecies of literary compoſition is the gradual fluctuation of taſte more obſervable than in the writings prepared for the pulpit, during the currency of the paſt and paſſing century. Performances

Digitized by Google

Performances of this claſs more than fifty years old, though perfectly well underſtood, are now become antiquated. If allowances be made for conſtitutional peculiarities of habit, which characteriſe individuals, and ſtamp marks of diverſity on their compoſitions, theſe will ſtill derive a tincture from the times; and though the age produces the men, the men give to the age its *form* and *preſſure*.

About the time the two crowns were united, divines ſeldom could find a text plain enough which did not ſeem to require a prolix explication; and few, however ſhort, had that character of ſimplicity which might ſuperſede a long portentous chain of diviſions and ſubdiviſions. Theſe were but the baſis of propoſitions piled upon propoſitions, which were ſeparately to be illuſtrated and confirmed. Certain cautions were then to be premiſed for obviating miſtakes, which none but the preacher could foreſee; and all this complex apparatus of machinery was but introductory to the grand object of edification;—the directory part. This operoſe method of explication, diviſion, doctrine, reaſon, and uſe, was in vogue till the reſtoration, and continued ſome time after.

Then appeared Sanderſon and Barrow, who, deviating from the involved method of their predeceſſors, introduced a mode leſs formal, though not quite pure from the parade of artificial compoſition. Each, rich in ſentiment, ſeems to have thought, not in his mother tongue, but in a kind of barbarous latinity, the language at that time of the ſchools; and in no better dreſs did either imagine that his ideas could be ſent from the pulpit, or the preſs. Their Engliſh is depraved Latin.

In that reign Scott, the author of the Chriſtian Life, diffuſe, figurative, ſerious, and fervent, formed a manner peculiar to himſelf:—a manner which, without an equal portion of congenial talents, it was impoſſible to imitate. It therefore died with him, and now exiſts only in his own valuable writings.

Tillotſon, elegant and lively, Sharp plain and neat, having formed themſelves on the admired productions of the ancients, were the models of the preſent age.

Clarke, that reaſoning machine, as Voltaire ſomewhere calls him, pondered his ſubjects with patience, compared the Bible carefully with itſelf, conjectured boldly, argued coolly, decided with caution, wrote with preciſion, and ſeldom admitted an improper word, or gave it a wrong poſition.

To him ſucceeded Hoadly, Sherlock, and Secker, of whom each had his diſtinct characters of excellence. This laſt having formed a ſtricter notion than his predeceſſors of the *ſimplex duntaxat et unum* [unity of plan and ſimplicity in its execution], introduced a mode of pulpit compoſition, which leſs capable

Digitized by Google

judges puſhed to a total omiſſion of marks, to intimate a tranſition from one part of the ſubject to another. The reſult was a multiplicity of elaborate eſſays (on common-place topics, with little regard whether the general idea had any connexion, in ſound and ſenſe, with the text, or rather motto, at the top); in which eſſays juſt as little matter could be found to inform the intellect, or impreſs the heart, as to offend the ear. This age boaſts a great number of public inſtructors, more attentive to general edification, whoſe praiſe is already in the churches, and whoſe names poſterity will recollect with veneration.

This volume, like the three others by the ſame author, enters the theatre without a prologue, or apology, to beſpeak a favourable reception. No ſooner was the ſecond publiſhed, than ſaid to be leſs meritorious than the former. The third too was pronounced leſs perfect than the ſecond; and now ſome readers expreſs their preference of the third to the fourth. All three, however, had a rapid and extenſive circulation; and though this fourth has ſcarcely ſurmounted the damp exhalations of the preſs, it is already in many hands; and, if we be not miſinformed, a new impreſſion now employs the compoſitors. This intelligence, if premature, may at leaſt be prophetical.

The contents of the volume, or rather the titles of theſe twenty ſermons, are, I. The Cauſes of Men's being weary of Life. II. Charity the End of the Commandment. III. Our Lives are in the Hand of God. IV. The Mixture of bad and good Men in Society. V. The Goſpel affords Relief to the Diſtreſſed. VI. Luxury and Licentiouſneſs. VII. The Preſence of God in a future State. VIII. Curioſity concerning the Affairs of others. IX. We are now ignorant of the Ways of God. X. The Slavery of Vice. XI. Importance of public Worſhip. XII. The Faſhion of the World paſſeth away. XIII. Tranquillity of Mind. XIV. Men's Misfortunes chargeable on themſelves. XV. Integrity the Guide of Life. XVI. Submiſſion to the Divine Will. XVII. Friendſhip. XVIII. Our Conduct with regard to future Events. XIX. On following the Multitude to do Evil. XX. The Wiſdom of God.

Sermon I. 'I am weary of my Life,' Job x. 1. The author conſiders the words as expreſſing the ſentiment, 1. of a diſcontented—2. of an afflicted—3. of a devout man. Three claſſes, he obſerves, are chiefly liable to the diſeaſe of a diſcontented mind, the idle, the luxurious, the criminal.

EXTRACT.

'Firſt. This wearineſs of life is often found among the idle; perſons commonly in eaſy circumſtances of fortune, who are not engaged in any of the laborious occupations of the world, and who are,

at

at the ſame time, without energy of mind to call them forth into any other line of action. In this languid, or rather torpid ſtate, they have ſo many vacant hours, and are ſo much at a loſs to fill up their time, that their ſpirits utterly ſink; they become burdenſome to themſelves, and to every one around them, and drag with pain the load of exiſtence. What a convincing proof is *hereby* [here] afforded that man was deſigned by his Creator to be an active being, whoſe happineſs is to be found, not merely in reſt, but in occupation and purſuit? The idle are doomed to ſuffer the natural puniſhment of their inactivity and folly; and for their complaints of the tireſomeneſs of life, there is no remedy but to awake from the dream of ſloth, and to fill up, with proper employment, the miſerable vacancies of their days. Let them ſtudy to become uſeful to the world, and they ſhall ſoon become leſs burdenſome to themſelves. They ſhall begin to enjoy exiſtence; they ſhall reap the rewards which Providence has annexed to virtuous activity; and have no more reaſon to ſay, 'My ſoul is weary of my life.' * * * *

'Thus I have placed before you, in various views, the ſentiment in the text; and ſhewn in what circumſtances, and from what cauſes, that diſreliſh of life ariſes, which is often found among mankind. On a review of the whole, we cannot but acknowledge, that it is oftener to be aſcribed to our own vices and follies, than to any other cauſe. Among the multitudes in the world to whom life at this day is burdenſome, the far greater number is of thoſe who have rendered it ſo to themſelves. Their idleneſs, their luxury, and pleaſures, their criminal deeds, their immoderate paſſions, their timidity and baſeneſs of mind, have dejected them in ſuch a degree, as to make them weary of their exiſtence. Preyed upon by diſcontent, of their own creating, they complain of life when they ought to reprehend themſelves.'

Of this volume we have no reaſon to exclaim, 'what a 'falling off' is here!' The three others, formerly in the hands of the public, have obtained the ſanction of a ſuffrage almoſt univerſal, from the readers in Great Britain, literate and illiterate. In this volume, or in the reſt, nothing occurs contrary to ſound doctrine or pure morals. To profligates and infidels, the author affords no city of refuge. The unchangeable laws of religion we conceive it poſſible to repreſent in terms which may relax their obligation, and betray men into the preſumption, that a partial conformity will be acceptable. Its truths may be ſo explained as to flatter the paſſions of the multitude; and its ſanctions ſo ſtript of their awful ſolemnity, that hope and fear eventually loſe their energies. Thus the falſe prophets of old, by ſaying ſmooth things, acquired popularity. In alluſion to that alarming example of handling the word of God deceitfully, our Lord awfully inſtructed his diſciples to beware leſt, by contracting ſuch guilt, they ſhould incur the like danger: 'Wo unto you when all men ſhall ſpeak well of you.' The

now numerous publications of this preacher, on the truths and duties, the authority and ſanctions, of the goſpel, do not contain one expreſſion which can fix on his character an imputation ſo diſhonourable. Yet have they obtained a voluntary and general applauſe. Some criterion of perfection, either in the matter or form of theſe diſcourſes (or in both), it is reaſonable to preſume, has attracted the public regard.

If this criterion pervade Dr. Blair's productions, it cannot elude diſcovery. Every author has, as ſuch, a characteriſtical manner, no leſs his own than a ſyſtem of features, a tone of enunciation, or a geſture in movement. This author, well acquainted with what is proper, comely, and of good report, in temper and conduct, and what is ſuitable or repugnant to a ſupreme ſtandard of rectitude, ſeems to have obſerved, with a diſcerning eye, the oppoſite effects of wiſe or fooliſh courſes, in the ordinary occurrences of life, and in particular inſtances. Such obſervations treaſured up in the memory, or marked for future recollection, are, when collected and arranged, fit materials for expreſſive deſcriptions of real life, which may be called *moral painting*. It is conformity with nature which charms and ſtrikes, in the moſt perfect dramatical repreſentations. From nature this moral painter copied (in the ſpecimen above given) the three examples of characters uſually weary of life, the diſappointed, the afflicted, and the devout. From the ſame antitype he again delineated three other characters comprehended in the firſt claſs—the idle, the luxurious, and the criminal. Similar inſtances are frequent.

It hence appears to be his aim to

> ——— ‘ Shoot folly as it flies,
> And catch the manners living as they riſe.’

As to the form of theſe ſermons, the method is natural, and the parts generally proportionate to the whole and to one another. The ſtyle is full, flowing, and harmonious. Theſe exteriors in compoſition characteriſe the diſcourſes of Atterbury, who, though ſometimes ſuperficial, is never inelegant.

Though our plan does not admit articles from the private hiſtory of writers, we do not judge it incompatible with our province to contraſt briefly the literary characters of Dr. Blair and the late Rev. Robert Walker, his colleague, conſidered merely as cotemporary authors of ſermons.

Genius, a ſufficient ſtock of profeſſional erudition, exemplary morals, and a happy facility of communication, ſoon diſtinguiſhed both as public inſtructors. In the vigour of their faculties, and the meridian of fame, they were called, ſeparately,

Digitized by Google

to the same pastoral charge*. The magistrates of the city, the senators of the College of Justice, the barons of the Exchequer, and the principal inhabitants in the vicinity, were the usual hearers. Without the jealousy of rivals, the two colleagues acquired estimation, without a preference. A deliberate and solemn manner characterised the one, and a lively and spirited the other; dignity was a criterion common to both. To their mutual honour, it was observed, that each seemed to discover a wish to possess the discriminating talents of the other†. As yet neither had made themselves known as authors. At length Mr. Walker sent forth one volume of sermons, afterward another, and a third has been published since his death; all which, as the productions of taste and genius, exercised on important subjects, were deservedly commended, and, though of late rising in reputation, have not acquired a quick currency like those of his colleague. The reason has, perhaps, been assigned—Dr. Blair's talents for exhibiting natural pictures of life and manners is more attractive than the same truths illustrated in a different mode. Which of the authors may live longest, in their works, is a discovery reserved for the decision of time.

Insinuations now begin to circulate rather unfavourable to the opinion hitherto entertained of Dr. Blair's originality. It is said, he has borrowed liberally from some of the most applauded French sermon writers. This we do not suggest as the result of our own observation. If the remark be just, it

---

* The High Church of Edinburgh.

† The following anecdote is here reported on the authority of the late Dr. Oswald. A gentleman of rank asked the Doctor, 'Which 'of the colleagues is the better preacher?' It was replied, You, Sir, as being a hearer during a considerable part of the year, are better qualified to judge. I seldom hear either, and hope to be favoured with your opinion. 'Answer.' When Mr. Walker appears in the pulpit, I am struck with his manly person and fine countenance. As soon as he begins to speak I forget his aspect. He chains my attention to his subject, and I can think of nothing else till he has done. When it is Mr. Blair's turn, his appearance too is engaging. He proceeds, and captivates the ears of the congregation. They behold him with smiles of approbation, as if each were ready to exclaim, 'Charming speaker.' It was rejoined, 'Then, Sir, I think you 'have determined your own question.' The experiment may be tried by reading both authors on the same subject. If the one impress the heart, and the other entertain the fancy, as in the former experiment, the question recurs, 'Whether is the impression or the enter-'tainment more durable and operative?'

is

Digitized by Google

is a compliment to Dr. Blair's judgment, and no objection to the uſefulneſs of his ſermons. It would, however, have done him no diſhonour to give a note of reference to any author whence he has adopted a ſentiment, or new-moulded a paragraph. Tillotſon, it is ſaid, ſpent more time in preparing Barrow's works for the preſs, than would have been ſufficient to compoſe an equal number of ſermons ſuperior in value; and that from this mine he derived that ore which afterward enriched his own works. It is likewiſe ſaid, that he was indebted to Whichcott; ſome of whoſe ſermons are found, with little variation, in Tillotſon's poſthumous works. He had, perhaps, tranſcribed ſome of that author's pieces for an emergent occaſion. But the editor alone was anſwerable for their publication. Tillotſon certainly produced many things which neither Barrow nor Whichcott had powers to execute with equal correctneſs. Dr. Blair's diſcourſes, it is ſaid, are ſometimes retailed from ſome of our Engliſh pulpits. We do not cenſure the choice; but cannot help expreſſing our opinion, that advertiſements for the ſale of ſingle printed ſermons, in the form of manuſcripts engraved, are a reproach to our national clergy. The Methodiſts collect numerous congregations by attempts to impreſs the hearts of their hearers. Thoſe who ſerve our pariſh churches, and approve this mode of addreſs, might, we apprehend, eaſily defeat them with their own weapons. Whether neceſſity or choice be the motive for rehearſing borrowed diſcourſes, thoſe which are the moſt intelligible, and the moſt ſerious, ſeem to merit preference. In theſe qualities, we know of none ſuperior to the large and valuable collection of the late venerable Biſhop Wilſon. To him, with the change of one word, is applicable the character of the conſummate dramatic poet in Horace:

> *Irritat, mulcet,* veris *terroribus implet,*
> *Ut magus.* ——
>
> He with *no feigned* terrors fills my breaſt,
> As with a magic influence poſſeſt.——FRANCIS.

ART. X. *Letters addreſſed to Edmund Gibbon, Eſq. Author of the Decline and Fall of the Roman Empire. By George Travis, A. M. Archdeacon of Cheſter. The Third Edition, corrected and conſiderably enlarged.* pp. 569. 8vo. 9s. boards. Rivingtons. London, 1794.

THE *firſt* of the *letters* is introductory to the general ſubject, which is a vindication of the authenticity of the verſe, 1 John v. 7. The *ſecond* contains all the poſitive evidence which

Digitized by Google

which the author has adduced directly in proof of that authenticity. The *third* states or replies to the objections which Dr. Benson has brought against the originality of this contested passage. The *fourth* is employed in considering the objections of Sir Isaac Newton, Mr. Griesback, and Mr. Bowyer. The *fifth* attends to the three principal objections which are, or may be, alledged against this disputed text, and sums up the whole argument, applying it particularly to Mr. Gibbon. This edition is built generally on the basis of that which immediately preceded it. But many parts of the superstructure are enlarged by new and valuable materials. Some errors of the second are rectified in the present edition.

This is a clear statement of the contents of the *five letters*; to which are added an appendix and index. In the *first* letter the Archdeacon thus addresses the historian of the Roman empire; 'Sir, I shall make no apology to you for the following 'address. It is caused by certain assertions which are contained 'in a work lately given by you to the public; in the truth or 'falsehood whereof the public is materially concerned. The 'assertions here meant are found in the following note to 'the third volume of your "History of the Decline and Fall "of the Roman Empire."—"The three witnesses (1 John v. 7.) "have been established in our Greek Testament by the pru"dence of *Erasmus*; the honest bigotry of the *Complutensian* "editors; the typographical fraud or error of *Robert Stephens*, "in the placing * a crotchet; and the deliberate falsehood, or "strange misrepresentation, of *Theodore Beza*." The Archdeacon having managed his argument in a very masterly manner, towards the close of the last letter, observes, 'In addition 'to the note which has caused you the trouble of these letters, 'you declare in the body of the correspondent pages and their 'notes, with Dr. Benson, that this text, which asserts the unity 'of the Three in heaven, is condemned by the universal silence 'of the orthodox fathers, ancient versions, and ancient manu'scripts; and that the two manuscripts of Dublin and Berlin, 'are unworthy to form an exception. You then insinuate, 'that this text owes its present existence to an allegorical inter'pretation, in the form perhaps of a marginal note, invading the 'text of the Latin Bibles, which were renewed and corrected 'in a dark period of ten centuries. You affirm, with Sir *Isaac* 'Newton, that this verse was first alledged by the catholic bi'shops, whom *Huneric* summoned to the conference of Carthage.

* Few inaccuracies are discoverable in Mr. Gibbon's language: but this is evidently a faulty mode of expression; it should have been, 'the placing *of* a crotchet.'

'And,

'And, from your own treasures, you produce a confident assertion, that *Gennadius*, patriarch of Constantinople was so much amazed at the extraordinary composition—the creed of *Athanasius*—that he frankly pronounced it to be the work of a drunken man; in support of which remark you refer to the *Dogmata Theologica* of *Petavius*.'—'Let me observe, that by having adopted the objections * just stated, you are now become responsible for them as your own. If this adoption were originally no more than the result of a cursory and imperfect examination of the subject; and if any part of the preceding letters shall have been fortunate enough to convince you of your error; you will, without doubt, as the best reparation in your power, hasten to efface the stigma with which you have endeavoured to brand this text, by cancelling those pages which contain it. But if, upon a patient view of the subject, you shall see no reason to reverse your former sentence, it will be incumbent on you to demonstrate to the world the incompetency of the facts stated, and the insufficiency of the arguments urged in support of their authenticity.'

Archdeacon Travis is an excellent controversialist; he has thoroughly discussed the question. But, since Mr. Gibbon was an avowed infidel †, the Archdeacon might have exclaimed with St. Paul, 'So fight I, as one that beateth the air!'—as far at least as the faith of the sneering historian was affected by the success of the argument. That he, who scrupled not to reject the whole of the sacred writings as imposture and fable, should enter into a tedious controversy with a Christian divine on the subject of a doubtful text, would be a striking phenomenon in the polemical world. For ourselves, we are free to declare, that Mr. Travis hath adduced such arguments in proof of his assertions as have carried to our minds a full conviction of their truth.

* Those objections have been proved, in the preceding letters, to be in general false, and universally inconclusive.

† It is notorious that Gibbon was a professed infidel. Among his friends he was accustomed to ridicule religion, and all its appendages, in a most indecent manner. But he confined not his cavils and sarcasms within the circle of his intimate acquaintance. The writer of this article is well acquainted with several persons—a lady in particular—whom Gibbon, in violation of all the rules of good-breeding, attacked on the subject of their faith, the very first time he had an opportunity of conversing with them. It was by sneers and inuendos that he conducted the assault. The historian scoffed much at the lady's hopes of a resurrection.

ART.

Digitized by Google

ART. XI. *The History of the Life and Death of our Blessed Saviour. By Mrs. Catharine D'Oyly.* pp. 711. 8vo. 7s. 6d. Baker, Southampton. 1794.

THE writer, in 'her address to the reader,' observes, that she is too sensible of her own deficiencies, both in point of knowledge, style, and method, to submit them to public notice without feeling the greatest timidity. She then proceeds to state her reasons for publishing—which might as well have been suppressed. Apologies for insufficiency often discover an author's vanity. An affectation of modesty never operates to the disarming of criticism. But we mean not to be 'severe in 'marking what is done amiss.' The following extracts, however, must lead to some decisive judgment upon the merits of the work before us:

'TOWER OF BABEL.

'Very soon after the flood, men began to build the Tower of Babel. They could not mean it as a security against another flood, as they must know that brick and mortar could not protect them against such an inundation. It was Ham's wicked race, headed by Nimrod, who formed this design. They forsook the worship of the true God, and wanted to acquire a glorious name, as they called it, and to establish an universal empire. Rebels too often glory in their crimes. This was a very daring act of impiety against God; particularly as it was so shortly after his destroying the old world. The Almighty confounded both their language and their pride at the same time; and, as it is usual with him to bring good out of evil, made that very punishment conducive to the benefit of mankind, by giving them a variety of tongues.

'PUBLIC WORSHIP.

'Every wilful neglect of public worship is very dangerous, as something requisite for us to learn, or applicable to our own situation, may be lost by our absence. Stanhope, in a discourse on St. Thomas's day, attributes the disbelief of that apostle to his not being with his brethren when Jesus appeared. . . . . To slight or neglect so great a privilege, when offered to us, as that of being admitted into the presence of our Maker, and of applying to him for whatever we stand in need of, with a promise that he will grant our petitions, as far as they are conducive to our real good, may naturally be supposed to offend him.

'DIVINITY OF OUR SAVIOUR.

'That they who profess Christianity, I mean who, upon reflection, have adopted the religion of Jesus Christ, should dispute his divinity, appears to me a contradiction in terms. I would ask, upon what,

Digitized by Google

what, then, is their faith founded? If it is anſwered, upon the ſcriptures, do not the ſcriptures expreſsly declare him 'the Son of God?' Does he not, when queſtioned, declare himſelf to be ſo?

'REDEMPTION OF MANKIND.

'It was the will of the Father that the Son ſhould lay down his life for the redemption of mankind; and as this was the will of the Father, ſo was it alſo the will of the Son: the ſacrifice was entirely voluntary; for though the malice and obſtinacy of the Jews were made uſe of as the means of effecting God's gracious purpoſes, yet, unleſs it had been the will of our bleſſed Lord to give up his life, they could have had no power over it. Surely this is the moſt aſtoniſhing and ſublime inſtance of love to fallen mankind, both in Father and Son, that can be conceived by the human mind!'

We cannot ſay that this treatiſe diſplays any great ſhare of literary talents. But though it exhibit neither genius nor learning, it ſeems to have been dictated by the ſpirit of piety. It may prove uſeful to the practical Chriſtian. Yet it has ſo little novelty, either in point of ſentiment or language, to recommend it, that ſpeculative inquirers after truth would reject it as unworthy their attention.

ART. XII. *The Trial of Daniel Iſaac Eaton, for publiſhing a ſuppoſed Libel, intituled, Politics for the People; or, Hog's Waſh; at Juſtice Hall, in the Old Baily, Feb. 24th,* 1794. pp. 62. 8vo. 1s. ſtitched. Eaton. London, 1794.

ART. XIII. *The Trial of William Winterbottom, Aſſiſtant Preacher at How's Lane Meeting, Plymouth; before the Hon. Baron Perryn, and a Special Jury, at Exeter, on the 25th of July,* 1793, *for ſeditious Words.* pp. 132. 8vo. 2s. ſtitched. Ridgway. London, 1794.

ART. XIV. *The Trial of Joſeph Gerrald, Delegate from the London Correſponding Society to the Britiſh Convention. Before the High Court of Juſticiary, at Edinburgh—for Sedition.* pp. 256. 8vo. ſtitched. Edinburgh. Robertſon. 1794.

THE firſt trial terminated with the verdict of *not guilty*. Winterbottom and Gerrald, however, were not fortunate enough to eſcape the ſtroke, which fell heavy on the latter.

Digitized by Google

For the compoſition of theſe pamphlets, we hardly think them the ſubjects of criticiſm: but in the trial of Joſeph Gerrald there are many brilliant paſſages, which muſt amuſe the claſſical reader.

ART. XV. *A Proſpect of the Political Relations which ſubſiſt between the French Republic and the Helvetic Body. By Colonel Weiſs, Member of the Sovereign Council of Berne. Tranſlated from the French by Weedon Butler, B. A.* pp. 56. 8vo. 1s. ſtitched. Debrett. London, 1794.

AT the cloſe of the laſt chapter of this ſpirited repreſentation of the French republic, as related to the Helvetic body, our author thus remarks: 'Philoſophical ſimplicity is incompatible with a large and populous ſtate. Caſt but a retroſpective glance over Paris, for inſtance; inſpect carefully any ſtreet or ſection in ſo wide a diſtrict, and you will find that luxury ſupports nine-tenths of the inhabitants. Who then ſhall give the artiſt a livelihood? or who will be inclined to inhabit the palaces? Muſt they too be deſtroyed, that people may rebuild more upon an equality? And would you, in humble imitation of the Lacedemonians, only allow your workmen the uſe of the hatchet and the ſaw? No, no! you want only a little moderation; you ſhould not endeavour to do in one year the work of a century.'—The writer ſeems to be actuated by patriotiſm, by an attachment to the welfare of France, and by a love of truth.

ART. XVI. *The Alteration of the Conſtitution of the Houſe of Commons, and the Inequality of the Land-Tax, conſidered conjointly. By J. Brand.* pp. 176. 8vo. 2s. 6d. Evans. London, 1794.

WE cannot preſent our readers with an extract from this book any way tending to the illuſtration of its character. The treatiſe is of ſuch a nature as to render this impoſſible. But, in juſtice to the author, we muſt obſerve, that he ſeems a maſter of his ſubject.

ART.

Digitized by Google

ART. XVII. *Letters addreſſed to the Chancellor of the Exchequer, &c. pointing out the Inequality, &c. of the Taxes on Coal, &c. &c.* pp. 200. 8vo. Johnſon. London, 1793.

ART. XVIII. *Abſtract of an Act for the Diſcharge of certain Inſolvent Debtors, 34 Geo. III. Cap. LXIX. With Explanatory Notes and Remarks.* pp. 35. 8vo. 8vo. Scatchard. London, 1794.

OF ſuch publications we can only announce the titles.

ART. XIX. *A Supplement to the Conduct of the King of Pruſſia, &c. inveſtigated; containing Obſervations upon the preſent State of Engliſh Politics; and a Plan for altering the Mode of carrying on the War. Addreſſed to all Ranks of Britons. By Lady Wallace.* pp. 50. Bell. London, 1794.

A Philippic from Lady Wallace!—Yes, and a ſpirited one, too!—But ſhe ſeems another Sibyl, poſſeſt by the god!—Hear her, by all means, hear her—'O! Britons, if ye follow 'the French, look on the picture of your plains ſtrewed with 'the lifeleſs forms of thoſe dear to you—the ſtreams ſtained and 'rendered rapid by your own blood—which would force you in 'anguiſh to exclaim *(from my manuſcript tragedy)*

> 'Ah! now our miſeries are moſt piteous!
> Where are thoſe days of ſmiling dove-ey'd peace,
> When ſportive innocence ſtray'd o'er each mead,
> Secure from miſchief; when riches, honeſty,
> And quiet, ſmil'd o'er each gay fertile plain.
> Alas! the haggard form of deadly war
> Now ſcares each beauteous maid, who ſhrieking flies,
> Mourning a brother or a lover ſlain.
> Pale deſolation bathes each ſtep in blood:
> The blooming ſummer's tender flowrets blight,
> All drench'd in gore—each bloſſom faded, droops:
> Even our once verdant meads are harrow'd up
> By the frenzy of ambitious traitors,
> Whoſe hearts beat only to the voice of gain.
> May foul reproach for ever *damn* his name
> Who builds his fortune on his country's ruin.'

Lady Wallace, you perceive, can rant in politics, and ſwear in poetry! It is characteriſtic of her ladyſhip.

ART.

Digitized by Google

ART. XX. *The Neceſſity of continuing the War, and the Dangers of an immediate Peace. Tranſlated from the French of Le Comte de Montgaillard.* pp. 68. 8vo. 1s. 6d. Croſby. London, 1794.

MONS. de MONTGAILLARD is known to the political world as the author of a pamphlet entitled The State of France in 1794; for an account of which ſee our Number for Auguſt laſt.—It is generally known that the revolutioniſts in France are divided into two parties; the Conſtitutionaliſts, or, as the tranſlator of this pamphlet has it, the *Conſtitutionells*, and the Jacobins. But Montgaillard knows but of 'two parties 'in the world.' Theſe, ſays he, muſt be either Loyaliſts or Jacobins; faithful ſubjects of the monarch and his government, or violators of his mandates and of his laws. The Conſtitutionaliſts, he ſays, have rallied together againſt him [Montgaillard] in defence of their own principles. He has become guilty, in their opinion, becauſe he would not deceive the governing powers; becauſe he would not induce the French people to reaſon according to the views of thoſe aſſaſſins; and becauſe he has alſo aſſerted how much the French people deſpiſed and accuſed the *Conſtitutionells*. The miſcreants! their only knowledge conſiſted in vilifying their king, and then betaking themſelves to flight; in invading all property; in deſtroying all orders, and in proſcribing princes; and in coming to implore for an aſylum, which they had themſelves denounced as a puniſhment.—Theſe, among other particulars, we find in Monſ. de Montgaillard's preface to his publication.

On his main ſubject, The Neceſſity of War and the Dangers of Peace, he ſays, this vaſt horde of men and crimes, denominated the French Republic, is perhaps on the very point of becoming the univerſal republic. Let us not any longer flatter ourſelves that we can either enchain or diſarm *Jacobiniſm* by acknowledging its republic. This act would prove death-warrants againſt all the governments who might ſign it.—There is no treaty of Ryſwick or Nimeguen for opinion. A revolution does not diſarm; for its ſoldiers do not diſband themſelves; and when a vaſt empire has become a camp, each cottage continues in it as a tent. We now touch at one of thoſe epochs of nature, the memory of which, like that of the deluge, can periſh only with the globe. Europe may avoid this epoch, if all the ſovereigns, without becoming divided, know how to avail themſelves of the only moment which at preſent remains for their uſe. It is by arming the French in favour of France; it is by diſſipating their fears, and heating thoſe of all the ſtates; it is

Digitized by Google

by raiſing up the people againſt the Convention, that we can entertain any hope of bearing away from it all the French nation. The ſalvation of France is inſeparable from the ſalvation of Europe. The whole property of Europe is, at this moment, attached to the fate of proſcribed property; and the aſſignats, which repreſent it, are mortgaged upon the territories of all the powers:

'The rights of man are become the ſeeds of all the revolutions, and the means of theſe are the aſſignats. Whenſoever ſedition ſhall break out, it will proclaim the one and make uſe of the others. There is no public fortune, there is no royal credit, which can flatter itſelf with the power of acting as an equipoiſe againſt this immenſe reſource. Perhaps Europe herſelf is not ſufficiently rich to become as poor as France; and probably ſhe is not ſufficiently ſtrong to entertain a hope of feeling ſuch a degree of weakneſs. France has diſſipated the capital of her territories; but it is this capital which ſhe is on the point of demanding again from Europe: it is by abſorbing all its ſpecie, granting that we ſhould declare peace, that the Convention will preſerve every means of waging war againſt Europe.

'Each nation, therefore, as well as each ſovereign, is called upon to this battle of anarchy againſt the laws, and of robbery againſt properties. Liberty, which the people always place within a change of government, now only preſents itſelf as laden with ſpoils, and eager for proſcriptions. All thoſe who are threatened by a ſimilar benefit, have no longer any hope to preſerve, and can only oppoſe to it their intrepidity; for if the Convention be acknowledged, all the monarchies are without maſters, and all the governments without laws.

'For three months paſt the attainment, by force, of the re-eſtabliſhment of order, has become ſo difficult, that it is within the heart of France that the allied potentates muſt chiefly ſearch after the means of accompliſhing this object. It is a civil war which muſt now be landed in France; but it muſt be the war which looks out, in all quarters, for Frenchmen, and not enemies; and which, by caſting over the vanquiſhed the whole brilliancy of conqueſt, will, in the ſame moment, render them the participators of all its advantages.

'It is by enlightening the army with reſpect to the ideas which they ſhould entertain concerning the real intentions of the allied powers; it is by graciouſly receiving all the ſigns of their repentance, and by incorporating every Frenchman into a French army; it is by gratifying their juſt pride in the inviolable preſervation of their prerogatives; it is by ſecuring to their officers their rank, and to the ſoldiers their ſubſiſtence, that any hopes can be made to ſpring up of thoſe deſertions which are to rally together, under the ſtandards of the faireſt of all cauſes, the ſoldiers and the victims of the Convention; it is the French chiefs who muſt be uſhered into their preſence; and theſe are the two illuſtrious brothers who have explored every quarter for the avengers of the cauſe of royalty, and to whom only opportunities have been wanting to re-eſtabliſh it in all its

its luſtre; it is this warrior * whom we have obſerved, in the courſe of the ſame day, after having forced the enemy to give way at the head of his ſquadrons, march on to victory in the front of his infantry; this prince, upon whom the moſt faithful hiſtoric record will prove the higheſt panegyric; it is, in one word, the houſe of Bourbon, the pride of the French nation, that muſt be commiſſioned to receive either its repentance or its ſubmiſſion.'

At this epoch an army, *entirely French*, is indiſpenſably requiſite. Emigration, that devotedneſs as ſublime as it is impolitic, threw before England a ſplendid opportunity for one full diſplay of her generoſity: it *now* goes much farther for her ſake; it aſcertains for her the means of acquiring immenſe glory, an eternal glory! By the ſingle exertion of her naval power, Great Britain, miſtreſs of the ſeas, might yet carry the monarchy into France, and place it in that land where it will never periſh!

With regard to the political ſentiments of this writer, it is evident he is a determined loyaliſt. The conſtitutionaliſts, who wiſhed to ſteer a middle courſe (the ſafeſt, when eſtabliſhed, but not the eaſieſt to be eſtabliſhed), he abuſes in the fouleſt manner. As to the meaſures he adviſes, they might perhaps have been ſucceſsful if they had been adopted in time, and accompanied by a manifeſto in favour of the conſtitution of 1789, with perhaps a few alterations.—The ſtyle and manner of Montgaillard we wholly diſapprove. He endeavours to rouſe attention by the ſhock of paradoxical poſitions, and diction involved, obſcure, and ſometimes unintelligible. This unintelligibility, in ſome inſtances indeed, ariſes from a faulty tranſlation. 'The 'more the Convention deſires it [peace], and the more it warns 'the powers that they muſt refuſe to it this peace, it is ſo hap-'pily impoſſible, at the preſent moment, that perhaps as many 'efforts are neceſſary to grant it with dignity, as to contend 'againſt it with courage,' p. 19.—'They [the French] march 'forward in the very midſt of conqueſt, and place Europe in 'ſo difficult a ſituation, that the powers which yet compoſe it 'have as much cauſe to fear the dangers of the evil, as the perils 'of the remedies to which they are applied,' p. 2.——In theſe ſentences the intelligent reader will eaſily conjecture what the meaning muſt be; though he cannot infer it from a grammatical conſtruction of the words. In grammar the tranſlator is miſerably deficient, even to the almoſt confounding of *theſe* with *thoſe*; making *theſe* to refer to what is diſtant, and *thoſe* to

* Prince de Condé.

what is neareſt. By a ſlaviſh adherence to the French idiom, he ſeems deſirous of burleſquing the French language. He ſeems to want ſuch a knowledge and command of both the French and Engliſh tongues as is neceſſary to convey a juſt idea of the author's meaning.

ART. XXI. *Odes, Moral and Deſcriptive. By the Rev. John Whitehouſe.* pp. 94. 4to. 3s. 6d. boards. Cadell. London, 1794.

[*Concluded from our laſt Number.*]

WITH the teſtimony of Horace in favour of Pindar we are well acquainted; though Horace muſt be ranked with the other claſs of lyric writers. The choral pieces of the three Greek tragedians, particularly Æſchylus, are replete with the ſame ſpecies of imperſonation—the ſame compound epithets—the ſame dark phraſeology, the ſame general and expanded deſcription.

Before we 'hold high converſe' with Gray, we ſhould poſſeſs our minds with the Horatian verſe:

Ingenium cui ſit, cui mens divinior, atque os
Magna ſonaturum, des nominis hujus honorem.

Nothing can be more exactly deſcriptive of our poet. To give the Engliſh reader an adequate idea of the *magna ſonaturum*, let us take his own character of Dryden, ſo applicable to himſelf:

'Behold where Dryden's car
Wide o'er the fields of glory bear
Two courſers of ethereal race,
With necks in thunder cloth'd, and long reſounding pace.'

To render his ideas of a true poet ſtill clearer, the ſenſible critic of antiquity has preſerved to us an example of poetical expreſſion from Ennius:

———poſtquam diſcordia tetra
Belli ferratos poſtes portaſque refregit.

Theſe high-ſounding lines were too excellent to eſcape the imitation of Virgil. 'Now (ſays Horace), tranſpoſe theſe 'verſes—throw the words out of their natural order as much as 'you pleaſe; and you never loſe ſight of the poet: attempt, 'however, the ſame either with mine or Lucilius's verſes, and 'they will be all plain proſe.' This is an excellent rule, which might be applied, in the ſame manner, to the odes of Gray and the

Digitized by Google

the ſatires of Pope. The firſt are impregnated with the genuine ſeeds of poetry. Whatever tranſmutation they may undergo in the critic laboratory, they ſhall ſtill come out inſtinct with thoſe elementary principles which are eſſential to their nature. But try the ſame experiment with Pope, and, before half the proceſs is over, all his ſpirit will evaporate. Nor would the odes of Akenſide bear decompoſition without conſiderable injury. It is evident, from Ennius's line, that the proſopopeia was, in Horace's opinion, the very eſſence of poetry. With a view to this opinion, we adviſe the cenſurers of Gray (ſince they have always appealed to the canons of the Venuſian critic) to call down the imperſonated beings from Gray's ethereal region: and we challenge them to produce images more natural or more claſſical from all the poetical world. '*The Progreſs of Poetry*,' and '*The Bard*,' are the moſt obnoxious, it ſeems, to the hypercritical tribe. But, in theſe ſublime poems, the ſlighteſt deviation from the truth of nature hath never been detected. Every figure, and every group, though at firſt indiſtinct to the unpoetical eye, grow more and more luminous, in proportion as they are examined and criticiſed. And if the claſſics be faultleſs, as theſe cenſurers maintain, it would be extremely difficult to find any defect in Gray. His odes run in the ſame ſtrain as thoſe of Pindar. The fineſt images in Pindar's Addreſs to his Lyre are tranſplanted into '*The Progreſs of Poetry*.' And it is ſingular and laughable enough, that many paſſages in our poet, which have raiſed a ſenſeleſs clamour among grammarians and pedants, becauſe (as theſe critics ſay) they are unclaſſical, have been proved by a late elegant and ingenious editor of Gray, to be literal tranſlations from the claſſics!

Let no man, therefore, dare in future to reject Gray becauſe he is *unnatural*; ſince the lofty flights of genius, though above the reach of the vulgar, are ſtrictly conſiſtent with nature. Nor let any ſcholar be ſo propoſterouſly wild as to condemn this divine bard, becauſe he is *unclaſſical*; ſince he is ſanctioned by the very writers for whom, perhaps, the pedantic enemy of our poet has conceived a ſtupid veneration.

This far we have premiſed with the view of preparing the public mind for the reception of Mr. Whitehouſe's Odes, which muſt be claſſed among the ſublime, not the beautiful. We here, indeed, recogniſe both the ſpirit and the manner of Gray.

The work contains ten odes. The ode to 'Poetical Enthuſiaſm' is nobly conceived. It has a grandeur of phraſeology, a magnificence of imagery, that 'delights and chills!' But poſſibly that ſwelling diction, thoſe brilliant perſonifications, which we deem 'the pomp and prodigality of heaven,' may to ſome appear the exuberance of a youthful fancy running riot

Digitized by Google

with language. A few paſſages, we confeſs, might be lopt off as excreſcences; but a little redundance is more conſonant with the ode, than a nice preciſion of phraſe. From the 'Ode to 'Ambition' we ſhall extract the eighth ſtanza, as not exactly meeting our approbation in regard to the rhymes—though, for its awful pauſes, it is much to be admired:

'Yet know, ye impious, know ye coward band,
That Jove will one day wake in wrath: his eye
Sleeps not, but marks the outrage; and his hand
Is raiſed to launch the thunder! Though ye dare,
And, in the face of Heaven, profane
Each hallow'd right to freedom dear,
And, deaf to nature's powerful call,
Inſult the pleadings of humanity,
Yet in ſome ſecret moments ye *ſhall* hear
A voice that *ſhall* your ſouls appal,
A voice of dreadful note, that cries '*beware!*'
The adverſe heavens portentous frown;
The earth is mov'd beneath;
Woe-fraught events, and fearful bodings ſtrange,
Poſſeſs men's minds, and new-fledg'd rumours breath
Inteſtine broil, and ſublunary change,
With many a dark unperpetrated crime;
While, ſuited to the dangerous time,
Hood-wink'd revolt pales o'er the ſickly crown
Of princes. On this nether ball
Evil and good alternate ſway,
And they that riſe, and they that fall,
But Fate's immutable decree obey,
Mere vaſſals of Heaven's will, and creatures of a day.'

This ſtanza, from the diſtance and irregularity of the rhyming ſounds, and the points in the middle of lines, produces all the effect of blank verſe. But the points give a ſolemn air to the whole. We only wiſh that the rhymes had been differently managed. We ſhould not omit, that the ſentiment is truly great. The odes 'To Sleep' are not in Mr. Whitehouſe's beſt manner. It is only in the ſchool of Milton that our poet ſucceeds. In praiſe of the 'Ode to War,' ſcarce enough can be ſaid; but our readers ſhall judge of it themſelves:

I.

'Dread offspring of Tartarean birth,
Whoſe nodding creſt is ſtain'd with gore;
Whom, to ſome giant ſon of earth,
Strife, in ſtrong pangs of childbed, bore;
O War! fierce monſter, homicide,
Who marcheſt on with hideous ſtride,
Shaking thy ſpear diſtilling blood:
Bellona thee, in angry mood,

Taught

Taught proud ambition's ſpoils to win,
Amidſt the loud conflicting din
Of arms, where diſcord's gorgon-featur'd form
High ſhakes her flaming torch *amidſt* the martial ſtorm.

II.

Stern god! wolf-hearted and accurſt,
Foſter'd by power, by rapine nurſt,
Oppreſſion ever in thy train,
For hapleſs man prepares her chain:
A thouſand vulture forms beſide
Stalk on before thee; bloated pride,
Thick ey'd revenge, his ſoul on fire,
And ſlaughter breat*hing* threate*nings* dire,
Tumult and rage, and fury fell,
And cruelty, the imp of hell,
Her heart of adamant! and arm'd her hand
With iron hooks and cords, and deſolation's brand.

III.

There, where the battle loudeſt roars,
Where wide the impurpled deluge pours,
And ghaſtly death, his thouſands ſlain,
Whirls his ſwift chariot o'er the plain,
Rapt in wild horror's frantic fit,
Midſt the dire ſcene thou lov'ſt to ſit,
To catch ſome wretch's parting ſigh,
To mark the dimly glazing eye,
The face into contortions thrown,
Convulſed—the deep, deep-lengthening groan,
The frequent ſob, the agoniſing ſmart,
And nature's dread releaſe, the pang that rends the heart.

IV.

Avaunt from Albion's iſle! nor there
Thy arms and maddening car prepare,
Nor bid thy crimſon banners fly
Terrific through the troubled ſky;
But ſtay thee in thy wild career;
Lay by thy glittering ſhield and ſpear,
Thy poliſh'd caſque, and nodding creſt,
And let thy ſable ſteeds have reſt:
At length, the work of ſlaughter cloſe,
And give to Europe's ſons repoſe,
Bid the hoarſe clangors of the trumpet ceaſe,
And ſmooth thy wrinkled front to meet the ſmiles of peace.'

The ſixth ode, 'To Horror,' is written with the ſame animation as the preceding; but the ſeventh, lamenting a favourite

Digitized by Google

parrot, reminds us of Gray's elegant ſtanzas on a ſimilar occaſion, very much to the author's diſadvantage. Nor do we reliſh the eighth ode, 'To Beauty.' It is deficient in eaſe; it wants the graceful negligence of Horace—the tender delicacy of Catullus. Mr. Whitehouſe's poetry is not ſuited to light ſubjects; it is grave—it is majeſtic—witneſs the ninth and tenth odes, 'To Truth,' and 'To Juſtice.'

In ſhort, our author's is by no means a verſatile genius. It ſtrongly points to the *ſublime*; but has ſeldom the ſlighteſt inclination to the *beautiful*. This circumſtance, as it illuſtrates our introductory remarks, ſhews the juſtneſs of our preconceptions with reſpect to the *two diſtinct ſpecies* of lyrical compoſition.

ART. XXII. *The Pariſian; or, Genuine Anecdotes of diſtinguiſhed and noble Characters. In Two Volumes.* pp. 446. 12mo. 5s. London: printed for W. Lane, at the Minerva Preſs, Leadenhall-Street. 1794.

THIS novel is evidently the ſtory of the Duke of Orleans and his family. It does not create much intereſt; but we can ſuppoſe many of the anecdotes to be (as mentioned in the title page) genuine. The ſtory of Laura is that of a young lady educated in the family of the Duke, as a friend and companion of his daughter. She is here repreſented as the daughter of the Prince de Lamballe, who was brother to the Ducheſs of Orleans, and is ſaid to have been ſtolen, when a child, at the inſtigation of the Duke, in order that ſhe might not ſhare with the Ducheſs the large fortune of her father, the Duke de Penthievre; and alſo that, upon his diſagreement with the Ducheſs, he meditated a divorce, and then purpoſed to marry Laura himſelf, and ſo totally to deprive the Ducheſs of her property. Madame Silleri is made the confidante and agent of this man, whoſe crimes have been of ſuch enormity, that it is hardly poſſible to relate one of which he might not be thought capable. This, with a little love ſtory, makes up the plot. It may ſerve to amuſe thoſe who are fond of ſecret hiſtory.

ART. XXIII. *Count Roderic's Caſtle; or, Gothic Times: a Tale. In Two Volumes.* pp. 470. 12mo. 5s. London: printed for W. Lane, at the Minerva Preſs, Leadenhall-Street. 1794.

THIS novel ſeems almoſt incomprehenſible. It contains a continued ſcene of terrors, battles, and eſcapes; ſubterraneous vaults and men in irons; and ladies in diſtreſs. There have

Digitized by Google

have been so many such castles in the air, that this is by no means new. It seems to be the intention of many of the novelists of the present day, as well as of former times, to outdo each other in the marvellous at any expence of probability.

ART. XXIV. *The Wedding Day*; *a Comedy. In Two Acts. As performed at the Theatre Royal, Drury-Lane. By Mrs. Inchbald.* pp. 44. 8vo. 1s. 6d. London: printed for G. G. and J. Robinson, Paternoster-Row. 1794.

THIS comedy opens on the wedding-day of Sir Adam Contest, whose own words in his first speech will best describe him. 'Nothing is so provoking as to be in a situation where 'one is expected to be merry—it is like being asked in com-'pany to tell a good story, and be entertaining; and then you 'are sure to be duller than ever you were in your life. Now, 'notwithstanding this is my wedding-day, I am in such a blessed 'humour, that I should like to make every person's life in this 'house a burthen to them. But I won't [*struggling with him-'self*]—No, I won't —What a continual combat is mine! To 'feel a perpetual tendency to every vice, and to possess no one 'laudable quality, but that of a determination to overcome all 'my temptations. I am strongly impelled to violent anger, and 'yet I have the resolution to be a calm, peaceable man—I am 'inclined to suspicion, yet I conquer it, and *will* place confi-'dence in others—I am disposed to malice, yet I constantly get 'the better of it—I am addicted to love, yet I—No, hold!—'there I must stop—that is a failing which always did get the 'better of me. Behold an instance of it.'—This is the entrance of Lady Contest, who is a very young bride, as Sir Adam is a very old bridegroom; he having parted from his first wife fourteen years before at sea in a storm. He had come off in the long-boat, and left his lady in the ship, which he supposes was lost. He is continually telling his young bride of his first wife, and has much trouble to keep his temper at some answers she gives him, in perfect simplicity, but which seem to signify that she thinks him rather too old an husband. On this joyful day Sir Adam's first wife arrives, accompanied by the mother of his second, who has also been some time abroad, and has met at Florence the son of Sir Adam, whose heart she has gained, and they now hope for the consent of Sir Adam to their union. The first Lady Contest introduces herself to the second, and says, on receiving an answer to her question, whether she is Sir Adam's wife, 'There is then, Lady Contest, a very ma-'terial circumstance in my life that I wish to reveal to you, 'and

'and to receive from *you* advice how to act, rather than, by 'confiding in the judgment of any of my own family, be flat-'tered by their partiality into a blameable ſyſtem of conduct. 'Such is the nature of my preſent errand to you: but, to my 'great ſurpriſe, I find you very young.' She then informs her of the circumſtance which ſhe ſuppoſes will render her miſerable for the reſt of her life. On the contrary, being informed that Sir Adam's firſt wife is before her, ſhe tells her that ſhe don't know any body on earth ſhe ſhould be happier to ſee. She embraces her repeatedly; upon which the firſt wife retires, and leaves it to the ſecond to inform Sir Adam. This ſhe fancies will be joyful news to him, but finds that he does not receive it as ſhe expected. At length he gets the better of his weakneſs, and determines to exert his power over himſelf, and do juſtice to his firſt wife by parting with his ſecond. Juſt at this time arrives Sir Adam's ſon, leading in the mother of his young bride, in order to obtain his father's conſent to their union. This creates a laugh. The piece concludes with Lady Conteſt's declaring that her next huſband ſhall be of her own age; but that he ſhall poſſeſs Sir Adam's principles of honour.

This comedy is much indebted to a ſimple ſong, which is rendered extremely intereſting by the manner in which it is given by Mrs. Jordan, whoſe ſtyle of ſinging thoſe ditties of our grandmothers is, like her acting, not to be excelled. The ſituations in this little piece are whimſical, and the characters are ſupported in our authoreſs's uſual ſtyle of excellence.

ADDENDA.

PRICES of BOOKS omitted in former Numbers.

Ferishta's History of the Dekkan, 2l. 2s. in boards.
British India analysed, 18s. in boards.
Roman Portraits, 1l. 7s. in boards.

For

Digitized by Google

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For NOVEMBER 1794.

FRANCE.

IT is a common thing for kings, miniſters of ſtate, and whole parties of men, when they come into the poſſeſſion of power, in their conduct, to depart as widely as poſſible from that of thoſe whom they have ſupplanted. May we not aſcribe, in ſome degree, to this principle, that return towards juſtice, moderation, and humanity, which has auſpiciouſly been diſplayed in the preſent month by the ruling powers of France to what may be called their ſtate priſoners, as well as their priſoners of war? and in the decree of the Committee of Public Safety to make ſome examples of thoſe wretched aſſaſſins that diſgraced the name of Frenchmen, and rendered the adminiſtration of R beſpierre an object of horror? But this reflux in the national ſpirit of our neighbours is, no doubt, in part owing to their rapid ſucceſſes, in all quarters, which have removed thoſe internal terrors that firſt introduced thoſe atrocious practices which the tyrant ſeemed to have a pleaſure in continuing. The generous and brave are merciful. The timid and cowardly are cruel, becauſe they can never believe themſelves to be out of danger. Succeſs inſpires courage, courage an elevation of mind, nearly allied to ſenſibility and ſympathy of temper. But it may be queſtioned if this return of the ſentiments of humanity be ſo certain a ſymptom of approaching peace as by ſome of our daily writers ſeems to be ſuppoſed.—It may be, or become more and more their ſyſtem, like the Romans, on the one hand PARCERE SUBJECTIS; and on the other DEBELLARE SUPERBOS.—It is much to be feared that the French republic, ſanguine by nature, and elated by proſperous circumſtances, will not grant peace, ſhall we ſay, or accept it, on any terms to which the allies could in honour or ſafety accede. After overrunning Navarre, and inveſting Pampeluna; after conquering ſo great a part of the Low Countries, and opening a paſſage into Holland and into Germany, by the reduction of Bois-le-Duc, Grave, Nimeguen, and Maeſtricht, will they conſent to a mutual reſtoration of places taken in the war? Will they abandon the ſplendid object, now, as they imagine, within their graſp, a natural and a noble barrier on the eaſtern ſide of the French empire?

It would be an indignity done to moral law, and a ſpecies of impiety towards Providence, to affirm that the ſucceſſes of the

Digitized by Google

French are due to a cauſe which, in their hands, has been ſullied by ſo much dirt and blood. They are, however, the natural reſult of the energy of paſſion uniting and propelling the greateſt nation on earth, and of genius both in politics and war, unoppoſed by equal energy and union, and equal genius in politics or war, in all or any one of the allies. The total abdication of philoſophy by our own cabinet we have had occaſion frequently to deplore*; nor do our German and Dutch allies appear to be a whit wiſer than we are. It does not appear that the war, on the part of the allies, is conducted on any principle, or comprehenſive ſyſtem, that might, by comprehending or ſuppoſing, control particular accidents. We ſtrike about us like madmen, any where, and any how, without any other conſideration than how to provide freſh armies. To general maxims we have not paid any regard. We will endeavour to explain what we mean by an example or two.—Previouſly to the undertaking of the war it was to be conſidered, whether we might not raiſe a ſpirit that we could not quiet; and provoke an enemy whom we could not ſubdue. The danger of rouſing the French nation to a collection of all their energies, and converting them into a military republic, was pointed out by one writer †; and it was demonſtrated by another ‡, 'that, in the preſent equally 'diffuſed knowledge of all the ſcientific and practical branches 'of the military art, no aſſemblage of detached armies from dif-'ferent ſtates can penetrate, conquer, and reduce to ſubmiſſion, 'an *armed nation* of the ſize and population of France.'—Now, the propriety and wiſdom of theſe poſitions may, perhaps, in the midſt of party paſſions, be controverted, although the former is verified, beyond all doubt, by events, and the latter too probably ſoon to be ſo. But, by the inſtances of theſe two general queſtions, we ſufficiently illuſtrate our meaning, when we aſſert, that the preſent adminiſtration have buried themſelves under the ruins of blind empiriciſm and temporary expedients, inſtead of aſcending thoſe heights of moral and political ſcience, raiſed on the baſis of hiſtory and human nature, from whence they might have a proſpect of the enemy's camp, and all their poſts, and be thereby enabled to take their meaſures accordingly. The French, in the proſecution of their object, take a wide range, and call to their aid all that is preſented to the moſt enlightened minds by natural and by moral philoſophy. In making war they

* See particularly the political appendix to this Review for April laſt; and our obſervations, in the ſame Number, on Colonel Macleod's Conſiderations on real and falſe Alarms.

† In the Morning Chronicle, under the name of A Calm Obſerver.

‡ Colonel Norman Macleod.

ſend

ſend up balloons, which are attached to the ground by cords, with aeronauts ſkilled in tactics, who view the poſition of the ground and ſituation of the enemy's forces, take plans, give information by ſignals, or by dropping papers; and by this means cotemporaneous attacks are made in different places. In the perfection and uſe of the Telegraphe the Engliſh will ſoon be their equals. We have not yet, in the courſe of the preſent war, ſhewn ourſelves equal in the military art. Their calculations have been more juſt than thoſe of the confederates, their combinations more happy, their meaſures more prompt and deciſive. In political addreſs, too, and negociation, their dexterity is well known. While they uſe force in the field, they carry on a kind of ſpiritual warfare on the minds of men. The complexion of the times, the aſpect of the political horizon, is ſtill changing; and as knowledge and the intercourſe of minds is more and more advanced, it would ſeem that changes are greater and more and more rapid. It is only ſublime genius that can deviſe meaſures proper in new and unheard-of ſituations.

The allies, when they formed the league of *Pilnitz*, ſuppoſed that the wealth of the commercial members of that aſſociation, and the ſoldiers of Germany, would make the reduction of the French revolutioniſts a matter of certainty. They made no allowance for the energy of paſſion, the contrivance of neceſſity, and the perſeverance of deeply-rooted opinion! It is ſaid that experience teaches fools: but experience does not teach princes and ſtateſmen; therefore princes and ſtateſmen are not fools. With the recent emancipation of America before their eyes they did not foreſee the difficulties that muſt ariſe from an attack on France. An enlightened, as well as a moſt candid and impartial hiſtorian, although he had borne arms againſt the revolted Americans, on a general retroſpect of the American war, makes, among others, the following reflections: 'While the natural 'ſtrength and ſpirit of Great Britain were embarraſſed and en-'cumbered with the diſadvantages and errors now enumerated, 'the Americans, in ſpite of a thouſand difficulties and wants, 'by the energy of liberty, the contrivance of neceſſity, and the 'great advantages ariſing from the poſſeſſion of the country, 'ultimately attained their object. The American generals, 'having the bulk of the people on their ſide, were made ac-'quainted with every movement of the Britiſh army, and en-'abled, for the moſt part, to penetrate their deſigns. To obtain 'intelligence, on which ſo much depends, was to the Britiſh 'commanders a matter of proportionable difficulty. The Ame-'ricans had neither money nor credit; but they learned to ſtand 'in need of only a few things; to be contented with the ſmall 'allowance that nature requires; to ſuffer as well as to act.

Digitized by Google

'Their councils, animated by liberty, under the moſt diſtreſſing 'circumſtances, took a grand and high-ſpirited courſe, and they 'were finally triumphant.'—The ſame philoſophical politician, on the ſame occaſion, obſerves that, 'had the meaſures adopted 'by Britain been adopted in time, perhaps they would not have 'been adopted in vain. Her conceſſions, as well as her arma-'ments, were always too late. Earlier conceſſion, or an earlier 'application of that mighty force which was at the diſpoſal of 'the commanders in chief in 1777, might perhaps have pre-'vented or quaſhed the revolution*.'

The preſent war was entered on rather raſhly†; but, whatever may be ſaid on this head, it is urged, with at leaſt equal plauſibility, that Great Britain might have got out of the ſcrape with honour after the retreat of DUMOURIER from the United Provinces: and, with ſtill greater certainty, that the war, on the part of the alles, has been moſt miſerably conducted. But, ſince what has paſt cannot be recalled, the queſtion is, what is now to be done? Undoubtedly all Europe ſhould unite in order to repreſs the French within their own territories; otherwiſe their thirſt for territorial conqueſt, their *gaio-mania*, will increaſe.

About a century before the birth of Chriſt, more than three hundred thouſand men, known by the name of the Cimbri and Teutones, forſaking their own country on the ſhores of the Baltic, went in ſearch of plunder and glory. They attacked and ſubdued whatever people they found in their paſſage; and, as they met with no reſiſtance, reſolved to puſh their conqueſts farther. Their career was not to be ſtopt by any thing leſs than the political and martial courage of the Romans. They ſent an embaſſy to the Romans, to offer them their ſervices, on the condition that they would give them lands to cultivate. But, although the conſternation that the Cimbri and Teutones had raiſed in Italy and at Rome was extreme, the ſenate, too prudent to enter into any kind of accommodation with ſuch dangerous enemies, returned to their demand a direct refuſal. War enſued, and the barbarians were conquered, and almoſt entirely cut off by the Roman MARIUS. But had the Roman ſenate attempted to ſooth and quiet the Cimbri by territorial conceſſions, either in Gaul or Spain, Italy too muſt by and by have become the prey of rapacity only inflamed by gratification. Germany is now, as Italy at the time of the Cimbric migration, the moſt warlike of the European nations. Where, ſince the death of FREDERIC the Great of Pruſſia, ſhall we find a MARIUS?

* See Mr. Stedman's Hiſtory of the American War, Vol. II. p. 448—9.

† The French, indeed, menaced their neighbours; but their neighbours firſt menaced them by the treaty of Pilnitz.

SPAIN.

Digitized by Google

SPAIN.

The French arms have overrun Navarre, and perhaps, by this time, reduced the rich city of Pampeluna. But the Spaniards conduct themſelves with dignity and firmneſs: nor is there a doubt but, with the advantage of a ſtrong natural barrier, they will be able to defend their country. As the invaſion of the Germans roufed and united the French in the cauſe of freedom, ſo the invaſion of the French may animate and unite the Spaniards in that of religion and the cuſtoms of Spain.

ITALY.

The Grand Duke of TUSCANY, it is ſaid, has acknowledged the French republic. This meaſure, we may preſume, is not taken without the knowledge and conſent of the court of Vienna.

GERMANY.

The King of PRUSSIA has made a ſeparate peace with the French, with whom he has long had a good underſtanding, and recalled his troops from the Rhine to the frontiers of Poland. In the diet of the empire at Ratiſbon, it has been reſolved, pretty unanimouſly, by the different ſtates and princes, to furniſh extraordinary ſupplies for carrying on the war, if neceſſary, with vigour. But this was followed by a motion for ſetting on foot a negociation for peace.

POLAND.

The POLES, worthy of freedom, and capable of regulated liberty, are oppreſſed and abandoned, it would ſeem, by God and man. KOSCIUSKO is wounded and in confinement. Warſaw, if not reduced, is on the point of being reduced by the Ruſſians, who are but too ſucceſsful in advancing the ſtandard of tyranny, and cruſhing the buds of freedom.

TURKEY.

By all accounts great military and naval preparations are going on at Conſtantinople. Perhaps the Turks will yet ſuccour the Poles. They would probably have done it before, if we had encouraged them to do ſo. But our cabinet, no doubt, had reſpect for our good ally the King of Pruſſia.

RUSSIA.

The ambition of Ruſſia, inflamed by ſucceſs, no doubt, points to the ſubjugation not only of Turkey, but of Denmark and Sweden. Yet it is by no means certain that even ſo glorious an *arrondiſſement* would contribute to the ſtability of the Ruſſian empire. It would bring the ſenſibility of that empire to extremities more acceſſible and more vulnerable than its preſent boundaries.

DENMARK AND SWEDEN.

The DANES and SWEDES, in conjunction with the Americans, are likely to become the mediators, and in ſome degree, no doubt, the arbiters of peace in Europe.

NETHERLANDS.

Digitized by Google

NETHERLANDS.

The United Provinces are in the utmoſt danger of falling wholly under the power of France. Yet is there ſtill a poſſibility of warding off that blow, if the Dutch nation could be rouſed and united in arms; if it were poſſible to awaken in their breaſts that *amor patriæ*, that fond love of FADER-land that animated their anceſtors to make head, with glorious ſucceſs, againſt the Auſtrians and Spaniards, united by a family compact, proud in military renown, and affluent in the wealth of a newly-diſcovered world. The narrow defile, called the Greb, preſents to the Batavians a *Thermopylæ*: will the circumſtances of the times produce a Leonidas?—The head quarters of the Duke of York are ſtill at Arnheim, the capital of Guelderland. Its future movements will depend on contingencies. If the Dutch ſhall conſent to the meaſure of breaking down their ſea-dykes, then the Duke will probably fall back on Utrecht, and from thence, if neceſſary, to Amſterdam. If not, then, we ſuppoſe, the Britiſh army will endeavour, in time, to retreat into Germany. Public ſpirit flees away from Holland, and leaves behind nothing but anxiety for individual ſecurity.

GREAT BRITAIN AND IRELAND.

The ACQUITTAL of the ſtate priſoners, Hardy and Mr. Horne Tooke, has proved the unrivalled excellence of the conſtitution and laws of England, and given general and lively ſatisfaction. The conduct and deportment of Mr. Tooke, throughout the trial, diſplayed the higheſt talents as well as fortitude. It is a glorious political and civil conſtitution that can form ſuch a ſpirit. The trial and acquittal of thoſe men exhibited a more glorious ſpectacle than Lord Howe's naval victory; though that was brilliant and deciſive. While our free conſtitution is preſerved, military energy will never, on neceſſary occaſions, be wanting. Yet th s trial is, in ſome reſpects, unfortunate: it teaches the people how far they may go on to aſſociate, and to arm too, with perfect ſafety; and it has thrown a degree of ridicule on miniſtry, and lowered the high name of PITT conſiderably in the public eſtimation.

This ACQUITTAL will not be without its effects abroad. What will the French think of it? Men of reflection will conclude, that the conſtitution muſt have ſomething good and ſound in it that can thus ſhield the meaneſt individual from miniſterial power and vengeance; but others, that the people of England are of the ſame way of thinking with themſelves.

In theſe difficult, dangerous, and alarming times, when nothing can be announced, the MEETING OF PARLIAMENT has been farther prorogued to the 30th of December.

☞ *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* H. MURRAY, No. 32, Fleet-ſtreet, London; *and* T. DUNCAN, Bookſeller, Edinburgh; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

Digitized by Google

THE

ENGLISH REVIEW,

For DECEMBER 1794.

ART. I. *The Hiſtory of Devonſhire. In Three Volumes. By the Rev. Richard Polwhele, of Polwhele, in Cornwall, and late of Chriſt Church, Oxford. Vol. II.* 4to. 2l. 2s. Cadell. London, 1793.

[*Concluded from our Number for October.*]

HAVING exhibited a few ſpecimens of Mr. Polwhele's talents in *Picturesque Deſcription*, we proceed to the three remaining topics—*Deſcription of Gentlemen's Seats*—*Account of Pariſh Churches*—and *Hiſtory of Families*.

I. Deſcription of Gentlemen's Seats.

'In *Whyddon-Park*, a fine old ſeat in the pariſh of Chagford, is ſtill preſerved the memory of the Whyddon family. This place came from the Northonæes to the Seymours; and by the marriage of a Seymour to a Bailey. The houſe is in Chagford, and the park in the pariſh of Moreton, It is a truly romantic ſpot. The ſituation of the houſe, like that of many old buildings in this county, was very injudiciouſly choſen. In the front of it, the proſpect has nothing remarkable; yet, behind the houſe, we are preſented, at a little diſtance, with a diſtinct view of rock and wood, the moſt beautiful I have obſerved in the vicinity of the Teign. It may be called a cliff, that ſeems divided into bare and ſolid rock, and wood of deep rich foliage. By the ſide of the mill, behind the houſe, this ſcenery is viewed to great advantage. The park (and many other parts of the eſtate) was overſhadowed by noble trees, that were condemned to the axe. Venerable beech and aſh, indeed, were already proſtrate; and

a few solitary deer, that yet remained, appeared to speak the approaching ruin of this dismantled place,' p. 72.

'The parishes of Tedburne, Cheriton, and Dunsford, meet, to the north-west of *Fulford House*, within a quarter of a mile of it. The approach to the house from the lodge is about a mile, through the park. The house stands on a rising ground, near a sheet of water. It consists of a quadrangle. The entrance is through a gateway, in which is a door leading into a small but neat chapel. There are two good eating-rooms, and a very handsome drawing-room, forty-two feet in length, and of proportionable height and breadth,' p. 80.

'Considerable plantations have been made at *Ugbrook*, as well as many other seats in this county. An excellent walk, of some extent, runs through flourishing plantations of firs of all kinds, beech, poplar, chesnut, and laurel: the width of the walk is twenty-four feet, and the breadth of the plantation, on each side, forty-three. The late Lord Clifford made an addition of some hundreds of acres to the park. The approach to the house is about a quarter of a mile. This building has two fronts. In the main front are eleven windows, besides the library and chapel, which are contiguous. In the side front are ten widows, which look into the park on a fine sheet of water. The house is finished with battlements, has three towers, and is rough casted,' p. 119.

'*Buckland-Baron* * * * * descended to the family of Gould: and the present possessor of it is the Honourable Mr. Justice Gould, of Sharpham Park, in the county of Somerset. Buckland-Baron is bounded on the north-west by the Teign; upon which it has an extensive fishery. On this large Barton are the remains of a good family-mansion, beautifully situated between Milbourne-Down and Newton, with hanging woods down to the Teign,' p. 144.

'Sir Peter Balle (whose great exertions in behalf of his sovereign Charles the Ist. have been sufficiently noticed in the first volume of this work) was as respectable in his private as in his public character. He rebuilt the house at *Mamhead*, whither he retired, and died in his 82d year, 1680. * * * * * * * Mamhead-house was well designed for the period in which it was erected. Sir Peter Balle, in a manuscript account of himself and family, then seated at Dawlish, states the motives for his making the purchase of Mamhead, and his building the greatest part of the house now standing there. He intimates, that he was allured by the beauties of the situation, which he could not resist, but that he did not proceed on his plan; his preferment at the restoration not being adequate to his own hopes or merit. Sir Peter planted many of the trees now there. From Sir Peter Mamhead descended through several persons of the name and family of Balle, to Thomas Balle, Esq. the last of the family: this gentleman having passed his youth abroad in the profession of a merchant, returned, about the year 1718, to his paternal seat, which he adorned with beautiful and extensive plantations—insomuch that he was among the first who attempted any improvement in the style which now prevails. At the same time, in many of his works he fell into the old error of torturing nature, and deforming the face of it, by raising

Digitized by Google

raiſing gardens with terraces, and making ponds and fountains on the ſides of hills—all which remained in this ſtate when the preſent owner (Lord Liſburne) engaged in the arduous and expenſive taſk of reſtoring the ground to what he preſumed it was before. This has been effectually done; and Mamhead now appears as one natural and extenſive encloſure, with various proſpects of ſea, river, and country. Towards Haldon the moſt beautiful plantations of firs and foreſt-trees in Devonſhire are crowned at the top of the hill by a noble obeliſk, which was built by the laſt Mr. Balle. This obeliſk ſtands on Mamhead-Point: it conſiſts of Portland ſtone, about an hundred feet in height. In front of the houſe we cannot but admire the eaſy ſwell of the lawn, whoſe ſmooth verdure is relieved by groupes of trees and ſhrubs moſt judiciouſly diſpoſed; whilſt, at one extremity, the eye is attracted by General Vaughan's picturesque cottage, and, a little beyond theſe grounds, by a landſcape which no ſcenery in this county exceeds in richneſs. On this ſide of the Exe are to be ſeen the ancient caſtle and poſſeſſions of Courtenay, and Kenton, and the village of Starcroſs; on the other ſide, Exmouth, Lympſtone, Nutwell, and the Retreat, with the country ſtretching away to the Dorſetſhire and Somerſetſhire hills. In the mean time, the river itſelf, and the ſea in full proſpect, give an additional beauty to the ſcenes I have deſcribed *. A great part of the houſe has been rebuilt by the preſent poſſeſſor. The ſouth-front, which is entirely new, includes a drawing-room, 32 feet by 22, and 14 feet 9 inches in height; an eating-room 36 feet by 24, and 16 feet in height; a breakfaſt-room 17 feet by 24; and ſeveral convenient offices.' pp. 156—157.

'In point of architecture, *Haldon Houſe* merits attention. About ſeventy years ſince Sir George Chudleigh began to build Haldon-Houſe: it is one of the beſt modern houſes in Devonſhire, executed

---

* 'The following ſonnet, written at Mamhead, beneath an ever-green oak, in 1785, may convey, perhaps, ſome faint idea (ſays the author) of this place:'

'Here, Laura, ſince our wearied feet have ſtray'd
From the proud obeliſk that fronts the ſcene
Of many a tufted hill, whoſe bolder green
The ſweet perſpective blends in mellow ſhade;
While, ſparkling through the ſtately fir-trees, play'd
The burniſh'd hamlets of the vales between;
And, while the miſty boſom of the glade
Seem'd opening to the azure ſea ſerene—
Here, Laura, let us reſt our roving eyes,
And near this ever-verdant oak repoſe:
For lo, unharmoniz'd yon' proſpect lies,
And dim diſcover'd views the landſcape cloſe:
Yet clearer beauties on the lawn ariſe,
And in full pride the ſhadowy foliage flows!'

See Polwhele's Poems, as noticed with approbation in our Review, Vol. XIX. p. 415.

after the manner of Buckingham-Houſe, in St. James's Park. Sir George Chudleigh died before the building was completed. At his deceaſe Haldon-Houſe conſiſted of four regular fronts, ſix rooms on a floor, with ſuitable offices in ſeparate wings. Haldon-Houſe was built of brick, which Sir R. Palk covered with Rawlinſon's patent ſtucco: this gives it the appearance of a freeſtone ſtructure,' p. 182.

II. Pariſh Churches.

'The church of *Bidton*, dedicated to the Holy Trinity, is a ſmall but neat building. Its ſituation is moſt romantic. Placed in ſilence and ſolitude, it ſtands embowered amidſt the fine deep foliage of foreſt trees, that ſurround it at a little diſtance, and interweave their branches as if to guard it from every prying eye. Whilſt we approach the church, we feel ſenſations of awe from its holy ſeclufion; but they are mixed with ideas of fairy ſcenery,' p. 223.

'The church of *Otterton*, dedicated to St. Michael, is ſituated at the weſt end of the pariſh, upon a riſing ground (which overlooks the river Otter, about two miles from the mouth), and adjoins the ancient nunnery (now the manſion-houſe), from which there was, not many years ſince, a covered way that led to it. The church is built of ſtone, with a ſlated roof. It is one of our neateſt country churches, being uniformly ſcaled with the beſt wainſcot. The tower is ſituated at the eaſt end of the church,' p. 231.

'The church at *Columbton* is a very fine Gothic ſtructure, 100 feet in length, and 70 in breadth. It conſiſts of a ſpacious body and chancel, and three aiſles, and a well-built tower, 100 feet high, containing eight bells, of very harmonious tones. The roof of the body is in high preſervation, conſiſting of ſquares curiouſly carved and gilded; ſo alſo is the roodloft. The principal part of the church and tower was built in the reign of Edward the Firſt. The front of the tower, in the reign of Edward the Sixth, was beautified by John Manning and Catherine his wife. The ſouthern aiſle of the church is a handſome building, with a beautiful freeſtone roof, conſtructed with the moſt admirable ſkill. It was built about 250 years ago, at the expence of John Lane, a proſperous clothier in this town,' p. 255.

'*Broadhembury* church, ſituated in the eaſt north-eaſt part of the pariſh, is dedicated to St. Andrew, on whoſe day the pariſhioners hold their fair. It is built of flintſtone, and roofed with lead and blue tiles: it is 18 feet 6 inches high, 69 feet long, and 34 feet broad. The tower is 100 feet to the pinnacle, and to the battlements 79 feet 6 inches—containing five bells,' p. 261.

'*Plymtree* church, dedicated to St. John the Baptiſt, is one of the moſt beautiful in the deanery, of which it is head. It is a ſmall ſtone building, covered with ſlate; conſiſting of a nave and chancel, with a ſouth aiſle, which is ſuppoſed to have been built and was repaired by the family of the Fords, till the time of the late heireſs, who threw it upon the pariſh. Between the chancel and the body of the church there are marks of a confeſſional once being there. The ſcreen is very

Digitized by Google

very handſome, and finely carved and gilded, but wants refreſhing; and, in the lower pannels of it, are figures of various ſaints, painted like illuminations in ancient popiſh manuſcripts. The length of the building is about 80 feet, and the breadth, including both aiſles, about 35. The tower is near 60 feet high, ſquare built, and covered with lead,' p. 264.

III. Hiſtory of Families.

'*William de Ou* is thought to have built *Powderham-Caſtle.* After him the Powderhams were in poſſeſſion of it—then Humphry de Bohun, and then Hugh, Earl of Devon, who gave it to Sir Philip Courtenay.'———' William, the preſent Viſcount, is the ſixteenth from Sir Philip Courtenay, the firſt of the family that lived at Powderham-Caſtle; the ſeventeenth from Hugh, Earl of Devonſhire, and Margaret his wife, daughter of Humphry Bohun, Earl of Hereford and Eſſex, and Elizabeth his wife, daughter of King Edward the Firſt; the twenty-ſecond from Reginald de Courtenay, who came into England with Henry the Second; and the twenty-fifth from Atho, who built the caſtle of *Courtenay* in France, and gave the name of Courtenay to his family. Mr. Gibbon's ſplendid 'digreſſion' is well known. With reſpect to the motto of the arms of Courtenay, the hiſtorian of the Roman Empire concurs with Cleaveland in opinion, that it was adopted by the Powderham branch, after the loſs of the earldom of Devon. A manuſcript, however, at Powderham, informs us, that this motto was adopted by the Courtenays of France, in conſequence of the ill ſucceſs of their claims when they aſſerted the royalty of their blood. They had ſunk from princes to barons, and even to the rank of ſimple gentry. In this ſituation, whilſt their pedigree was become ambiguous, they attempted to prove their royal deſcent; but, failing in their attempt, they attached to their arms, we are told, the plaintive motto—Ubi lapſus? quid feci?——The preſent Lord Courtenay has added to his coat-armour *('or, three torteauxes'),* the *fleur de lis* of France,' p. 178.

'Colonel Hugh Bampfylde left two ſons, the eldeſt of whom, Copleſtone Warwick Bampfylde, ſucceeded to the title of baronet, after the death of his grandfather, Sir Copleſtone. Sir Copleſtone, making a viſit to his ſon's relict and his grandſons at Warleigh, ſaid, as ſoon as he entered the houſe, that 'he ſhould never more go thence 'alive'—which accordingly happened; for he had been there but a very ſhort time before the gout (with which he was greatly afflicted), returning upon him with violence, put a period to his days. Before his deceaſe, he called his family together, and left it in ſtrict charge with them, that they ſhould continue faithful to the religion of the eſtabliſhed church, and be ſure to pay their allegiance to the right heirs of the crown. He died in the 55th year of his age, and was brought from Warleigh to Poltimore, and buried in the pariſh church, where no monument was erected to his memory. His grandſon, Sir Copleſtone Warwick Bampfylde, ſucceeded to Poltimore, and to the Bampfylde eſtate, alſo, in Somerſet. * * * * Charles Warwick Bampfylde, Eſq. eldeſt ſon of Sir Richard Bampfylde, Bart. married

Feb. 1776, Miſs Moore, eldeſt daughter of Sir John Moore*; and, on the deceaſe of Sir Richard, ſucceeded to his titles and eſtates,' p. 188.

Though we have already, perhaps, tranſgreſſed our proper limits, yet we are tempted to inſert a ſhort excerpt from a note, in which the author preſents us (not inopportunely) with an account of his own family. It appears that the author, the Rev. Richard Polwhele, is 'the only ſon of the late Thomas Polwhele, of Polwhele, Eſq. near Truro, in Cornwall; who was the only ſon of Richard Polwhele, of Polwhele, Eſq. ſheriff of Cornwall, 9th of George Iſt. This name has been variouſly ſpelt; but, in William of Worceſter's Itinerary, in Speede's Account of Gentlemen's Seats in Cornwall, in Camden's Britannia, in the Magna Britannia, and in the 3d volume of Browne Willis's Notitia Parliamentaria, we find it ſpelt *Polwhele*, as at this day.——William of Worceſter (who made his tour into Cornwall in 1478) mentions the *Caſtle of Polwhele*, then in ruins, *in Villa Polwhele*, and intimates, that, paſſing through Truro, he reached Polwhele, and there ſpent the night. It appears from B. Willis, that in the parliament of Weſtminſter, 4th and 5th of Philip and Mary, 1557, John Polwhele, of Polwhele, Eſq. repreſented the county of Cornwall, together with John Arundel, of Lanheron.—In the long parliament, that continued ſitting from Nov. 3, 1640, till April 20th, 1653, John Polwhele, Eſq. was a member for Tregony, in Cornwall; his colleague, Sir Richard Vyvyan, Knight. In the hiſtory of the ſtannary laws, we find that the Polwheles bore a conſiderable part in the regulation of the ſtannaries of Cornwall. Prince, in his Worthies of Devon, has not overlooked the connexion of the Polwheles with the family of Judge Glanville.—In a manuſcript of the ingenious Mr. Tonkin (to whom Dr. Borlaſe has more than once acknowledged his obligation in the Hiſtory of Cornwall), we have the following account of the Polwhele family: "*Polwhele*, i. e. ſays Mr. Carew, *the miry work*. I think it ſhould rather ſignify the *top of the work*, according to the ſituation of the place—it lying high. This place gives name to a family of eminence and very great antiquity, which flouriſhed here before the conqueſt. At this time, Drue de Polwhele was chamberlain to William the Conqueror's queen, as appears by a grant from her to the ſaid Drue of ſeveral lands in

* Mr. Polwhele does not inform us, whether this Sir John Moore be the gentleman who publiſhed, ſome years ſince, a ſmall volume entitled 'Poetical Trifles.'

"this

" this county——*Drogoni de Polwheel camerario meo*, &c. &c.
" Ever since the said Drue, the Polwheles have lived in much
" esteem in their ancient habitation. . . . . This family were
" forced to sell the greatest part of their estate for their loyalty
" to Charles the First." *Tonkin's MS. in St. Clement's.*——
' The Polwheles were allied to the noble houses of Edgecumbe,
' Godolphin, and Mohun.—It appears from his own memo-
' randum-book (in the author's possession), that, in 1662, John
' Polwhele, Esq. paid for his composition-money at Goldsmith's-
' Hall, and other charges, the sum of 1984*l.* and odd money—
" beside the keepinge of my estate from me (says he) for seven
" yeares, and my several imprisonments." Polwhele, the old
' family-estate, as yet, remains unalienated. The Polwhele
' arms are, *sable, a saltier engrailed, or.* The late Dr. Pryce,
' in his Vocabulary, mentions the family motto—' *Karenza*
' *whelas karenza*'—' *Love worketh love*,' p. 167.

This much for the genealogical department *, and for our extracts.

If

* In this department Mr. Polwhele, we learn, has been severely disappointed in his expectations of assistance. From his Prospectus, and several letters in the public prints, we collect that Mr. Polwhele undertook the History of Devonshire under the influence of a promise which was not fulfilled. He was told, that Sir Robert Palk, Sir John Pole, and Mr. Incledon, possessed many valuable papers, with which they were ready to supply him. Sir Robert Palk, on application, generously furnished Mr. Polwhele with all his manuscripts relative to Devon; Sir John Pole, it seems, *promised* to do the same; Mr. Incledon was silent. Sir John Pole, however, instead of performing his promise, printed and published the manuscripts in question, some time after Mr. Polwhele had entered upon his undertaking. Mr. Polwhele had proceeded too far in the work to admit of his receding. It was from the flattering idea, probably, that he should be the first to bring forward those valuable papers of Pole, the Devonshire antiquary, that Mr. Polwhele was thus induced to engage in a work of so great magnitude. Yet Sir John, we are informed, printed but a few copies: and of one thing the public should be apprised, viz. *that Mr. Polwhele has, by permission, interwoven the whole of Sir John Pole's book in the body of the work.*—With respect to Mr. Incledon, we shall only observe, that, if the commonly received notion in the polite world, that not to answer a letter is to behave in an ungentlemanlike manner, be admitted, Mr. Incledon is trebly guilty; since it appears, from a letter addressed to the possessor of Pilton (in the Gentleman's Magazine), that Mr. Polwhele had three times written to him, without being honoured with a reply. Why Mr. Incledon chose to withhold his manuscripts, is another question;

If provincial hiſtories be not addreſſed to ſo wide a theatre as hiſtories national and general, they take faſter hold, and make a livelier impreſſion on the minds of thoſe who come within their circle. Nothing connected with a landed eſtate, or other ſpecies of property, can be indifferent to the owner. The hiſtories of particular families, the means by which poſſeſſions were acquired or loſt, increaſed or impaired, the fame of anceſtors; and, in a word, all that is moſt particular and peculiar to one's ſelf, preſents a more intereſting, and ſometimes a more inſtructive, exhibition than the great actions of warlike kings, or the riſe and fall of empires. But the intereſt that is felt in particular provinces, diſtricts, pariſhes, cities, towns, villages, mountains, woods, rivers, rocks, and many other things, is not confined to the breaſts of the owners. Every mind, and eſpecially every ſenſible, every cultivated and humaniſed mind, is warmly attached to the place of his nativity; the haunts of innocence and early years; objects aſſociated to his mind by a thouſand relations, and the ſources of a thouſand mixed emotions. Theſe form a kind of property in the land to every genuine child of nature; and this property,

> ——'Beyond the proud poſſeſſor's narrow claim
> His tuneful breaſt enjoys *.'

All things exiſt in individuality: orders or claſſes, genera and ſpecies, &c. are ſpiritual abſtractions. Science begins with the contemplation of individuals, and paſſes on by degrees to that of generals. Particular deſcription is the grand baſis of the pyramid of truth. In this general view, therefore, provincial and parochial deſcription holds a moſt important place in the republic of arts and ſciences: it particularly ſerves to authenticate facts, and to aſcertain dates. But, from the infinitude of particulars into which the provincial hiſtorian is obliged to enter, his taſk, becomes extremely arduous. How to arrange ſo vaſt a maſs of materials; how to unite particularity with ſuch a degree of generaliſation as may at once give ſome intereſt and life, as well as of a ſcientific form, to the work; and, finally, how to avoid prolixity and repetition: all this is a matter of ſuch difficulty as

---

queſtion: he was conſcious, probably, that they were not worthy the inſpection of the hiſtorian of Devon. But here we might weary ourſelves with conjectures. Any ſurmiſe, however, to his diſadvantage, would be perfectly conſiſtent with candour; ſince, wrapt in ſullen reſerve, he not only ſlights Mr. Polwhele, but (as his demeanor hath become the ſubject of open diſcuſſion) the public alſo. His ſilence will admit of no apology.

* Akenſide's Pleaſures of Imagination.

is

is to be conceived by those only who have themselves attempted historical composition. This species of historical composition is, in fact, more difficult, in some respects, than national, general, and universal history, where the selection of materials is guided by views that fix the attention, and engage the hearts, of all mankind.

In these circumstances Mr. Polwhele formed a plan equally clear and comprehensive; and this design, as far as he has gone, he has executed in a very judicious and pleasing manner. The natural history, the antiquities, the civil history, and the chorography of the country (including a great variety of subordinate topics) our author has not treated promiscuously, but separately. Though his descriptions of places may, in some instances, appear superficial and defective to some readers, they cannot appear either the one or the other to those who comprehend the design of the whole work. The most interesting and best of his materials are included in the first volume, for the reasons explained in a former number of this Review, not yet published. That volume we look for with a pleasing expectation.

This work is adorned with beautiful engravings on a large scale; and, on the whole, for external elegance, as well as spiritual excellence, is a picture not unworthy of the finest county in England.

ART. II. *The Description of Greece by Pausanias. Translated from the Greek; with Notes, in which much of the Mythology of the Greeks is unfolded from a Theory which has been, for many Ages, unknown; and illustrated with Maps and Views elegantly engraved. In Three Volumes.* 8vo. 1l. 1s. boards. London: printed for R. Faulder, New Bond-Street. 1794.

FROM the fifteenth century of our era (when the printing-press, that happy engine for multiplying expeditiously the slow labours of the pen, was first constructed), it has been the professed business of philologists and critics to restore to purity, and prepare for public use, those admired compositions of ancient authors, which were worthy to be written, and will, in every age, deserve to be read.

The first object of literary industry and skill was to transmit from the printing offices the original text of ancient writings; the next to have them translated from one learned language into another, more generally known, and to exhibit, in the same volume, the copy and its version; last of all, to render them into the living languages of Europe.

In

Digitized by Google

In the passing century many valuable monuments of Greek and Roman antiquity, the works, for instance, of Homer, Xenophon, Polybius, Thucydides, Dionysius of Halicarnassus, Polyænus, Horace, Lucan, Cicero, Pliny, &c. have enriched the treasury of British literature, and, at the same time, exemplified the correctness of British taste in the elegant versions of Pope, Spelman, Hamden, Smith, Shepherd, Francis, Rowe, Melmoth, &c.

Of those authors, whose valuable productions had the rare felicity to survive the gradual decays of time, or the momentary rage of barbarians, one is Pausanias. His great work, seldom reprinted, and therefore little known; still incorrect, and consequently much neglected; had too much merit to escape the exploring genius of Sir Isaac Newton, who derived from it great stores of important information for adjusting the chronology of ancient kingdoms, so as to accord with the course of nature, with astronomy, with sacred history, with Herodotus, the father of Gentile history, and with itself. This version, now first done (the common phrase for publications of this class) into English, and, for any thing we know, into any one of the modern tongues, is, on these accounts, a valuable acquisition to English readers. 'Whatever be its destiny, the translator 'assures the world, that it is not made from the Latin, French, 'Italian, or indeed any language but the Greek. That it is 'not from the Latin, any one but a malevolent critic may easily 'be convinced by comparing it with the Greek.' Such (if any such be) as suspect his veracity, we refer to the Latin version in the editions by Xylander, 1613; or by Khunius, 1696. He proceeds: 'That it is not from any living language is no less 'certain; for, as those who are acquainted with me well know, 'I neither understand, nor desire to understand, any modern 'language but English; being fully convinced, that nothing so 'much debilitates the true vigour of the understanding, as an 'excessive study of words.' *Preface*, p. 10.—This consolatory reflexion seems equivocal; for ancient words may produce this effect as much as those of modern coinage *. We proceed to his performance.

* This honest confession recals to our recollection the remark of an English plebeian, the owner of his own farm. One day, in a conference with a gentleman of superior rank, he said that his education had been that of a day-labourer; he could read the Bible, and subscribe his name. But, replied the other, if you had a little more learning you would have a source of entertainment for vacant hours, and could derive from it a little more importance among your neighbours. 'O, Sir,' rejoined the farmer, 'I should never have known 'how to use more knowledge than I have.'

Digitized by Google

Vol. I. pp. 460, including the Preface. Book I. Attics. 44 Chapters. Book II. Corinthiacs. 38 Chapters. Book III. Laconics. 26 Chapters. Book IV. Messenics. 36 Chapters.

Vol. II. pp. 483. Book V. Prior Eliacs. 27 Chapters. Book VI. Posterior Eliacs. 27 Chapters. Book VII. Achaiacs. 27 Chapters. Book VIII. Arcadics. 54 Chapters.

Vol. III. pp 424. Book IX. Bæotics. 41 Chapters. Book X. Phocics. 37 Chapters.

Notes on the three volumes, from p. 322 to p. 362 inclusively.

Index to the whole work, from p. 363 to p. 423 inclusively.

EXTRACT.

'Danaus, sailing from Egypt, and having expelled Gelanor, the son of Sthelenas [otherwise Sthenelas], took away the government from the grandsons of Agenor: and indeed the particulars respecting Danaus, and the daring wickedness of his daughters towards their cousins, are well known; as likewise that, after the death of Danaus, Lynceus obtained the kingdom. But the sons of Abas, and the grandsons of Lynceus, so divided the kingdom among themselves, that Acrisius remained at Argos. * * * * Some time after Acrisius, knowing that Perseus (his grandson by Danae) 'was yet alive, and illustrious for his achievements, gave up the river Larissa to Peneus. Perseus, however, being inflamed with a desire of seeing his grandfather by his mother's side, and of procuring his friendship both by his words and actions, came to Larissa, at which time, being in the vigour of his age, and elated with the invention of the quoit, which he exhibited to every one, he undesignedly slew Acrisius, whose evil demon brought him just then unperceived in his way, with a blow of it. And thus was the oracle, formerly given to Acrisius, confirmed, who could not escape the punishment of his intended cruelty to his daughter and grandson. But Perseus returning to Argos, ashamed of the infamy of the slaughter, persuaded Megapenthes, the son of Prætus, to deliver up the government to him. And, after Megapenthes had complied with his request, Perseus built Mycena, which he so called because in that place the sheath of his sword fell off. I have heard it also said, that a man, who was thirsty, took the sheath off the ground, and that, drinking, and being delighted with the running water, which he found there, he called the region Mycena. But Homer, in the Odyssey, mentions a woman so named, in the following verse: 'Tyro and Alcmene, and Mycene, whose brows are bound 'with a beautiful crown.'

'And that Mycene indeed was the daughter of Inachus, and the wife of Arestor, is asserted in those verses which the Greeks call the great Eoëæ. From Mycene, therefore, the city derived its name. But, for my own part, I do not credit the relation which they say they have heard, that Myceneus was the son of Sparton, and Sparton of Pharoneus, since these persons were not Lacedemonians.' Book II. Chap. 16. Vol. I. 178—9.

Our

Our remarks are to be divided between the author and his translator.

1. As every reader is inquisitive to know something of the writer whose works are recommended to his perusal; and as even Reviewers are less acquainted with the history and character of Pausanias than of Virgil or Cesar, Blount's Censura Auctorum, the Dictionaries of Bayle and Morreri, the Bibliotheca of Fabricius, with other authorities, have been consulted; some of them, as usual, to little purpose. The result, however, is a full conviction, that the brief account in the translator's preface is authentic. It is also beyond size for our limits, and, for this reason, considerably abbreviated, in the following abstract.

From presumptions, nearly equivalent to certainty, it may be admitted, that Pausanias, the antiquary and historian, for the name is common to many great men, was a native of Cesarea, the metropolis of Cappadocia. That he flourished in the reign of Antoninus the philosopher, is evident from Book VIII. 43; where an historical incident occurs in connexion with the 14th of that reign, A. D. 174. He perambulated the several districts of Greece, and drew the materials of his descriptions from actual observation, as every attentive reader must perceive. He travelled likewise through Italy, Palestine, and the far greater part of Asia, and published several other works, of which Fabricius gives a catalogue; but they are lost;—a calamitous, irrecoverable loss, which artists and critics have long deplored.

Pausanias, it seems, was a professed declaimer, in which art he excelled, but a sorry rhetorician, which was the common character of his countrymen. For at Capua an expert rhetorician was proverbially a phenomenon—no less rare than a white crow or a winged tortoise. This apparent censure is, in the present case, an honourable eulogium; which is, in effect, that his powers of persuasion were more the efforts of nature, than the result of artificial rules. He possessed superior excellencies. The work under review is an invaluable treasure of Greek antiquities and history. Pausanias, with equal diligence, skill, and precision, describes, or rather presents to the eye, temples and stately buildings; statues and festivals; sportive games and sacred solemnities, the mutations of empire, and the illustrious transactions of kings; eminent warriors, and momentous battles. As a geographer, he records the natural and artificial distinctions of places, their relative distances and positions. As a chronologer, he seldom mentions national terms of computation; but in a less explicit, though not less decisive manner, measures intervals by generations, the true test for adjusting history to the course of nature. Of his accuracy in this matter the specimen above given is an apposite example.

Hence

Digitized by Google

Hence it is obvious, that Phoroneus, Danaus, Acriſius, Perſeus, and Megapenthes, were cotemporary princes; and that Perſeus was the founder of Mycenæ in Argos. For the name of this city he accounts three different ways, but all point to the ſame age. The queſtion is, what period of time is the moſt probable?

Conſult Bryant: he will aſſure you, with great ſolemnity, that Argos had its name from the ark; that the hiſtories of Danae, Danaus, the Danaides, all relate to the ſame event, the deluge and the ark; that Perſeus, the ſon of Danae, was conceived in ſhowers, expoſed in an ark, and at laſt reigned in Argos. That great genius had his foibles. Every thing was connected with the ark, every thing was of a Cuthite origin; as if the line of Ham had a more particular commiſſion, and a greater zeal, to tranſmit the hiſtory of the deluge, than the progeny of Shem. His ſyſtem of mythology, conſtructed on fanciful derivations of words, and without the leaſt relation to time, is a pile of ſand, expoſed to every tempeſt and to every tide.

Apply to Marſham, Marſhall, Cumberland, &c. they will bring down the age of Perſeus 100 years lower than the Exodus; that is, about 1000 years later than the arrangement of Bryant. Inquire at the modern oracle, Newton, whoſe reſponſes have almoſt the attribute of infallibility, becauſe he lighted his torch at the inexhauſtible lamp of the ſanctuary;—he will direct you to the real age of Acriſius, Perſeus, Danaus, Cadmus, with the whole cotemporary group in Pauſanias. They flouriſhed in the dark and fabulous period of Grecian antiquity; but that period happens to be the enlightened reign of Solomon. By what criterion of truth does the computation of Newton merit preference to the vague ſyſtems of Bryant, Marſham, &c.? By a twofold criterion, each certain, and both infallible;—the hiſtory of alphabetical compoſition, and the union of ſacred with profane genealogy. 'The dream is double and the interpretation ſure.'

1. The hiſtory of alphabetical compoſition. This happy art Sir Iſaac traces from the Edomites, whom he repreſents, though without authority, as the inventors of arts and ſciences, particularly navigation, aſtronomy, and letters. This hypotheſis is controvertible, as not having the ſanction of hiſtorical evidence. Letters are at leaſt as old as Moſes, nor can the uſe of them be carried one generation higher. The firſt traces of this art occur in the ſtory of Abraham's progeny; and the earlieſt notices of memorials entered into a written book are Job xxxi. 35, and Exod. xvii. 14, a term prior to the date of the law at Sinai.

The late Biſhop Pocock and other travellers report, from actual obſervations on the ſpot, that ſeveral encampments of the Iſraelites are marked on flat ſtones in the wilderneſs, with the months

months and days of the months when they pitched or ſtruck their tents. The natural inference is, that the twelve tribes had then acquired tolerable facility in engraving dates on ſtone, or at leaſt were then learning their alphabet. From the Hebrews the art was certainly propagated to their neighbours the Phenicians. The firſt miſſive letter recorded in any hiſtory was from David to Joab, the chief captain of his forces, 2 Sam. xi. 14; and the next is from Hiram, King of Tyre, to Solomon, 2 Chron. ii. 11. The whole correſpondence Joſephus has either preſerved entire, or given, in his own words, its ſubſtance, Antiq. VIII. 2, 6, 7. The ſecond inſtance of epiſtolary writing among the Phenicians is the letters from Jezebel, a native of that country, to the elders of Iſrael concerning Naboth's vineyard, 1 Kings xxi. 8. Among the Phenicians, and their deſcendants the Carthaginians, are found the very firſt ſpecimen of chronological tables and national records. This ineſtimable fragment is preſerved by Joſephus, Apion. I. 18. It comprehends the reigns in Tyre from Hiram to Pygmalion, a period of 176 years in continuous order, from the 25th of David to the 22d of Joaſh, King of Judah:—an important era both in the ſacred and profane hiſtory. Nor is its uſe confined to chronology alone; it directs the genealogiſt to that momentous link which connects the whole chain of computation by the generations of men, in the retrograde order from David among the Hebrews, and Hiram among the Gentiles, to the earlieſt times. This is,

2. The next criterion of certainty in Sir Iſaac Newton's determination concerning the age of Acriſius, Perſeus, Danaus, &c.

Ahab, King of Iſrael, took to wife Jezebel, the daughter of Ethbaal, King of the Zidonians, 1 Kings xvi. 31. The reign of Ahab was coexiſtent with that of Jehoſhaphat in Judah. Hence count back five generations, Aſa, Abijah, Rehoboam, Solomon, David. From Ethbaal likewiſe count back five generations, the reckoning terminates in Agenor, the father of Cadmus. Cadmus, who carried letters from Phenicia into Greece, was cotemporary with Perſeus. Greece, therefore, began to learn her alphabet ſo late as the reign of Saul; that is, more than 400 years after the hiſtorical era of letters among the Hebrews. Slow was the progreſs of alphabetical compoſition among the Greeks, and late the epoch of their hiſtorical records. Joſephus teſtifies, on the authority of the Greeks themſelves, that they had, in his days, no public archives more ancient than Draco's laws againſt murder; and that Draco lived but a little before Piſiſtratus, in the days of Cyrus. Apion. I. 4.

If then the Greeks had no regiſters of pedigrees, or of chronological hiſtory, till about 1000 years after the times of Othniel,

Digitized by Google

niel, where Sir John Marſham places the hiſtory of Perſeus, on what foundation does he conſtruct his ſyſtem? On tradition. But no guide is more fallacious. Still leſs credit is due to Bryant.

About the time of David the Tyrians began to keep national records. Theſe were extant at the beginning of the Chriſtian era, and had been peruſed both by Joſephus and Virgil. The latter, in agreement with the ſacred hiſtory, affirms the coexiſtence of Æneas, and Dido, a great-grandchild of Ethbaal*. From the time of David to the era of letters in Greece, might hiſtorical knowledge be preſerved with much more probability of truth, than from periods ſo remote as the days of Othniel or Arphaxad. From ſuch valuable records as the Bible, with hints from Pauſanias, has the ſagacity of Sir Iſaac Newton rectified the ancient chronology.

II. As to the tranſlator: he has, it ſeems, prudential reaſons, like the Reviewers, for concealing his name; yet adopts their manner in referring his readers to prior publications, as, 'See my Tranſlation of Julian's Oration to the Sun—Proclus,' &c.; thus deviating from the plural to the ſingular. This expedient is no diſguiſe. If the ointment on the right hand diffuſe itſelf all around, the centre is acceſſible. *We*, in the ſtyle of Reviewers, unwilling to diſcloſe the names of thoſe contributors who wiſh to throw their mite ſecretly into the Corban, confine our ſtrictures on this preſent, to its parts, its character as a whole, and its appendages.

1. The diviſion of Pauſanias into books and chapters is retained. Each book has a ſeparate title, as, Attics, Laconics, &c. We hoped to ſee the contents of each chapter expreſſed in general terms at the top, and the ſubordinate parts ſpecified in order; then notes of tranſition marked on the margin of the pa-

* Their coexiſtence is thus aſcertained: Æneas and Teucer were preſent at the overthrow of Troy in the 16th of Jehoſhaphat, and 1ſt of Matgenus, Agenor, or Belus, the father of Dido, A. M. 3106. Teucer not being permitted to return to his father, Telamon, without his brother Ajax, retired from Troy to Cyprus (according to the Parian marble), ſeven years after that cataſtrophe. Dido reports to Æneas that ſhe ſaw Teucer on his voyage from Troy to Cyprus, Æneid I. 623. All theſe notations are in exact uniſon with the courſe of nature, chronology, and hiſtory, both ſacred and profane. So infallible are the ſignatures which give the ſtamp of authenticity to this fragment from the annals of Tyre! The ſeemingly incidental hint in one ſingle text of a ſacred writer, that Ethbaal, or Ithobaal, was the father of Jezebel, is that middle term which connects the reigns and generations in Phenicia with thoſe in Iſrael and Judah, taken jointly with the coincident years of Solomon, Hiram, &c.

ragraphs,

ragraphs, as oft as such transitions occur. Literary works thus artificially digested, are perused with expedition, ease, and pleasure; particular parts are found with less fatigue of research; and the reader's memory is almost magically assisted by notations of order.

2. The translation, as one whole, is uniformly executed. Every where are exhibited indications of care and skill; qualities which, in this author, never betray a tendency to relaxation from protracted exertion. Horace's rule in poetical representation is here exemplified in familiar prose, and in one of its less captivating forms—translation.

> Si quid inexpertum scenæ committis, et audes
> Personam formare novam; servetur ad imum
> Qualis ab incepto processerit, et sibi constet.
>
> But if you venture on an untried theme,
> And form a person, yet unknown to fame,
> From his first entrance to the closing scene,
> Let him one equal character maintain.——FRANCIS.

This equability of character, and uniformity in the effect, is the more surprising, as the lenity of the liberal reader is requested from the consideration, that necessity required the whole work to be finished in the space of ten months. 'We know so much 'of literary labour' (these are the translator's words) 'as to be 'fully convinced, that to accomplish this, without committing 'some trivial errors at least, demands a vigilance which no 'wariness can surprise into negligence, a perseverance which 'no obstacles can retard, and ardour which no toils can, for a 'moment, abate.' Here is a specimen of intuitive skill in his author's language and subject. We think ten months scarcely long enough to transcribe three such volumes, from a correct copy, for the press. Tillotson was amazed when Burnet (producing the manuscript of his Exposition on the Articles) told him that it had been begun and finished within the limits of a year. The translation of Pausanias, as now printed, is four times the size.

Even the trivial errors we have discovered are few. Had they been more numerous, such an apology would disarm criticism. For one mistake, however (either the corrector or compositor is responsible, perhaps both), we offer an apology to the public. In Vol. III. the page after 211 is 216. The history is continued to the bottom of 217. The four next pages are filled with notes, and the history concludes abruptly. Then with page 223 the notes begin anew. This mistake merits correction.

3. The

Digitized by Google

3. The appendages of Pausanias in English are his habit, notes, and index.

As to his habit, he is introduced in materials of good fabric from a fashionable wardrobe. The suit is becoming, plain, and neatly elegant. The habit-maker, however, suspects that the dress in which he has arrayed the Grecian is liable to exception from a superfluity of buckles, buttons, clasps, and strings, otherwise called *connective particles*. The Hebrews and Greeks were profuse in the repetition of their *Vau* and *Kai*, which they used not merely as copulatives, but also as disjunctives, expletives, adversatives, &c. indifferently. Their translators, not attending to these distinctions, render such particles invariably by *And*. In this version we often find two long sentences divided by a full stop, the second of which begins with *And*; nay, new paragraphs are thus introduced, as are several succeeding chapters in our English Bibles. Far be it from us to recommend the omission of this connective; especially as tendencies to political mischief are foreseen. 'In the present age, indeed, it cannot 'be an object of wonder, that books are composed with scarcely 'any connective particles, when men of all ranks are seized with 'the mania of lawless freedom, bearing indignantly all restraint, 'and are endeavouring to introduce dire disorder, by subverting 'subordination, and thus destroying the bond by which alone 'the parts of society can be peaceably held together. Of the 'truth of this observation the French at present are a remarkable example, among whom a contempt of orderly connexion 'has produced nothing but anarchy and uproar, licentious liberty, and barbaric rage; all the darkness of atheism, and all 'the madness of democratic power.' *Preface*, p. 15.—Indulgent Heaven! avert the omen. Beware, Britons, of contemning connective particles!

We are taught to expect in the notes a theory, for many ages unknown, which unfolds much of the Greek mythology. This organon is no other than the doctrine of the Platonic school. 'The authors from whom the theological and mythological information in the notes is derived (the later Platonists), are 'considered by verbal critics, and sophistical priests, as fanatics, 'and corrupters of their master's doctrine. It is well known, 'that the former never read a book, but to make different readings; and that the latter wilfully pervert the meaning of every 'valuable author, whether ancient or modern, in some places, 'and ignorantly in others. Let the liberal reader consider too, 'that the later Platonists had, most probably, a traditional 'knowledge in some leading parts of their philosophy; that they 'had books to consult, which are now lost; and that they are 'acknowledged to have been men of great genius and profound

'erudition, even by those who read without thinking, and by 'those who read but to censure and pervert.' *Preface*, p. 12.

We must with candour dissent from the opinion of our annotator, with respect both to Plato and his scholiasts. The father of the sect was, like Homer, sublime, fond of allegories and poetical decorations. His philosophy is therefore mystical and fictitious. Long before his time traditional knowledge had been egregiously corrupted. His disciples, attempting in vain to untwist the rays of primeval light from the mass of artificial darkness, sunk deeper and deeper into the abyss of error. This annotator, much conversant in the writings of the Platonists, has acquired a tincture of their sentiments, and a partiality to their doctrines. Such studies have a tendency no less obvious to mislead and debilitate the understanding, than the labour of learning the modern tongues. An illustration of this philosophy can no where be more out of place, than in notes on Pausanias, whose chief merit is the help he affords for adjusting ancient history by his numerous references to pedigrees, and characters of time. In his new dress we hope our British critics will, with this view, peruse his works.

The author every where expresses a pious belief in the truth of the ancient oracular responses; and his translator, impressed with the same conviction, has been careful to translate them into prose, because he considers them as invaluable pieces of composition. We have the misfortune to differ from both; but with deference, and not without assigning a reason. It would be strange if several consultations out of a thousand had not an answer, which was afterward accidentally verified. In the ages of fiction many inquiries and responses might be recorded, though no advice or answer had been asked or given. Besides politicians, who were often priests, usually dictated to the oracle the response, in enigmatical terms, procured it for money, and then claimed the merit of acuteness in solving its mysterious phraseology. Superstition venerated such frauds. Tumultuous factions were by these artifices overawed into unanimity, and cowards inspired with courage. Lastly, political wisdom is the result of ripe experience, and ripe experience is near akin to the spirit of prophecy.

'To critics in general I shall make a declaration, similar 'to that which I have elsewhere given, that I shall pay no at-'tention whatever to criticisms which are merely the result of 'ignorance; but if I find them attended with malevolence, I 'shall not fail to expose the baseness of such compositions, in a 'copious appendix to my next publication: and would every 'author, whose labours have been infamously abused, adopt this 'plan, he would, either by intimidating such literary bullies,

'secure

'secure himself from their attacks in future, or render them 'the scorn and derision of every man of discernment and worth.' *Preface*, p. 16.

If this learned gentleman charge us with ignorance, and authenticate the accusation, we will thank him for a few sparks of intellectual light;—if with overt acts of malevolence, we can with great truth disavow the essence of criminality;—a felonious intention. The writer of this article has seen none of this gentleman's former publications, and hopes to derive entertainment from those still in reserve, without painful presages of chastisement from the contents of a copious appendix.

The index is copious, and supersedes, in a great measure, the contents of chapters. But in general the numbers of reference to the pages are incorrect. Its use is thus greatly impaired.

ART. III. *The Rhine; or, A Journey from Utrecht to Francfort; chiefly by the Borders of the Rhine, and the Passage down the River, from Mentz to Bonn: described in a Series of Letters, written from Holland to a Friend in England, in the Years* 1791 *and* 1792. *In Two Volumes. By T. Cogan, M. D. Embellished with Twenty-four Views in Aqua Tinta, and a Map of the Rhine from Mentz to Bonn.* pp. 730. 8vo. 1l. 1s. boards. Johnson. London, 1794.

[*Concluded from our last Number.*]

DR. Cogan, in the second volume of his Travels, describes BRUHL, a country seat belonging to the Elector of Cologne; the city of Bonn, which, as a place for perpetual residence, he would prefer to Cleves itself, which so greatly excels in richness, wildness, and extent of prospect:

'In the road from Bonn to Andernach, which is about half way to Coblentz, the scene is very sublime. The *Sebengeberte* stand as centinels to guard the entrance into this defile; and though their lofty heads seem to triumph over all their neighbours, yet do the mountains on each side the current become bold, lofty, and massive, as we advance towards the south. Some of them present an ample surface to the cultivator. Others approach so near to the perpendicular, that it is impossible to behold the husbandman at his labours without fearful apprehensions lest an unlucky fall should precipitate him into the river. In other parts they spurn at cultivation: and their bare Iron Rock bids defiance to all the machinations of art to render it fertile. Some of these rocks dart upwards, in a pyramidal form, and present at their summit the appearance of castles, mouldering into dust.

Others elude the art of the husbandman, by the falling of their loosened surface in confused heaps to the foot of the hill, or by their filling up the chinks and interstices that were formed by hasty torrents. In some parts the hills seem disposed to form a plain, and offer their broad surfaces to the trees of the forest; in some they divide, to give the traveller a transient peep at the distant country behind them; in others rivulets hastily seek their way through the deep and sharp fissures between the mountains, to pay their usual tribute to old Rhinus, the king of streams: who, like the proud lords of this country, swells into importance, by the liberal contributions of his vassals, and seems to treat them with supercilious disdain, on account of that superiority to which they have so abundantly contributed.

'These beauties of nature are variegated and enlivened by castles and mountains, some of which are entire; others are rendered more venerable by their forming majestic ruins; some are placed on the summit of a cliff, others in the bosom of a mountain. Numberless towns and villages also proximate to the borders of the river, manifestly courting protection from the hills, and plenty from the stream, add a beauty to the prospect.'

From Coblentz, a flourishing city at the conflux of the Rhine and Moselle, our traveller went to Mentz, and, in his way thither, describes various objects, among which we find the baths at Ems; the town and castle of Nassau, the original mansion of the family of Nassau; Schwalbach, the Matlock of this part of Germany.

Mentz is the principal residence of the nobility, who are very numerous in the electorate, and are said to possess considerable property. They are also said to diffuse a spirit of urbanity over the inhabitants in general, and to enliven the city by the frequency of winter amusements. Since the visit of our traveller and his companion a philosophical society has been erected at Mentz:

'It has been remarked by some one,' says Dr. Cogan, 'I forget whom, that scarcely any subject is worth the trouble of discussion, excepting those which have met with the greatest obstacles to discussion, religion and politics. These are certainly the most important, as they relate to our welfare in both worlds; and their native dignity is manifested by the extensive influence they have upon the human mind, when the free investigation of them is allowed. No subjects are so well calculated to inspire the community at large with what is usually termed GOOD SENSE. Where the free discussion of these is prohibited, a few speculative men may cultivate the various branches of philosophy, and may acquire classical knowledge; but the ideas of the PEOPLE are contracted, their minds servile and bigotted, and their conversation frivolous; unless, indeed, they find means to cultivate their minds, and perhaps save their souls by stealth. It sometimes happens that the intellectual faculties work rapidly and effectually, though in secret, and that a treasure of solid knowledge lies concealed

concealed under an external conformity to public authority and eſtabliſhed creeds. But in religious affairs, men become hypocrites; and in politics, the yoke is rendered galling by their *perceiving* that it is a *yoke*. Extremes beget each other. From credulity they ſink into infidelity; and from paſſive obedience and non-reſiſtance they are liable to burſt forth into anarchy, when they feel their powers competent to reſiſtance. The philoſophical ſpirit that is already prevalent in this city, is doubtleſs preparatory for ſome momentous change at a future period; for in proportion as knowledge is diffuſed, the mind becomes reſtleſs under that ſtate of ſervility which ſits eaſy upon the ignorant. If there be any truth in theſe remarks, genuine policy will conſiſt in the moſt liberal toleration of free diſcuſſion. The love of truth would then become a common cauſe. One claſs of ſentiments not being under the frown of eccleſiaſtic or civil authority, and another ſupported by its ſmiles, they would each be appreciated according to their ſterling value. We ſhould exchange our love of *notions* for the love of truth, and become as impatient of error as we are now of contradiction. Will you object, my friend, that univerſal ſcepticiſm would prevail? I anſwer, that it *muſt* prevail where improved ſenſe enables men to diſcover the abſurdities of eſtabliſhed principles, and the mind is impeded in its ardent deſires to find out better. I acknowledge alſo, that, upon their firſt liberation, a thouſand crude conjectures and imperfect notions would be propoſed and adopted. But theſe would ſoon be rejected for clearer and more conſonant ideas, if they were communicated without reſtraint. In renouncing ancient prejudices, on account of their manifeſt abſurdity, ſome degree of ſcepticiſm is natural, and perhaps unavoidable. To uſe a medical or ſurgical phraſe, it is a ſolution of continuity, previouſly requiſite for a new organiſation. To uſe a Catholic phraſe, it is the purgatory through which the mind muſt paſs to the enjoyment of true wiſdom and knowledge. To uſe a chemical phraſe, it is the putrefactive fermentation attending the diſſolution of old ſyſtems, which will live in the generation of exhilarating truths. The partial view of things which a fettered mind muſt take, will naturally lead to infidelity; give full ſcope, and infidelity will finally terminate in a creed conſonant with the nature of God, and productive of the happineſs of man.

'Many of the more ancient towns in Germany manifeſt that their anceſtors had a ſtrong predilection for finery and ſhew, without paying any attention to propriety in the ſubjects diſplaying it. All the houſes at Cologne and Mentz, that bear decided marks of their having been formerly of a ſuperior claſs, are curiouſly painted externally, from top to bottom, with fantaſtic figures, landſcapes, and ſcripture hiſtories, which have no relation to any one circumſtance relative to the building or its ſituation. It is obvious, that although the modern inhabitants of Mentz are making ſtrong efforts to emerge from that Gothic taſte, yet ſome of its dregs ſtill adhere to them. Many other of their public buildings are ſtill chargeable with the fault of a gaudy impropriety.'

Digitized by Google

At Mentz our author enters on a long discussion on the invention of printing; and, after summing up and appreciating the evidences in favour of each claimant, concludes in favour of Laurence Coster, and Haerlem.—From Haerlem, he thinks, the knowledge of the invention was conveyed to the city of Mentz, where it unquestionably received many important improvements; and that the popular publications which were printed at Mentz, united with these improvements, were the causes that the press at Haerlem has been so long deprived of the honours to which it had so just a claim. Our author, supposing that the anterior claims of Haerlem have been fully established, proposes eight toasts, all of which, after they have been given separately, he compresses into the following: 'May every 'useful thought be fully *expressed* and duly *impressed*, and neither '*repressed* nor *suppressed*, nor may worth be ever *oppressed* or '*depressed*.' This feast in honour of printing our toast-master would conclude with the following song:

I.

'SEE riches circulate at will,
By coinage, and by minting:
The Printing Art is nobler still.
Truth circulates by printing.

CHORUS.

The Printing Art, &c.

II.

Since truth is truth, as all allow,
It cannot suffer *stinting:*
Pernicious Error rears her brow,
When tyrants limit printing.

CHORUS. Pernicious Error, &c.

III.

Since Freedom's self sometimes runs mad,
The thought is well worth hinting;
Let useful truths be modest clad,
And then go on with printing.

CHORUS. Let useful, &c.

IV.

But Vice, you'll say, with hideous leer,
At Virtue will be *squinting!*
Well, if Vice squints, and looks so queer,
We'll mend her sight with Printing.

CHORUS.

Well, if Vice squints, and looks so queer,
We'll mend her sight with Printing.'

Our

Our travellers determined now to viſit Frankfort, where a large concourſe of ſtrangers was already aſſembled, and great preparations making for the election of an emperor, the ceremonies obſerved at which are copiouſly deſcribed. The fairs at Frankfort and Leipſic, the general marts for literature, are alſo deſcribed. From Frankfort they return by Mentz, Johanniſberg, Bachenach, and St. Goar, to Coblentz. Here Dr. Cogan expatiates on the different ſpecies of the grape, and the characteriſtics of good Rheniſh wines*. From Coblentz our travellers, viewing the country, and all that is moſt remarkable as they paſs along, come down the Rhine to Nieuweid, from Nieuweid to Andernach, and from Andernach to Bonn.

Dr. Cogan has viewed the objects that came within the ſphere of his obſervation with the eye of a moral and political philoſopher, a phyſiologiſt, and a man of taſte, good humour, and lively fancy. He ſhews good ſenſe, quick diſcernment, and a conſiderable degree of knowledge in hiſtory, natural and civil, and the ſcience of human nature. Such paſſages as that relating to the natural impatience of Engliſhmen, in page 46, Vol. II. are not unworthy of Lucian or Rabelais: in others, his diſpoſition to gaiety and jocularity is carried to the length of puerile levity; but for this he makes, in an advertiſement, the following apology, that his letters were not originally deſigned for any other readers than the private friends to whom they were addreſſed.—His deſcriptions of natural objects are very pictureſque and animated. The Rhine, with its ramifications, and the adjacent cities, towns, villages, and general contour of the country, in the preſent war between Germany with her allies and France, is particularly intereſting. The map accompanying this Tour is on a large ſcale, accurately drawn, and well engraved. The views in aquatinta are twenty-four in number, and very beautiful.

---

* It is here to be regretted, that the Doctor has not inveſtigated the medical virtues of thoſe wines as well as their flavours. There is nothing that ſprings from the earth ſo diverſified in its nature as the vine. And its efficacy in the cure of various diſeaſes is every day more and more experienced and acknowledged. See a very judicious treatiſe on this ſubject under the title of 'General Inſtructions for the Choice of Wines,' &c. by Dr. Macbride—who alſo gives an account of many diſorders cured by the *wine* called Tockay de Eſpagna; the ſalubrity and medical efficacy of which is well atteſted.

ART. IV. *Analysis of an Inquiry into the remote Cause of Urinary Gravel. By Alexander Philip Wilson.* Published at Edinburgh in 1792.

THE author observes, in the introduction, that the attempts to remove the proximate cause of gravel by lithothriptics having proved so unsuccessful, naturally leads the mind to inquire whether or not we can discover any means of preventing a disease which no succeeding care, after it has occurred, is capable of removing: but we can prevent a disease only by discovering and avoiding the causes which produce it. In order to discover the causes which produce a tendency to calculous affections, the author relates experiments, in the first chapter of his treatise, with the view of proving, that acidity in the primæ viæ tends to produce the disposition of lithic acid from the urine; and that every cause which promotes perspiration tends to prevent it. M. Bertholet, he observes, found that an acid passed off by the skin, during sensible perspiration; and he relates two experiments to prove, that an acid also passes off by the same excretory during insensible perspiration. In the second chapter he makes some observations on the manner in which acids act on the urine after it is out of the body, and on the spontaneous depositions which take place from that fluid. On the first of these heads the author observes, 'I learned the 'following curious fact, from an anonymous author, after the 'treatise I am now laying before the public was nearly com-'pleted. This author mentions, on adding any acid, even the 'carbonaceous, to urine, he always procured a copious deposi-'tion of what he calls the concreting acid; which is the same 'I have mentioned under the name of the lithic acid.' Dr. Wilson repeated this experiment, both with recent and stale urine, using the vitriolic, nitrous, muriatic, acetous acids, and the acid of lemons; and in all instances found the result as the anonymous author has stated it. To this he adds some other particulars relating to the same subject. Urine, left to itself, deposites either a whitish matter, rendering it muddy, and this often in an hour or two after the urine is made; or crystals of lithic acid, or sometimes both. Dr. Wilson never found both of these depositions existing, in any considerable quantity, in the same urine. The lithic acid is produced by accescent food; the other (which he calls the cream-coloured sediment) by a diet of a contrary tendency. The deposition of the lithic acid is diminished by promoting perspiration, which tends to increase that of the other sediment. The cream-coloured sediment is more soluble in the urine than the lithic acid. The lithic acid

is less readily acted on by acids than the cream-coloured sediment. He also found, that an acid added to urine after it was out of the body, while it produced a deposition of lithic acid, prevented the appearance of the cream-coloured sediment; and on adding an acid to urine which contained cream-coloured sediment, but no crystals of lithic acid, the former sooner or later disappeared, while the latter was deposited. Certain acids produce an effervescence with urine, during which a permanently elastic fluid is disengaged, which precipitates the calcareous earth of lime-water, and produces no contraction on the admixture of atmospheric air. With regard to the depositions themselves, the one he pretends not to investigate more accurately than has already been done; the other, which he observes seems to have been entirely overlooked, he thinks a neutral salt, containing the lithic acid, from which it may be precipitated by perhaps every other; and he is induced to form this opinion for the following reasons. On adding a certain portion of acid to urine, containing much cream-coloured sediment, and an equal quantity of the same acid to urine containing little or none of it, he always found most lithic acid precipitated from that portion of urine which had contained most cream-coloured sediment; and also, that the more of this it contained, the longer time it required to become limpid, and for the complete deposition of the lithic acid to take place. Besides, when there was a long time required for the deposition of the lithic acid to take place, he could easily perceive the gradual change induced on the cream-coloured sediment, which altered its colour, and being at the same time precipitated from the urine, was by degrees totally changed into a dark red-coloured, sandy-looking matter, lying at the bottom of the vessel.

In the third chapter he makes some general remarks on the foregoing experiments. When we see the lithic acid deposited in greater than usual quantity on using acescent diet, this (he thinks) must be ascribed to a greater than usual secretion of acid by the kidneys, which, acting in the same way with the foreign acid after the urine is out of the body, produces this deposition of lithic acid: but if the perspiration be much promoted, the acid which here precipitates the lithic acid is thrown off by the skin; and consequently the deposition of lithic acid from the urine prevented, as happened in all the experiments where a sudorific was employed. The author then puts the question, Does the body, by its own powers, generate an acid capable of precipitating the lithic acid from the urine; or is such an acid always derived from acescent diet? That the body is capable of producing such an acid, independently of any foreign acid received into the body, he thinks proved by his fourteenth experiment. He

Digitized by Google

He found the urine exiſting in three different ſtates at different times of the day; in the evening more limpid than at other times, and depoſiting little ſediment of any kind; in the morning higheſt coloured, and depoſiting much cream-coloured ſediment; the mid-day urine was of a ſhade not ſo light as the former, nor ſo dark as the latter, but depoſited more lithic acid than either of them. Hence he infers, that the depoſition of lithic acid from the urine is cauſed by the vigorous action of the kidneys. That this therefore is neceſſary for the proper expulſion of the matter cauſing that depoſition; and that an accumulation of this matter is during the hours of repoſe taking place in the ſyſtem, which is thrown off in the day-time by the ſkin and kidneys, when the ſyſtem is moſt vigorous. Upon the whole, the author concludes, 1ſt, that any cauſe obſtructing perſpiration produces a greater than ordinary precipitation of lithic acid from the urine. 2dly. That the ſame precipitation is conſiderably increaſed by aceſcent diet, and much diminiſhed by uſing a large proportion of animal food. 3dly. That by the inactivity of the ſkin and kidneys an accumulation of acid may take place in the ſyſtem, only to be thrown off by reſtoring their proper action. 4thly. That by the proper uſe of diaphoretics we can often entirely prevent the depoſition of lithic acid from the urine. Laſtly, We muſt conclude (the author obſerves), from Meſſrs. Sheele's and Bergman's experiments, as well as from the above obſervations, that it is the lithic acid which is apt to form inſoluble concretions in the urine: hence the danger of all thoſe circumſtances in life tending to occaſion its precipitation.

In the fourth chapter the author endeavours to prove, that all the prediſpoſing cauſes of gravel act by precipitating the lithic acid; and to point out that all theſe cauſes produce one and the ſame change on the body. The prediſpoſing cauſes of gravel, he believes to be too great a proportion of ſolid, from the particular formation of the body, old age, exceſſive labour, high living, and the liberal uſe of fermented liquors. Indolence, and too much heat applied to the body in general, and particularly to the kidneys; each of theſe cauſes he conſiders ſeparately, and endeavours to ſhew, that they all tend to produce debility of the ſkin and kidneys; hence occaſioning an accumulation of acid matter in the ſyſtem, the excretion of which we have ſeen ſo immediately depending on the vigorous action of theſe organs; and that when this accumulated acid is at laſt forced off by the kidneys, it then precipitates the lithic acid, and thus lays the foundation of a fit of the gravel. The gout he thinks only connected with the gravel from the former being accompanied by ſome of the prediſpoſing cauſes of gravel juſt mentioned, particularly

Digitized by Google

particularly indolence, and a great degree of dyſpepſia. He gives ſome reaſons for our not ſuppoſing theſe two complaints more eſſentially connected, but pretends not to decide the queſtion, whether or not the matter producing both be the ſame?

In the fifth chapter, which is the laſt of the firſt part of his treatiſe, he mentions thoſe circumſtances which render it probable that the remote cauſe of gravel (the debility of the ſkin and kidneys) is preſent, and the means for removing it, before it induces a fit of the gravel. In attempting this, he thinks there are four indications, 1ſt. Strengthening and aſſiſting the digeſtive organs; 2dly. Avoiding ſuch ingeſta as increaſe the quantity of the matter we endeavour to expel; 3dly. Curing ſuch as have an oppoſite tendency; and, laſtly, throwing out this matter by every means in our power. For the conſideration of the firſt indication he refers to the ſecond part of his treatiſe on dyſpepſia; on the ſecond and third he ſays but little, and nothing new; the laſt he conſiders at greater length, and thinks it proper to attempt the expulſion of the noxious matter both by the ſkin and kidneys. The propriety of this practice he conſiders as a fair inference from his experiments. For the latter purpoſe he thinks tartar emetic, given in ſmall doſes, for reaſons which we omit mentioning that this analyſis may not be too much protracted, peculiarly well adapted. He alſo warmly recommends mercurial ointment uſed with caution; and refers to ſeveral of his experiments for its efficacy in promoting the excretions by the ſkin and kidneys. Laſtly, he mentions an attention to exerciſe, as a proper addition to any other means that may be employed.

In the introduction to the ſecond part of his treatiſe, Dr. Wilſon makes ſome remarks on digeſtion, and conſiders it proved by the experiments of Spallanzani and Dr. Stevens, that its efficient cauſe is the gaſtric liquor: hence he obſerves, in the ſecond chapter, the proximate cauſe of its failure muſt be ſome change in the quantity or quality of this liquor. Of theſe two hypotheſes he thinks the former the moſt probable, and chiefly for the following reaſons. The operation of the occaſional cauſes of dyſpepſia, in producing that diſeaſe (all of which act by debilitating the ſtomach or general ſyſtem), he thinks more explicable on this than on the other hypotheſis, narcotics and indolence, which diminiſh all the ſecretions, produce dyſpepſia; a dyſpeptic patient can digeſt a ſmall quantity of food without any morbid ſymptom; dyſpeptic ſymptoms are removed without medicine, if we faſt till a ſufficient quantity of the gaſtric liquor has flowed into the ſtomach to digeſt the contents already there. In one caſe of ſevere dyſpepſia he found the gaſtric liquor wholly wanting, and digeſtion completely interrupted. He produced

dyſpepſia

dyspepsia by evacuating part of the gastric liquor, and found that by these means he could very nearly produce complete anorexia. 'Finally he observes the thirst-bound belly and 'failure of saliva, so often occurring in dyspepsia, support the 'same opinion.' From the means of alleviating or curing dyspepsia he also draws some arguments in support of this hypothesis. In the treatment of dyspepsia, which he considers in the third and last chapter, he reprobates the frequent use of emetics; observes they will not be found necessary, if the patient eat only those articles, and in that quantity, which he finds from experience his stomach can digest with tolerable ease. He particularly recommends an attention to those means which promote the general vigour of the system, to sleep and exercise, an excess or deficiency of either hurts; nearly the same he thinks may be said of venery. 'The general view in this treatment, how-'ever (he observes), is more adapted to the young than the old, 'in whom, and indeed in all labouring under severe dyspepsia, 'and hence much debility, digestion is so weakened that 'the body can hardly be supported, far less strengthened to such 'a degree as is necessary for employing the remedies mentioned 'above, and which we may consider as the treatment for a ra-'dical cure. On this account we must use some artificial means 'of supporting, for the present, the digestive powers; and it 'remains to be determined in what manner this may be most 'safely and effectually done. Stimulants and internal tonics 'have been universally used with this intention. Physicians, 'however, have always complained, that while by these they 'relieved the urgent symptoms of the disease, they unavoid-'ably increased the tendency to it. It would therefore be of 'much consequence to dyspeptic patients if a remedy could be 'found which would relieve the symptoms of this disease, with-'out tending still farther to increase the debility of the stomach. 'Such a remedy, I cannot help thinking, is pointed out by what 'is said in the last chapter concerning the proximate cause. 'We have seen all the occasional causes of this disease, lessening 'the quantity of the gastric liquor, and every remedy found of 'service in it increasing the secretion of that fluid; hence, in-'stead of preternaturally stimulating the stomach, and thus in-'creasing its morbid affections, were we to introduce into it 'the gastric liquor of other animals, it appears probable that the 'dyspeptic symptoms might, in this manner, be relieved, and 'the body, by a greater supply of nourishment, so strengthened, 'that by the method formerly taken notice of, a radical cure 'might be accomplished, which would the more readily happen 'on his account, that the patient had not been in the custom 'of using stimulants and internal tonics.'

In

In compliance with the propoſals which we held out to the public at the commencement of the new ſeries of the Engliſh Review, we received from the author the preceding analyſis of his work, which had not been fairly repreſented in ſome other literary journals. On a diligent compariſon with the publication itſelf, it appears to us to be a faithful and correct abſtract of its general contents, from which our readers will be enabled to form a juſt eſtimate of the original. We ſhall only add, that the anonymous author alluded to, has ſince publiſhed a ſecond edition of his treatiſe with his name*, in which he complains that Dr. Wilſon has borrowed from him largely, without ſufficiently acknowledging his obligations. To determine the priority of ſcientific diſcoveries is generally a difficult, always an invidious taſk; which we ſhall beg leave, on this occaſion, to decline attempting.

To the public, for whom we make reports, it is the utility of a diſcovery that is of importance; about the author they are little concerned. If the facts and inductions contained in this treatiſe are confirmed by farther experience, a more important diſcovery has not for many years been made, than one that enables mankind to prevent and to cure the gout and the gravel, which have hitherto been conſidered as the opprobria of the healing art.

ART. V. *Cary's New Map of England and Wales, with Part of Scotland; on which are carefully laid down all the direct and principal Croſs Roads, the Courſe of the Rivers and Navigable Canals, Cities, Market and Borough Towns, Pariſhes, and moſt conſiderable Hamlets, Parks, Foreſts, &c. Delineated from actual Survey, and materially aſſiſted from authentic Documents liberally ſupplied by the Right Hon. the Poſt-Maſter-General.* Price 2l. 2s. Publiſhed by Cary, Engraver and Mapſeller, No. 181, Strand.

THE ſcale of this map is an inch to five miles, forming in ſize, when paſted together, ſeven feet ſix inches in height by ſix feet in width.

This map is a work of infinite labour and expence. It is moſt ingeniouſly planned for the purpoſe of travelling, being divided into ſections of a ſize to form a quarto volume of eighty-one pages; the junctions of which are united by a general or index map prefixed, divided into correſponding parts, and

---

* Mr. Forbes.

numbered

numbered agreeably to the ſections; by which means the whole becomes united and placed under the eye of the obſerver in a moment.

The authority upon which Mr. Cary has executed this work is ſet forth in the title-page to be from actual ſurvey and authentic documents liberally ſupplied by the poſt-maſter-general, to whom it is dedicated by permiſſion.

Conſidering geography as a moſt uſeful ſcience, we have followed this map through every part with moſt critical attention; and recommend it as the beſt that has yet been publiſhed. It is executed, in all its parts, in the moſt maſterly manner. According to an accompanying index of names, it contains upwards of 22,000 places, which, however numerous, by means of this index, the ſmalleſt villages are immediately traced, as it refers to page and county where ſituated. This index applies equally well to the map when mounted on a roll and ledge for furniture. The greateſt attention appears to us to have been paid to every part of this map. The whole of the turnpike roads are carefully diſcriminated from the inferior ones, by being done conſiderably wider, and coloured with a light ſaffron, and the diſtances from place to place added upon each ſuch road. The courſes of the rivers, from their ſource to their influx, have been minutely traced. The navigable canals are particularly attended to, and their courſe laid down agreeably to the acts of parliament relative thereto. Nice diſcrimination of character has been obſerved throughout the whole to elucidate and preſerve the neceſſary diſtinctions proper in ſo large a work. The cities and market-towns are put in Roman capitals; the former are diſtinguiſhed from the latter by a croſs, and the borough-towns by ſtars, the number of which denote the number of members returned to parliament—pariſhes and chapelries in the Roman print character, and hamlets, &c. in the ſloping hand.

A map of this kind, on ſo large a ſcale, ſo diſtinct and juſt in all its relations and proportions, is not only extremely uſeful and convenient for travellers, but may be formed, with great eaſe, into an article of elegant, and we may ſay, ingenious, furniture. There is no perſon of ſenſibility who, in a vacant hour, when lounging on a journey, in a tavern, or on any ſimilar occaſion, does not find great amuſement in tracing places he has heard much about, ſeen, or intends to viſit, on the map. Various objects and correſpondent emotions are thus brought up in the mind without any effort. In this reſpect maps poſſeſs an advantage ſimilar to that of paintings; while at the ſame time they unite, with equal facility of communication, an infinitely greater variety of ideas.

To

Digitized by Google

To have maps conſtantly before the eye in libraries, ſchools, and private teaching-rooms, is a very great aid, and almoſt the only ſure way of acquiring an accurate knowledge of geography. Thus, too, many happy ideas have been ſuggeſted to the phyſiologiſt, particularly the inquirers into the theory of the earth; and what may be called phyſical geography.

ART. VI. *An Inveſtigation of the Principles of Knowledge, and of the Progreſs of Reaſon, from Senſe to Science and Philoſophy. By James Hutton, M. D. and F. R. S. Edin.* 4to. 3 vols. Edinburgh, 1794.

THE title of this work ſufficiently expreſſes the nature and importance of the ſubject to which it relates; and the reputation of the author is too well eſtabliſhed not to excite the curioſity of the literary world with reſpect to its contents.

Of a work, however, which has evidently employed many years of thought and inveſtigation, and which is, perhaps, to be conſidered as the boldeſt and moſt ſingular inquiry that this age has produced into the philoſophy both of nature and of mind, it would be preſumptuous in us to attempt to give any deciſive opinion. The time that we can afford to its peruſal is altogether inſufficient for any formal examination of its truth; and the limits within which we are confined, prevent us even from ſtating the whole of thoſe doubts or objections which have occurred to us to many of the opinions and reaſonings of the author. Of works of this magnitude, it is poſterity alone that is the judge. We ſhall ſatisfy ourſelves, therefore, with diſcharging our firſt duty as Reviewers, in preſenting to our readers (with as much perſpicuity as the very abſtruſe nature of the ſubject will permit) a ſimple analyſis of its contents.

The origin of the ſpeculations which he now preſents to the world, the author has very fully and candidly explained in different parts of his preface: 'Having in an accurate examination (ſays he) of natural bodies, found, that magnitude and 'figure, though commonly eſteemed abſolute qualities, were 'in their nature only conditional, I endeavoured to inveſtigate 'the conditions in which thoſe qualities were produced, changed, 'or affected. I then found, that there is nothing in thoſe external things which, ſtrictly ſpeaking, ſhould be conſidered as 'abſolute volume, or real magnitude and figure; but that there 'were only certain powers by which thoſe conceived qualities 'may be produced in our mind.' [This curious inveſtigation, our philoſophical readers know, the Doctor ſome time ago publiſhed,

liſhed, in his '*Diſſertations upon Subjects of Natural Philoſophy*,' Part III.] 'Thus having found principles which ſuperſeded 'the neceſſity of believing in the commonly-received opinion, 'with regard to matter and bodies; and having found that vo- 'lume in natural bodies may be only a thing imagined by our 'mind; I entertained a ſuſpicion, that the employing this pro- 'perty of body as a principle in natural philoſophy, like thoſe 'of mathematical figures, might be only a ſuppoſition; conſe- 'quently that the ſcientific definitions of matter taken from this 'quality of body were mere conjecture, and only founded upon 'the vulgar notions of men. This led me to inquire into the 'nature of our knowledge when we judge in relation to this 'ſubject, volume and figure. It was here I diſcovered, as I 'perſuade myſelf, the principle upon which our knowledge of 'magnitude and figure is founded; and this ſcience, being diſ- 'tinctly different from that of phyſics, led me to examine me- 'taphyſics, as the proper ſcience to which this ſubject of our 'knowledge then belonged. It was in this manner that I 'ſtudied a ſcience which I found competent for the examination 'of phyſical principles. In this train of ſpeculation I conſidered 'ſcience in general; and particularly compared phyſics and 'mathematics, in order to underſtand the difference of their 'principles. Having, by this means, got a ſatisfactory view 'of phyſical principles, and diſcovered errors in received opi- 'nions ſufficient to obſcure and diſcredit this branch of ſcience, 'I began to form a metaphyſical theory for the ſupport of a 'phyſical ſyſtem, which now appeared to be a thing in its na- 'ture practicable. Thus were my firſt views of metaphyſics 'ſubſervient to phyſics alone, and limited to the examination of 'thoſe principles upon which natural philoſophy is built.'——

——'In thus applying to metaphyſics I obtained a perfect con- 'firmation of my phyſical theory; and in reconciling my me- 'taphyſical ſpeculations with matter of fact, or the phenomena 'of nature, I procured a confidence in that abſtract ſcience, to 'which the principles employed in the other ſciences are to be 'ſubmitted. I thus acquired a deſire to cultivate the ſcience in 'which man is made to *know himſelf*. I therefore ſtudied that 'ſcience for its own ſake.

'In proceeding upon this plan, I found it neceſſary to con- 'ſider ſcience in its principles, and alſo in its purpoſe; and this 'led me to examine philoſophy in general, to which we are 'conducted naturally by ſcience.—Here, having firſt contem- 'plated the ſubject with a view to know its nature, and then in- 'quired into the purpoſe for which this progreſs of the human 'intellect might be conſidered as intended (in being properly 'adapted to ſome conſpicuous end), I was made to extend my

'views

'views in the work about which I was engaged. Thus, inſtead 'of making that metaphyſical inveſtigation ſubſervient only to 'phyſical ſcience and natural philoſophy, I diſcovered a much 'more important end for metaphyſical inquiry; this was, the 'making natural philoſophy ſubſervient to a general ſyſtem, in 'which the nature and conſtitution of *things* muſt be conſidered 'as the proper means of *intellect*; a ſyſtem in which the human 'intellect appears to be the benevolent intention of the Firſt 'Cauſe; a ſyſtem in which man is made to underſtand his 'proper happineſs in ſeeing its cauſes; and a ſyſtem in which 'man, knowing his greateſt good, is made to act voluntarily 'in having a conſcious choice, and to conform his will to the 'wiſe laws of nature; laws which he thus learns in ſtudying 'the conſtitution of his own mind, and which he cannot learn 'without admiring the benevolence in which they have been 'ordained.'——

Such is the account which the author has given of the origin and progreſs of this extraordinary work. *Its general purpoſe and deſign* he has thus expreſſed in another part of his preface: 'For 'this end of knowing ourſelves, of underſtanding the purpoſe of 'our being or exiſtence, and of ſeeing the means appointed for 'our happineſs as well as miſery, it is here propoſed, *firſt*, to 'trace the progreſs of human intellect from its beginning, when 'the knowledge of man is merely inſtinctive, like that of the 'animal, and is not properly intellectual or underſtood. *Se-'condly*, To inveſtigate the principles of ſcientific reaſoning, 'when man, as a conſcious being, proceeds to know the nature 'of things, and to diſtinguiſh truth from falſehood. And, *laſtly*, 'to take a view of the ſyſtem of our preſent exiſtence, in which 'man is intended to become wiſe, and in which he is led to 'know his own nature, in order that he may make himſelf moſt 'happy upon the whole, by thinking juſtly and acting properly 'on every occaſion.'——

Before, however, he advances to the great ſubject of his inquiry, the author has, very properly, prefixed a preliminary ſection, which he has entitled, '*Of Knowledge in general, and the 'Object of this Treatiſe, being introductory to the Work.*' It is of this ſection alone that we ſhall at preſent attempt to give our readers an account; becauſe it is only from the underſtanding of it that they will be able to form a conception of the views of the author; and becauſe his language and phraſeology are ſo peculiar, that without ſome familiarity with them, it is impoſſible for them to comprehend the nature of his ſubſequent reaſonings or concluſions.

This ſection is divided into four chapters. The firſt is entitled, *Nature of human Knowledge, and Purpoſe of Reflection.*

As knowledge is progreſſive, and is apparently regular in the order of its production, the Doctor thence concludes, that this gradual growth of it is a proper object of our inveſtigation. Man has plainly powers fitted for this inveſtigation. By conſciouſneſs we learn what paſſes in our thoughts; and by the experience of pain and pleaſure we know that there are things external to the mind, and which are thus the cauſes of knowledge. It is by inveſtigating theſe objects of his knowledge, that man is diſtinguiſhed from the brute animal, 'who knows, reflects, 'and reaſons no leſs, that is no otherwiſe than man, but who 'never inveſtigates one operation of his mind, that is, he can-'not diſtinguiſh ſuch a thing as mind, or the different parts of a 'thought which he has formed.' It is hence that there is a diſtinction between knowledge and underſtanding—between the bare knowing a thing, and underſtanding the nature of it. The importance of this faculty of reflection the Doctor then illuſtrates at conſiderable length, in explaining the phyſical inferiority of man to many of the animal creation, and the infinite ſuperiority he has acquired by the exertion of this power of his mind. The real ſuperiority of man, therefore, conſiſts in his knowing himſelf, and this is 'that knowledge which is only to 'be acquired by reflecting upon the operations of his own mind; 'for it is to be ſhewn that man only arrives at the perfection of 'his nature in underſtanding his knowledge, and in examining 'the principles on which he reaſons. No wonder then that 'man ſhould be found ſo different in his nature, for he is not 'always found in the perfection of his ſpecies, not having pro-'duced thoſe capacities which are his nature as a man. Now, 'in this career, which may be termed humanity, he muſt begin 'with ſtudying his proper knowledge.'

In this real knowledge, the Doctor then proceeds to ſhew there can be no doubt—that man, indeed, is apt to *think* he knows, when in truth he does not know—but that this is only opinion, not knowledge; and that this error naturally corrects itſelf by leading at laſt to proper knowledge, which cannot be doubted or diſbelieved.—'*That*, therefore, which is never diſ-'believed, is properly termed knowledge; and thus knowledge 'is perfectly diſtinguiſhed in relation to opinions which are 'changeable, and which may be either true or falſe. There-'fore, in having our thoughts fixed and ſtable, there muſt be 'ſome *principles* to which our thoughts ſhould be conformed, 'in order to become juſt thoughts, and true opinions, *i. e.* opi-'nions which ſhall always be believed. It is the inveſtiga-'tion of theſe principles of our knowledge that form the moſt 'intereſting ſubject of ſpeculation for the human thought; a

'ſubject

'ſubject on which muſt depend all that ſcience or opinion which 'is certain and undoubted.'

This real knowledge, the Doctor then goes on to ſhew, cannot be acquired by means only of our ſenſes or our reaſon; and that therefore ſome other faculty is neceſſary for its acquiſition. 'With regard to natural philoſophy, it is not the teſtimony of 'our ſenſes which is required in order to conſtitute knowledge; 'and thus to diſtinguiſh it in relation to matter only of opinion; 'for we have the teſtimony of our ſenſes equally in caſes where 'one thing is believed by all mankind, and another only by a 'few. The teſtimony of our ſenſes is not even at all required 'in believing; for example, that the three angles of a triangle 'equal two right angles, is knowledge which is believed inde-'pendent of the teſtimony of ſenſation. It is nothing to the 'purpoſe here to alledge, that without ſenſation we ſhould not 'have the idea of a triangle: this indeed is true; but meaſuring 'the angles of a triangle, as is done in mathematics, is not mat-'ter of ſenſation.

'Upon what principle, therefore, is knowledge founded? It 'cannot be alledged that it is on reaſon, for the faculty of rea-'ſon is equally employed whether in believing, in diſbelieving, 'or in doubting. Reaſon, as a comparing operation of mind, 'is certainly one of the *means* of knowledge; but it is no more 'the principle of knowledge than is ſenſation; and it has been 'ſhewn, that ſenſation is not the only principle of knowledge: 'nor would indefinite reaſoning on mere ſenſation, without any 'other faculty of mind, ever produce intellect, or even the 'knowledge neceſſary to animal life. How, for example, judge 'of diſtance in comparing ſenſations? Degrees of heat and 'cold may be compared, as likewiſe thoſe of pain and pleaſure: 'light and darkneſs may be compared, or different colours and 'quantities of light; ſounds may alſo be compared, and taſtes 'and ſmells; but in none of all theſe is comprehended diſtance, 'nor is it compoſed from any number or combination of them.' 'Therefore, beſides ſenſe and reaſon, there is required another 'faculty of mind in order to produce knowledge. Now, it is 'this faculty which it is propoſed to inveſtigate, by tracing 'that principle of our knowledge in which diſtance is judged, 'in which magnitude and figure are conceived. It is not thus 'propoſed any better to know *things* which we knew before, 'but to know our *knowledge*; and thus to judge better of our 'opinions, in correcting ſuch as may be found, upon due ex-'amination, to have been erroneouſly formed. To this end, 'we are to reviſe thoſe judgments which as animals we have 'formed neceſſarily or inſtinctively, and by which, in judging 'ſcientifically, we believe that material things ſubſiſt in

'magnitude and figure. If, in this examination, we ſhall find 'reaſon to correct that falſe opinion, which we have ſcientifically though erroneouſly entertained of material ſubſtance as 'the ſubject of our knowledge, or the object of our ſenſes, we 'will then have new principles by which to reform our ſcience; 'principles, by which, in comparing natural bodies and the human mind, we may find reaſon to alter a received opinion; 'principles, by which, perhaps, we may be led to form more 'conſiſtent theories of a material as well as intellectual ſyſtem, 'and more ſatisfactory notions with regard to the efficient and 'the final cauſe of our knowledge.'

Chap 2d is entitled, *Diſtinctions in Knowledge.* The terms knowledge, underſtanding, ſcience, though in ſome meaſure ſynonymous, are alſo employed to expreſs different things. The object of this chapter, therefore, is to explain the meaning which the Doctor annexes to theſe terms.

1. *Knowledge* is the firſt and the moſt ſimple of theſe three things. Whatever informs the mind gives knowledge; and as the mind, ſo far as it has not knowledge in itſelf originally, muſt neceſſarily be informed, therefore the information by our ſenſes is the original and ſimple ſpecies of knowledge which will be found eſſential to the human intellect, ſo far as it is only by means of ſuch information that ſuperior degrees of knowledge are to be acquired. This primary information is preſerved in the memory, and is afterwards reviſed in reflection, when the mind, in conſequence of its knowledge, proceeds to operate in underſtanding, and improves itſelf in thinking.

2. Knowledge, in its moſt ſimple ſtate, conſiſts of ſenſation and perception; but *underſtanding* is more than this ſimple knowledge, for we are ſaid, in common language, to know a thing without underſtanding it. The mind may be informed in conſequence of ſenſation, without underſtanding theſe ſimple informations, that is, without diſtinguiſhing them; for this requires a judgment to be formed, and a judgment cannot be formed without underſtanding. Simple knowledge, therefore, muſt precede underſtanding; and underſtanding is thus a ſtep in the progreſs of human intellect, which is neceſſarily founded upon this primary information. Knowledge is indeed a term applicable to every part of this progreſs; but it thus appears, 'that notwithſtanding the uſe of the ſame term, the knowledge 'with which the progreſs of mind is begun, may differ from that 'in which it is to end, as much as things which are conſidered 'as being but little, or in no degree, ſimilar.'

3. *Underſtanding* being thus conſidered as more than ſimple knowledge, *ſcience* will, in like manner, be found to be more than ſimple underſtanding; for ſcience is the farther operation of

the

Digitized by Google

the mind in relation to that knowledge which has been acquired by the faculty of underſtanding: and as underſtanding is properly the diſcernment of the mind employed in relation to ſimple knowledge, ſcience will appear to be the diſcernment of the mind again employed, not upon the ſimple knowledge of ſenſation and perception, but in relation to the knowledge which has been attained by means of the underſtanding. It will thus be made to appear, that there is a regular progreſs in mind; therefore the natural conſtitution of mind will be underſtood in the diſcernment of this progreſs. And as the judgments of the mind, which are at firſt particular, become more and more general when a perſon advances in knowledge, ſcience, which is here conſidered as an advanced ſtate of mind, will appear to be the generaliſation of compared judgments; and as thus producing a knowledge ſuperior in its nature, when compared with that which is firſt in the order of its production. In this proceſs of mind, the faculty of *reaſon* is the *mean* by which theſe effects are produced; and in the operations of this faculty there are, in this view, to be diſtinguiſhed thoſe that are employed in relation to the *ſimple knowledge* of the mind, and thoſe that are employed in relation to the knowledge which has thus been acquired, and which may be conſidered as *underſtanding* in the place of knowledge. As thus underſtanding is properly our judgment employed with regard to our ſimple knowledge, ſcience is conſidered as the application of our judging faculty to the ſubjects of our underſtanding.

4. *Science* may be thus conſidered as a thing definite in its beginning, but becoming more and more complicated when it advances beyond its firſt ſtage; conſequently ſcience is either a thing indefinite in its nature, or it is ſucceeded by another ſtage in human knowledge, which may be diſtinguiſhed by the greater complicacy in operation, and thus diſcriminated in relation to ſcience, as ſcience has been in relation to underſtanding. This laſt ſtage of knowledge is *philoſophy*.

It is not (continues Dr. Hutton) the ſimple progreſs of mind in ſcience which conſtitutes philoſophy. This requires the complication of ſciences, which have originated from different ſpecies of knowledge, in order to produce a reſult. This reſult, then, is more compound in its nature, more complicated in its relations, and more abſtracted from the particular and primary knowledge, in which all explanation muſt terminate, as from this ſource all underſtanding muſt have at firſt proceeded. Philoſophy therefore is more than ſcience; it is the application of ſcience in the exerciſe of wiſdom. Wiſdom is the conception of an action which is leading to an end. Now no action, or no end can be effected by ſcience alone, that is, by one ſimple

ſpecies of knowledge. Philoſophy, therefore, is the wiſe application of ſcience to ſome end; and the wiſeſt end to which ſcience may be applied muſt appear to be the higheſt progreſs in philoſophy. 'It may, therefore, here be advanced, as a thing 'afterwards to be ſhewn, that the progreſs of the mind of man 'conſiſts in, or contains, the following ſteps: 1ſt. Knowing 'without underſtanding, which is knowledge ſimple and abſo-'lute. 2dly. Underſtanding without reflection, which is know-'ledge relative, and is commonly conſidered as knowledge. '3dly. Knowing by reflection, or knowing our knowledge, 'which is ſcience or human underſtanding. And, laſtly, know-'ing human underſtanding, or underſtanding the ends and mo-'tives by which a rational being is conducted.—This is philo-'ſophy, or the perfection of the mind of man, which leads his 'knowledge towards the Author of his exiſtence, or the na-'tural conſtitution of things, in knowing cauſes as well as 'effects, and in foreſeeing future events from the knowledge of 'that order which obtains in nature.'——'It may now be ob-'ſerved, that thoſe diſtinctions, which have been made with 'regard to the intellectual proceſs ſo far deſcribed, are not in-'tended ſo much with a view to fix the preciſe meaning and 'proper application of thoſe terms in relation to the progreſs of 'mind, as to eſtabliſh this propoſition, That there is truly a 'progreſs made in a natural order, which, therefore, is a proper 'ſubject for inveſtigation, whatever terms ſhall be thought 'moſt proper for the diſtinguiſhing of thoſe ſeveral things.'

Chap. 3d. *A general Diviſion of Science, according to the Nature of its different Subjects.*

Science in itſelf has thus been diſtinguiſhed in relation to underſtanding by its generality, and by the ſeveral ſteps in the progreſs of mind neceſſary to its attainment. When the objects of the inquiry are all united in *one view*, this forms, according to Dr. Hutton, a particular ſcience, as the relations of different magnitudes forms the ſcience of geometry, the relations of the heavenly bodies, aſtronomy, &c.

But, beſides theſe, philoſophy may proceed to conſider ſcience in general, and to form ſpecific diſtinctions of that which is comprehended in one general character. From a juſt diviſion of ſcience there are many benefits ariſing; but in particular, it is by this means alone that we can aſcertain what are the principles upon which reaſoning, in any particular ſcience, muſt proceed. The Doctor therefore goes on to diſtinguiſh the different branches of ſcience, and by this means more accurately to point out the particular branch of ſcience to which his undertaking belongs.

The

Digitized by Google

The firſt diviſion of ſcience is that of *Phyſics.* In this our reaſoning relates to things conceived as exiſting externally to the mind, and muſt begin in hiſtory or the obſervation of facts. In this branch of ſcience there is required, 1ſt, obſervation, and, 2dly, the uſe of our reaſoning faculty in order to eſtabliſh the truths which are then called phyſical, and which are either particular and inſtinctive, or general and philoſophic. Between our particular and our general knowledge in this caſe, there is placed what (according to Dr. Hutton) may properly be termed the ſcience of phyſics; and this naturally leads to philoſophy, or a more general and extenſive underſtanding of the ſubject.

The ſecond diviſion of ſcience may be termed that of *Mathematics.* Here the mind reaſons and ſpeculates without external information from preconceived notions or ideas; and the proper object of it is to perceive a chain of truths, all which neceſſarily follow from the nature of our conceptions. This ſcience, therefore, does not interfere with that of phyſics, although it is neceſſary to it; 'and although it is not immediately founded on 'natural hiſtory, yet it is afterwards to be ſhewn that it has alſo 'its origin, though more remotely, in matter of fact.'

The third diviſion of ſcience is *Morality,* 'or the judging of 'things from an internal ſenſe we have of good and evil, right 'and wrong,' &c. This ſcience does not interfere with the two preceding, being founded neither in our obſervation of external things, nor in the truth and falſehood of our own conceptions, but in the ſenſe or opinion of good and evil which is to be acknowledged in the mind on certain occaſions. This ſcience is alſo founded on hiſtory or experience, and leads to philoſophy, or a more general ſcience reſpecting voluntary agents.

The fourth diviſion of ſcience is *Logic.* The view which Dr. Hutton gives of this ſcience is new, and peculiar to himſelf. This is, ſays he, an artificial method of communicating our knowledge to others, by means of audible ſigns, and of recording it to ourſelves by means of viſible ſigns. Hence, without interfering or being confounded with the other ſciences, logic, which muſt comprehend all literary improvements, and the uſe of ſigns, may be conſidered as their handmaid. It is therefore the ſcience of the expreſſion of human thought; and thus, though every ſpecies of philoſophy requires at leaſt the *art* of logic, there is not any ſpecies of philoſophy founded immediately upon this branch of ſcience as upon the other branches.

5. The preceding branches of ſcience relate to diſtinct employments of the mind upon particular ſubjects of thought or information. But beſide theſe, there may be an *inquiry into the mind itſelf, and the manner in which man acquires his knowledge*

Digitized by Google

and underſtanding. This muſt be a ſcience radically different from any of the four deſcribed, as it is properly *the ſcience of knowledge*, being a ſtill farther inquiry concerning knowledge, or an operation of the mind with regard to knowledge in general. It forms, therefore, a fifth branch of ſcience, and correſponds to that which has commonly been denominated *Metaphyſics.* 'Philoſophy may be alſo founded upon this ſcience of 'metaphyſics; for when, after analytically diſtinguiſhing every 'particular in our knowledge, we ſhall aſſimilate thoſe things, 'in taking a general view of our diſtinctions, this will clearly 'lead to what may be termed the *philoſophy of ſcience:* and 'when, inſtead of inveſtigating the order and progreſs of our 'knowledge, we ſhall next, in reaſoning upon ſcientific prin-'ciples, inquire after the purpoſe for which that knowledge had 'been acquired; that is to ſay, examine the final as well as the 'efficient cauſes of knowledge, we muſt arrive at ſome con-'cluſion more intereſting to a being who thinks than all which 'had preceded it.'

Chap 4th. *Propoſed Method of advancing the Study of Philoſophy by remounting to Principles.*

Having thus ſtated the nature of the ſcience which he inveſtigates, the Doctor goes on to ſhew the neceſſity of it to the proper conduct and advancement of philoſophy. If by the term *metaphyſics* is underſtood the ſcience of our knowledge and underſtanding, then, the Doctor contends, metaphyſical inquiries are neceſſary to every branch of ſcience; that although the principles of phyſical ſcience are founded in obſervation and our ſenſes, yet, in order to aſcertain the truth of theſe, and thus acquire ſuch principles as ſhall be evident and unqueſtionable, it is neceſſary to inquire into the faculties of our mind employed in obſervation, whereby we have received that knowledge and underſtanding; and that by carrying on our inquiries in this manner, the principles both of phyſical and moral ſcience will be found to be equally certain and undoubted as thoſe of mathematics.

The knowledge, however, which ſerves the common purpoſes of life is very far from being ſufficient for the purpoſes of philoſophy, where no concluſion is drawn where the proof is not poſitive and complete: 'and hence, though principles com-'monly received by mankind may not have been ſuſpected as in 'their nature falſe, yet there may be ſomething in them which 'ſhall, upon a ſtrict examination, be found not ſufficiently ac-'curate for a purpoſe to which they have inconſiderately been 'applied.'—'The greateſt circumſpection, therefore, is ne-'ceſſary in the admiſſion of firſt principles; and it is with a 'view to this correction of philoſophy, that our knowledge of

'nature and external things is now to be examined by remounting to the firſt progreſs of this growing ſcience, or where the rudiments of ſcience may be traced in the operations of a conſcious mind.'——The neceſſity of ſuch an examination the Doctor ſtill farther juſtifies, 1ſt, from the little agreement in the opinions of philoſophers, both ancient and modern, with regard to thoſe principles whereon our reaſoning, in relation to natural things, proceeds; and, 2dly, from the general opinion of thinking men, that the principles of natural philoſophy have not the ſame evidence which is acknowledged in mathematics; both of which he ſtates with much perſpicuity and force, and from thence draws the concluſion, that there is ſomething yet wanting in phyſical ſcience in order to render it 'that ſcience, 'in which truth appearing, the human mind reſts ſatisfied with 'the propoſition, and employs it as a principle in forming the'ories more general.'

It is this power of mind which chiefly diſtinguiſhes man; and therefore the Doctor proceeds to conſider the nature of human intellect as diſtinguiſhed from that of the animal, and as characteriſed by 'that reflecting power by which he may obſerve, 'examine, and inveſtigate, the various connexions and dependence of his ideas, upon an information ſuppoſed as being derived from without, and conceived as being cauſed by ſome'thing exiſting independent of the mind, in which knowledge 'is conſidered as properly reſiding.'—'If the human mind (ſays 'the author) ſhall thus be conſidered as a being capable of pro'ducing thoughts, or having the power, in thought, of forming 'new opinions as knowledge in that mind; and if it alſo have the 'power of again employing the faculty of reaſon, in relation to 'that knowledge, whereby ſtill new opinions, as knowledge, 'may be produced, in order to ſerve again as *data* on which to 'reaſon, and increaſe the ſtock of knowledge; ſuch a mind as 'this may be conſidered as having a power that is truly creative. 'In this progreſſive operation, therefore, no limit can be ſet to 'intellect; nor can we ſee where either data in ſuch a reaſoning 'being may be ſuppoſed to fail, or the power of human reaſon 'ſhould diminiſh. Hence ſome explanation may be formed 'of the ſuperior nature of the being Man, in relation to 'the brute or animal creation; and alſo ſome underſtanding pro'cured of the manner in which the mind of man is conducted 'to thoſe ſupreme degrees of knowledge that procure him the 'ſupremacy among animals, and the admiration of his own 'ſpecies.'

As human knowledge is thus the ſubject to be inveſtigated, the Doctor is ſenſible that ſome *definition* may be required of him of this term: but this he conſiders as impoſſible, from knowledge being

being the moſt abſtract of all our notions, and therefore not to be defined by any more known term. Inſtead, therefore, of attempting a definition, he ſatisfies himſelf with deſcribing or diſtinguiſhing it. 'Thus it will appear (ſays he) that knowledge 'is the moſt general of our thoughts; and that it is an abſtract 'idea, the moſt comprehenſive in its nature. To know is 'eſſential to the animal; but to know knowledge is proper to 'the animal, man. Human knowledge, therefore, is not ſimply 'knowing by ſenſe, or diſtinguiſhing thoſe thin s that merely 'affect the mind; for this is only brutiſh knowledge. The 'knowledge which is proper to man, and which may be termed '*ſcience*, as a thing more eminent, is to diſtinguiſh ſomething 'in his knowledge; conſequently, before diſtinguiſhing his 'knowledge, he muſt know it, that is, he muſt know his know-'ledge; and this is more than knowing ſimply. Now, in diſ-'tinguiſhing his knowledge, this muſt be in relation to itſelf; 'it cannot be in relation to any other thing; for things are only 'diſcriminated which are of the ſame kind, as thoſe only are 'aſſimilated which are different.'—'Thus genus and ſpecies 'may be diſtinguiſhed in our knowledge. The knowledge 'which man begins with, and in which animals proceed, is 'knowledge which may be termed inſtinctive; it is not farther 'known; that is to ſay, in that brute ſtate of the animal it is not 'diſtinguiſhed. Here, therefore, in the genus knowledge are 'two ſpecies which can not be confounded without the greateſt 'prejudice to ſcience; for, if things truly different are not diſ-'tinguiſhed, how could ſcience proceed to the aſſimilating, *i. e.* 'the relating of all things which are different? And that this 'is the method of ſcience will appear in properly conſidering the 'ſubject.

'Knowledge, in general, being thus diſtinguiſhed, as either 'on the one hand inſtinctive, or on the other ſcientific and pro-'per to man, may be again diſtinguiſhed as being either *natural*, 'when this is founded on things, or as *intellectual*, when it is 'founded on thought. Now, if we are to diſtinguiſh things and 'thought, our natural knowledge never can be perfect; for ſo 'far as this knowledge is not founded in our proper thought, it 'muſt be founded in ſomething which is not known. Our in-'tellectual knowledge, on the other hand, muſt be perfect ſo far 'as we have diſtinguiſhed our knowledge with preciſion, and 'ſo far as we have generaliſed thoſe ſcientific diſtinctions with-'out error.

'Hence it will appear that, in tracing our intellectual know-'ledge to that ſpecies of knowledge which is natural, our un-'derſtanding will be ſtill imperfect, in being founded on a thing 'no otherwiſe known; whereas, *if we can properly trace our* 'natural

natural knowledge to that which is in its nature intellectual, as being founded in thought, and not on thing, we shall then have of things a certain understanding, which will not be in its nature necessarily imperfect.

'This is the intention of the present undertaking, where intellectual knowledge is the subject of investigation, in order to see not only from what source this proceeds, but also to what it tends. For, unless it can be found resting on such evidence as will convince the understanding, and unless it leads to such an end as is to be desired, in considering the subject with deliberation, it would be doing a service to mankind to shew the inutility of such a study. Whereas, if present satisfaction and future felicity be the reward for that attention of mind (often so difficult to command, but always so necessary for the attainment of intellectual knowledge), how pleasant and how profitable must it be to improve the understanding, and to enlighten others! They who know how important may be a single truth or principle, will consider the least discovery or improvement in science as the enlightening of mankind.'

[*To be continued.*]

ART. VII. *Hebraicæ Grammatices Rudimenta, in usum Scholæ Westmonasterienſis; diligenter recognita, et nonnullis neceſſariis regulis, aliiſque additamentis, aucta: ad promovendum privatum linguæ Sanctæ Studium præcipuè accommodata. Curavit et edidit T. A. Salmon, A. M. Coll. Wadh. Oxon. Lond. Sumptibus Editoris: Proſtant Venales* [*Venalia*] *apud* Dilly, Lond. Fletcher, &c. Oxon. Merril, Cant. et Haly, Briſtol. Bibliopolas. pp. 85. 8vo. 2s. 6d. 1794.

THIS elaborate compend, the production of Dr. Buſby, improved by Dr. Friend, and now ſet forth with enlargements from the works of Buxtorf, Leuſden, Bellarmin, Bythner, Lyons, &c. by this editor, for the private uſe of ſtudents, unites perſpicuity with conciſeneſs.

In the choice and formation of the rules, Mr. Salmon has retained the moſt neceſſary. Thoſe ſhort paragraphs in brackets may be omitted in the firſt peruſal. The Hebrew words, under the article of nouns, are, for the benefit of the tyro, expreſſed in Roman characters, and many new examples, together with a Latin explication throughout, added. Subjoined is an appendix, containing, 1. Bellarmin's opinion of the vowel points. 2. A table of the Hebrew numerical characters. 3. Tonic accents. 4. Notes

Digitized by Google

4. Notes on the verbs for the uſe of improved ſtudents. 5. Rules for finding certain peculiar roots. 6. Bythner on the Aramean, or Syriac, dialect.

By quoting from Bellarmin his notion, that the learner may, without a maſter, acquire the elementary principles, if not a perfect knowledge, of the Hebrew tongue, Mr. Salmon ſeems to expreſs his own ſentiment. This language, indeed, as its elements are ſimple, its ſtructure plain, and its primitive words few, is of eaſy acquiſition. The reſolved and patient ſcholar, if he liſten not with implicit faith to thoſe cowardly ſpies who ſay, 'They have ſeen giants in the way,' will ſoon ſurmount imaginary obſtacles. We approve the method at Weſtminſter in initiating ſome, at leaſt, of the young gentlemen who attend that excellent ſeminary, in the rudiments of this language, as a preparation for the univerſity, and recommend this as a proper compend of its fundamental principles.

In a few extraordinary caſes, whatever may be the ſucceſs of ſolitary ſtudy, yet the help of a maſter is in all deſirable. Compared with the inſtructions of a living teacher, the plaineſt rules will ſeem obſcure, and the ſhorteſt tedious. The proper application of them is the hardeſt taſk of all. A few familiar leſſons will elucidate what at firſt may appear myſtical, and render future progreſs expeditious.

Of every language, in which proficiency is required, the foundation ſhould be laid early in life. If during the grammatical courſe, ſo much the better. Were ſuch an abſtract, as this now before us, prepared in Engliſh, it might be learnt as ſoon as the tyro has acquired a familiar knowledge in the terms of grammar. One leſſon a week would not interfere perceptibly with other ſtudies; and extenſive improvements, though ſlow, would be gradual and ever accumulating. At the univerſity, where the arts and ſciences are chiefly purſued, the ſtudy of a language, till then unpractiſed, will be leſs reliſhed, and appear a matter of ſecondary concern. Leaſt of all will it be purſued with vigour when the mind is engaged, if not overpowered, with the cares and labours of active life.

We are happy to find the uſe of the vowel points approved by the recommendation and example of the maſters at Weſtminſter. That the language is intelligible without them is admitted; but that, by their help, the knowledge of it is with much more eaſe and certainty attainable, experience ſhews. The Perſic, where it is vernacular, young pupils acquire by the uſe of ſimilar characters, but peruſe writings without them after they have learned to read well. The Mohammedans uſe no points in written deeds, of a civil nature, but have all the copies

Digitized by Google

copies of their Alcoran guarded with points to prevent corruption.

The writer of this article had, several years ago, an accidental interview, in the country, with the late Rev. John Wesley, who, with all his foibles, was an elegant scholar. Of the subjects which occurred, this was one. He remarked, that when a young man, he published a Hebrew grammar, and made certain letters of that alphabet perform the office of vowels. Afterward his friend, Mr. William Whitfield, set forth another grammar, in which he adopted the expedient, and vindicated the antiquity and usefulness of the common points. Wesley acknowledged the force of his antagonist's arguments; and, after an amicable conference, in which his friend read the 23d psalm from the original, pointing out, as he went along, a great many mistakes in the sense, resulting from the omission of the vowels. Immediately Wesley called in all the copies of his book, and destroyed as many as he found.

In the first article of the appendix Bellarmine accedes to the opinion of Elias Levita, a learned German of the 16th century, who affirms, that the vowel points were introduced by the doctors in the school at Tiberias in Palestine, about A. D. 476. But the late Rev. Dr. James Robertson, Professor of Oriental Languages, Edinburgh, in the second appendix to the second edition of his Hebrew Grammar, 1783, shews, that these doctors, fond of the frivolous doctrines of the rabbins, had neither abilities nor learning equal to an enterprise so arduous and important; that in the interval from A.D. 1 to 1037 no account occurs of the vowel points as a recent discovery; and that every circumstance of probability induces the conviction that they were coeval with the times of Ezra.

ART. VIII. *The Origination of the Greek Verb; an Hypothesis.* 8vo. pp. 37, *including Five Grammatical Tables.* Ginger, Westminster. London, 1794.

FROM a short Latin dedication to the students, we infer that the author is the Rev. W. Vincent, D. D. principal master of Westminster College.

This small pamphlet, were it of the fungous kind (a character which many productions of every month exemplify), might be dismissed with a transcript of its title-page, and the addition of *bagatelle.* But the curiosity of an ingenious hypothesis, for elucidating the intricate mechanism of, perhaps, several ancient languages; and our desire to proceed a few steps towards improving the author's radical idea into the final perfection of a categorical

Digitized by Google

categorical form, must be jointly our apology for regarding this little manual as a just volume, replete with valuable contents. The author thus begins:

'The following hypothesis, intended for the simplification of the Greek verb, is proposed with some hesitation, both to those who have acquired, and those who are acquiring it. It is to be regarded merely as an *hypothesis*, till it shall have stood the test of time and examination. If not true, it may be rendered useful in practice; and if it is [be] founded, it will unravel one of the most complicated difficulties that any language, hitherto known, has produced.

'The difficulty of giving one clear and general idea of the Greek verb, to such as were commencing their study of the language, had long turned the mind of the author to some attempt of this kind; but it was not executed, and possibly never might have been, but for the publication of Mr. H. Tooke's ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ. That work, which naturally suggests reflexion to every mind that has considered the theory of language, in a logical or grammatical view, contains the following passage, p. 388.

'Though I think I have good reason to believe, that all these terminations may likewise be traced to their respective origin; and that, however artificial they may now appear to us, they were not, originally, the effect of deliberate and premeditated art, but separate words, by length of time, corrupted and coalescing with the words of which they are now considered as the terminations,' &c.

The suggestions contained in this passage gave rise to the following speculation, which consists of neither more nor less than the assumption of the primitive [Greek] verb ΕΩ, as the origin of all terminations in the Greek verb, and the source of all its extensive variety*.

'Nature directs children to the names of things, as the first words they utter, and the transition from the name to the action, or from the noun to the verb, may still be exemplified, in our own language, very distinctly. Heat, fire, thirst, hunger, love, fear, &c. all pass into the verb, without the change of a letter, by imparting to them action or motion, which is done by the addition of DO or TO. This transition may justly be expected to exist in all languages, though perhaps it is not now capable of demonstration. * * * In the primitive structure of the Greek verb, let us admit λεγ—γραφ—φευγ—to contain the original name of the *thing* or *action*, which we may express, like our English verb, without its sign, by *speak, write, flee*. By adding ΕΩ (I am) to these Greek monosyllables, we add no more to the Greek primitive than we do to the English DO or TO; *i. e.* we impart action

* By a note of the author, 'The Greek verb, with its participles, is subject to more than 1100 variations, besides the dialects.' If these too be included, it will be no easy matter to compute the prodigious number of various inflexions.'

or motion to the name, turn the noun into the verb; and though we have no such nouns in English as these, still without a sign or adjunct, we consider them as names, as much as *heat, fire, revenge.* In this we have the old grammarians on our side, who received the infinitive mood as a *name* or *noun.*'

These are our author's words, as far as they express the primary idea of his hypothesis. In fewer words, equally significant, it was impossible to compress his meaning, which, if reduced to the miniature size, would require the intervention of a microscope, to render it perceptible.

Dr. Vincent's hypothesis is judicious; and he has no reason to suspect that it may be reprobated as a novelty; eminent critics having given it the sanction of their names. With deference we suggest, that his conjecture admits a form still more simple. In the most ancient languages all words, it has been said, were monosyllables. The primigenial form of ΕΩ was therefore Ω, comprehending in its notion ΓΩ, the first personal pronoun, and both equivalent to *I exist.* Suppose Ω changed into ει for the second and third person singular, a note of discrimination became necessary. Easy it was from σὺ to take σ, the composition is ειϭ. Divide ει into ε—ι, from τιϭ take τ, and prefix σ, στ: then insert these characters between the parts of the detached diphthong ει, the result is ε(στ)ι. Thus have we Ω, *I am,* ειϭ, *thou art,* ϛτι, *he is.* In this order combine these inflexions of the radical verb Ω with the other radical word γραφ, the composition is γραφω, γραφεις, γραφει: στ being retrenched from the last.

Now if the primeval words of most languages were monosyllabical, *resolution* was prior to *contraction,* and consequently φιλαω, prior to φιλεω. Incongruous with this idea is Dr. Vincent's position, that γραφεω was the primitive form of γραφω. The author's illustrations of his scheme are acute and rational. But neither our time nor limits admit prolix remarks. We cannot, however, omit his ingenious conjecture on the use and effect of compound augments. As oft as the vowel ε is, for this purpose, prefixed, it denotes a character of time superadded to that expressed in the final inflexions formed by ΕΩ: and the reduplication of a consonant in the active verb indicates (if we rightly apprehend and apply his idea) the completion of the action. For example: γεγραφα, *I have written,* the final *a* expresses time fully past, and the initial γ before ε (which in the imperfect implied the continuance of time and action) suggests the idea of a finished operation. But εγεγραφειν, *I had written,* characterises the time as more than elapsed, and the work more than

Digitized by Google

than done: *I have written, I have written.* Thus the verb ΕΩ, even in the firſt ſyllable of ſeveral Greek tenſes, diſtinguiſhes time and action as paſſing, paſt, or more than paſt: and in the third future paſſive, it unites time paſt with time to come.

The learned gentlemen, who conduct the Britiſh Critic, in their number for the paſt month, mention a very ſingular coincidence: 'If, on reading Dr. Vincent's very ingenious hypo-'theſis on the origin of the Greek verbs, or rather of their in-'flexions, we were inclined to think, that the learned author 'had made a diſcovery; how much more were we confirmed in 'that opinion, when we found, that the ſame, or nearly the 'ſame, hypotheſis had approved itſelf to the mind of ſome un-'known author, at the very ſame time in North Britain? In 'June laſt the hypotheſis of Dr. Vincent was publiſhed, and we 'underſtand that it went to preſs in April. In July or Auguſt 'came into our hands the ſecond part of Vol. XIV. of the 'Encyclopedia Britannica, in which, to our aſtoniſhment, un-'der the article Philology, we found almoſt exactly the hypo-'theſis of our learned friend Dr. Vincent. The probability is, 'that both theſe works were actually in the preſs at the ſame 'time; conſequently neither author could have knowledge or 'intimation of the production of the other. This, at leaſt, we 'can vouch in the completeſt manner, that the author of the 'tract before us firſt ſaw the volume above mentioned by 'our communication, and that not before the month of Sep-'tember.'

Admit that neither Dr. Vincent nor the northern author had previous knowledge of the other's hypotheſis, it does not follow, that the conjecture is new. The writer of this article had obſerved it in the works of ancient critics and grammarians, at ſo great a diſtance of time, that he cannot now recollect the names of the authors. Of this ſentiment he was in poſſeſſion before Dr. Gregory Sharpe's Letters on the Origin and Structure of the Greek Tongue fell into his hands*. It can ſcarcely be ſuppoſed, that neither of the authors, now competitors for the honour of a ſuppoſed diſcovery, ſhould have ſeen this volume of letters, ſo generally known, ſo juſtly approved, and ſo worthy of a careful peruſal.—See Letter VII. p. 68—77.

With a few critical remarks on the ſubſtantive verb, as exhibited in ſix languages, we ſhall conclude our remarks on this pamphlet.

In the Hebrew text of Num. xiv. 28, חַי־אֲנִי [hhai-ani], I live, ſaith the Lord, whoſe attribute is life, prior, coexiſtent, and

* This work was publiſhed in 1767.

continual.

continual. From *hhai* is derived the Greek Ω, afterward reſolved into ΕΩ without the aſpiration. In proceſs of time it was changed, ſo as to make an articulation, into Ειμι, by adding ſervile *μ*, and the pronominal afformative *ι*, of the Hebrew *ani*, *ego*, Greek and Latin, *I* Engliſh. By changing the Hebrew aſpirate into *s*, ſubſtituting *u* for *a*, and retaining *m* ſervile of the Greeks, was conſtructed *ſum* of the Romans. The Perſic *ſhum* differs from the Roman *ſum* only by conjoining the aſpirate with *s*. From the Greek ειμι, the Saxons, reſtoring the original *εω*, retaining the ſervile *m*, and omitting the pronominal afformative *i*, framed their *eom*. The Engliſh, preferring the Hebrew vowel in *hhai*, made their *am*.

Preſent Indicative of the Subſtantive Verb.

	Singular.			Plural.		
	1	2	3	1	2	3
Greek -	Ειμι	εις, ει	εστι	εσμεν	εστε	εισι
Latin -	ſum	es	eſt	ſumus	eſtis	ſunt
Perſic -	ſhum, am	ei	eſt	eim	eid	end
Saxon -	eom	eart	iz	aron	aron	aron
Engliſh -	am	art	is	are	are	are
French -	ſuis	es	eſt	ſommes	etes	ſont

We recollect advertiſements notifying, ſome time ago, the publication of a Diſquiſition on the Manlian Legion, by Dr. Vincent; but it has hitherto eſcaped our reſearch. We ſhould be happy to peruſe and recommend other performances of this author, executed in his maſterly way, of which the little piece on the Greek verb is a happy ſpecimen.

ART. IX. *Conſiderations on the Medicinal Uſe of Factitious Airs, and on the Means of obtaining them in large Quantities. In Two Parts. Part I. by Thomas Beddoes, M. D. Part II. by James Watt, Eſq.* 8vo. 2s. 6d. Murray. London, 1794.

WITH, in our opinion, a laudable zeal to bring the utility of factitious airs to the teſt of experience, the only proper criterion of medical diſcoveries, Dr. Beddoes has, from time to time, publiſhed an account of the advances he has made in the application of theſe ſubſtances to the cure of diſeaſes. This publication is prefaced with a propoſal for eſtabliſhing, by ſubſcription, an inſtitution, with a view to promote this end, in which we ſincerely hope he will meet with adequate encouragement. The Doctor begins by explaining the general conſtitu-

tion of the atmosphere, and then proceeds to detail some experiments made with a view to determine its effects on healthy animals, when it is of a higher or lower degree of purity than natural.

The Doctor, having conjectured that divers would be able to continue longer under water if, before immersion, they were to breathe air of an higher than the ordinary standard, determined the fact by the following experiment:

'August 20th, 1783. Kitten C. was placed in a mixture 'of nearly two-thirds oxygene air from manganese, and one-'third atmospheric air; it was kept twenty minutes in the vessel, 'which was from time to time supplied with oxygene air, so as 'to keep the air hotter than atmospheric air, which was known 'by dipping a candle into it, and observing that it burned 'with a brighter flame. At the expiration of the twenty 'minutes, C and D, which had breathed atmospheric air, 'were immersed in water till perfect asphyxia came on. At 'the instant they were taken out, there appeared in both a 'motion of the lower jaw; C began sensibly to recover, while 'D lay as dead. In a minute and a half C rose, and began to 'walk about the room, staggering at first, D being still mo-'tionless, or nearly so; in this state it continued for fifteen mi-'nutes, when, for the first time, it raised itself, and imme-'diately afterwards fell on its side. Kitten D died next day.' From a variety of similar experiments the same result occurred.

Animals that have exerted themselves violently live for a shorter time in contaminated air than such as have previously remained at rest. 'Hence, if a person were to keep quite still, 'a given quantity of air would serve him to breathe longer 'than if he exerted himself. Thus should any persons find 'themselves again in the situation of Mr. Holwell and his fellow-'sufferers in the Black Hole prison at Calcutta, their best 'chance of surviving would probably be to avoid vehement 'struggles. The fever of the survivors seems to have been 'occasioned by the great stimulating power of fresh air, and of 'the sensations their escape must have occasioned.' Upon the whole, it appears that oxygene air, when inspired pure, or nearly so, increases all the internal motions, so as to produce dangerous or mortal inflammation; that by reddening the blood it brightens the colour of the solid parts, even that of the liver, which anatomy shews to be the least likely of all the solids to be affected by any change of the arterial blood; that it renders animals less capable of being drowned or destroyed by cold; that it is expended in muscular motion, since animals

Digitized by Google

that have exerted themſelves violently, immediately before confinement in a given quantity of atmoſpheric air, or during confinement, ſooneſt exhauſt it of oxygene; and that when it is blown into dogs, in the manner meat is blown by butchers, it produces a remarkable degree of vivacity.

The benefit to be expected in phthiſis, and other ſimilar complaints, where the principle of irritability appears to be too abundant, ariſes from breathing air of a diminiſhed purity, the effects of which are, in every reſpect, the reverſe of what have been juſt deſcribed.

Breathing hydrogene air produces a blueneſs of the lips and coloured parts of the ſkin, and gives the ſenſation of dizzineſs; the eyes grow dim, and the cornuo appears ſunk. Several individuals agree in deſcribing the incipient inſenſibility as a ſtate highly agreeable. One conſumptive perſon loved to indulge in it; for this purpoſe, contrary to my judgment, he uſed to inſpire a cubic foot of hydrogene at a time. This quantity moſt commonly produced little change in his feelings; ſometimes it brought on almoſt complete aſphyxia. During this proceſs the pulſe is nearly obliterated. Afterwards, as he recovered, it became ſenſibly fuller and ſtronger than before inſpiration.

Of the annexed deſcription of an apparatus invented by Mr. Watt, for procuring factitious airs in any quantity, and which appears to be exceedingly ingenious, ſimple, eaſily managed, and well calculated to anſwer its intended purpoſe, it is impoſſible to convey any intelligible idea independently of the explanatory plates.

By the conjoined labours of Dr. Beddoes and Mr. Watt, the period ſeems faſt approaching when it will be determined, whether any eſſential improvements are likely to be made, in the art of healing, from the uſe of theſe newly-diſcovered agents or not. Whatever may be the final reſult, even the melancholy certainty of their inutility will be preferable to our preſent tantaliſing doubts.

Digitized by Google

ART. X. *Sermons, by Thomas Mutter, D. D. Minister of the Old Church, Dumfries.* pp. 404. 8vo. 5s. boards. London: printed for the Editor, and sold by W. Moore, No. 8, Leadenhall Street. 1791.

THIS volume came into our hands, not by newspaper intelligence, neither by the friends of the author, but by accident. At the first view of the title-page we recognised a sermon by an author of the same name in the second volume of the Scotch Preacher, p. 28, not inferior in accuracy, spirit, or value, to any in that collection, or perhaps in any collection by one British preacher. On inquiry we were told, that the volume, now under review, is by the same hand, with the following circumstances:—That a beloved daughter, from this metropolis, paid her father an affectionate visit; found him in a state of extreme weakness from a paralytic stroke, from which he suffered long, and never recovered; that she requested, as a memorial, a few copies of his manuscript discourses; that he selected the seventeen which compose this volume, and put them in her hand, with a permission to print them for the greater ease of perusal; but declined the fatigue of a review. They are accordingly published, and ushered into the world with this

ADVERTISEMENT.

'The editor thinks it necessary to mention, that the author, when he composed the following discourses, had no intention of publishing them; and they now appear almost in the same state in which they were delivered. He therefore begs the indulgence of the public for some inaccuracies, which might have been corrected if indisposition, and a great distance from the press, had not prevented the author from superintending the publication.'

The sermons are not marked with separate titles. It is therefore requisite to discriminate the texts in their natural order.

Serm. I. 'Whatsoever Things ye would that Men should do unto you, do ye even so unto them,' Mat. vii. 12. P. 1.

Serm. II. 'I know that my Redeemer liveth,' &c. Job xix. 25. P. 18.

Serm. III. 'Enoch walked with God, and he was not,' &c. Gen. v. 24. P. 40.

Serm. IV. 'Where is God my Maker, who giveth Songs,' &c. Job xxxv. 10. P. 67.

Serm. V. 'He that spared not his own Son,' &c. Rom. viii. 32. P. 87.

Serm. VI. 'The Love of Christ constraineth us,' &c. 2 Cor. v. 14. P. 101.

Digitized by Google

Serm. VII. 'Behold, a Virgin shall be with Child,' &c. Mat. i. 23. P. 122.

Serm. VIII. 'Ye are come to Mount Sion, to the City of,' &c. Heb. xii. 22. P. 146.

Serm. IX. 'They will reverence my Son,' Mat. xxi. 37. P. 173.

Serm. X. 'Hereby know we that we are of the Truth,' &c. 1 John iii. 19. P 198.

Serm. XI. 'He said, It is finished, and bowed his Head,' &c. John xix. 30. P. 218.

Serm. XII. 'I will have Mercy, and not Sacrifice,' Mat. ix. 13. P. 243.

Serm. XIII. 'The Upright shall have Dominion,' &c. Psalm xlix. 14. P. 270.

Serm. XIV. 'As he reasoned of Righteousness, Temperance,' &c. Acts xxiv. 25. P. 298.

Serm. XV. 'Thou hast ascended up on high,' &c. Psalm lxviii. 18. P. 329.

Serm. XVI. 'The Sun of Righteousness shall arise,' &c. Mal. iv. 2. P. 359.

Serm. XVII. 'Better it is to be of an humble Spirit,' &c. Prov. xvi. 19. P. 389.

The subject of the third sermon is the eminent piety of the patriarch Enoch; the uncommon manner of his removal from the society of men, and the high reward with which he was distinguished. He walked with God by springs superior to those which conduct the men of the world, yet not by neglecting the duties resulting from his connexions with the world;—by retaining an habitual impression of the divine presence; and by that impression regulated his conduct;—by maintaining a close correspondence with God in religious worship, and all the duties of unfeigned devotion;—by living in the imitation of God;—by the pious improvement of all providential dispensations;—by a continual advancement in the paths of righteousness and virtue. The peculiar manner of his removal from the society of mortals, was by a translation without knowing the pain of dissolution, and by an admittance to an higher connexion with that Being whom he had served with so sublime a devotion. 'He was not, for God took him.' This latter phrase cannot signify a natural death; because thus the distinction between the manner of his exit and that of the other patriarchs, who it is said, DIED, is lost;—neither was he taken away by annihilation; for here a person of eminent piety, who shone with every ornament of humanity, every godlike endowment, is distinguished in his latter end. How distinguished? Is it in a way becoming his heroic and superior devotion? No: he only meets with the

Digitized by Google

dark and gloomy ſtate of annihilation. This gloſs is too abſurd to be admitted. It therefore remains that he was removed from this impure world, to a climate becoming his virtuous ſoul, more conformable to his temper, where virtue breathes a freer air, flouriſhes in an inexhauſtible ſoil, and enjoys a perpetual ſpring. The apoſtle to the Hebrews gives the moſt explicit ſanction to the true meaning of the phraſe: 'By faith Enoch 'was tranſlated, that he ſhould not ſee death, and was not found, 'becauſe God had tranſlated him; for, before his tranſlation, 'he had this teſtimony, that he pleaſed God.'—Thus far are the author's ſentiments on the firſt two parts of the ſubject abridged nearly in his own words. As a ſpecimen of his manner we tranſcribe what remains:

'I come now to conſider the nature of that reward to which Enoch was ſo conveyed: God took him from the ſociety of mortal men to the enjoyment of an immortal God. What the enjoyment of an immortal God may fully ſignify, is more than we are able fully to comprehend; but ſome reaſonable ideas may be formed of it.

'Faithful ſouls, enjoying God in the ſenſe in queſtion, ſhall obtain a moſt profound knowledge of him. They ſhall know more of the Deity, more of his nature, more of his perfections, more of his adminiſtration, more of the chain of providence, more of the links in that chain, more of their conſiſtency with perfect wiſdom and goodneſs, and more of their ſubſerviency to univerſal happineſs:—I ſay, they ſhall know incomparably more of thoſe things than will ever fall to the ſhare of the moſt intelligent man upon earth.

'Faithful ſouls, enjoying God, ſhall worſhip God with a more perfect devotion than ever was felt by the moſt pious man in this world; ſhall love God with perfect love. Love is the ſoul of that world; ſuch love caſteth out fear, and every other infirmity. Hence they are repreſented as celebrating God with a perpetual fire [fervour.]

'Laſt of all; enjoying God, they ſhall live under a moſt tranſporting ſenſe of his favour; they ſhall have ſo full an experience of the Deity's love, as ſhall yield them the completeſt felicity; ſo ſteady an experience, as ſhall never know the leaſt ſuſpence or interruption.'

'IMPROVEMENT.

'1. After what hath been ſaid, we cannot but wonder at the opinion of the Sadducees, who, though they admit the five books of Moſes, yet ſay there is no ſtate of reward. If there is no world to come, the tranſlation of Enoch is a chimera; and, in that caſe, how will the Sadducees make ſenſe of this paſſage? 'Enoch walked with 'God, and he was not, for God took him.' For, if theſe words do not fully and explicitly affirm, they at leaſt neceſſarily ſuppoſe and inſer, that there is a region of happineſs to which the good man was tranſferred.

'2. Hence

'2. Hence we see what it was that so much enhanced the piety of Enoch; he was pious amid a world of impious men. To be religious when religion is in fashion, and religious people caressed, is not so meritorious, as to be religious when religion is ridiculed and persecuted. This last was the situation of Enoch; he had the strongest temptations to combat; he was good in spite of number, and in opposition to example; in spite of all the fears and terrors of persecution—a circumstance which could not but particularly recommend his devotion to the impartial Judge.

'3. Hence we see the necessity of being holy here, in order to our being happy hereafter. A previous walk is needful to fit us for the enjoyment of God. 'Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he reap.' Let no man think of separating things in their own nature inseparable: let no man think of dissolving that chain which God hath connected, and *whose* links the sanctity of God binds so firmly, that they admit of no dissolution. My meaning is, let no man expect to live with God, in the state of retribution, if he do not walk with God in the state of probation.

'4. Hence we see how similar the good man *is here* to what the good man *will be hereafter*. The good man walks with God here, and he is taken to walk with God in those higher abodes beyond the grave. The upright here go to the land of uprightness hereafter. Our Saviour, speaking of them who followed the Lamb, and walked with him by faith, says, 'They shall walk with me in white; for they are worthy.'

'Let us pray for the Spirit of God to enable us to imitate this excellent man, and to correspond with God as he did. Much will this be to our honour, much to our interest and satisfaction. It will give us the most genuine peace in every circumstance of life; it will comfort us at a dying hour, when all other comforts forsake us. This will procure us the smiles of the GREAT SUPERINTENDANT, and bring us to the enjoyment of him. Though no man, not even the best, can expect to be distinguished in the way God distinguished this man, yet, if we live as he did, we may depend upon it death will convey us to the same reward to which he was conveyed without dying.'

With respect to the exterior dress of these compositions, every discerning reader will perceive, that the author attended more to things than words, though his friends knew that few could write more correctly, when he studied exactness. His style discovers more of a solid judgment than the labour of art. Yet seldom does he deviate from grammatical propriety. The few lapses which occur in this volume, may have originated from the imperfect knowledge of the editor or corrector in the manual types of the original copies. They are easily rectified. For instance; 'The worship of fools, performed without attention either to the object or the deity,' p. 248; for *deity* read *duty*.

Digitized by Google

Dr. Mutter poſſeſſed a critical ſkill in ſacred learning, a prompt invention, a felicity in the ſelection and arrangement of the beſt materials for pulpit compoſition. A plenitude of ideas enabled him to exhauſt moſt ſubjects on which he wrote; and in all he was conciſe; not like many unſkilful declaimers, who, when they ſtart a good ſentiment, are ſure to purſue it till they hunt it down. An expert writer or ſpeaker is careful to ſet forth, in its proper ſhape and ſize, the object which he undertakes to deſcribe, but leaves always ſomething for the ſagacity of his readers or hearers either to diſcover or proſecute at greater length.

The one diſcourſe to which our ſtrictures have been confined is not, in our opinion, more perfect, important, or captivating, than the reſt. It ſeemed, as containing judicious hints on a ſingular ſubject, not often illuſtrated with equal ſkill, to claim the preference. It may here be conjectured, that either intentionally, or by accident, this excellent preacher left certain points, intimately connected with the ſubject, to exerciſe the ingenuity of his hearers. Six inſtances in which Enoch, it is ſuppoſed, did walk with God, are ſpecified above. Query, whether a ſeventh might not properly have been added? Intimate friendſhip admits, nay requires, a communication of ſecret counſels. Enoch, like Abraham the friend of God, was a prophet. The latter had the high honour of being forewarned concerning the tremendous conflagration of Sodom, &c. 'The 'Lord ſaid, ſhall I hide from Abraham that thing that I do?' Certain it is, that Enoch foretold the future conflagration of the world. It is hence preſumeable, that the perdition of the old world, by water, was revealed beforehand to Enoch; and if ſo, it is a natural inference, that this holy patriarch, like Abraham, interceded for a perverſe generation, and ceaſed not to warn them, as a preacher of righteouſneſs, to flee from the wrath to come. Enoch was tranſlated about ſeventy years before the birth of Noah, the eighth preacher of righteouſneſs, which ſeems to be the genuine ſenſe of 2 Peter ii. 5. Enoch was therefore the fifth ſent with a commiſſion to notify the approach of the deluge. If this criticiſm be juſt, it gives to the character of Enoch additional luſtre.

Farther, ſome wiſe and important reaſon for exempting this patriarch from the common lot of mortality is ſuppoſable; and a reaſon too peculiar to that age of time. Vice had then made a ſwift and wide progreſs. Impious principles and practices naturally ſuggeſt the idea of that comfortleſs ſtate, if a ſtate it can be called—*annihilation*. Now, might not the tranſlation of Enoch be meant by Providence to convince the then exiſting and ſubſequent generations, that human ſouls ſurvive the term of

Digitized by Google

of animal life. This conſideration induces the belief, that Enoch's removal from this earth was a viſible and public tranſaction. So was Elijah's, in a degenerate age too; and the ultimate intent, in both caſes, might be the ſame. The doctrine of the reſurrection of the fleſh, if not coeval with the world, was ancient as the days of Job at leaſt, whatever equivocal arguments Biſhop Warburton has alledged to the contrary. Three examples of a real reſurrection are recorded in the Old Teſtament hiſtory. Theſe two inſtances of a tranſlation might ſerve, in connexion with the three of a reſurrection, as a prelude to the aſcenſion of Chriſt, after he had taſted of death, and reſumed his life by triumphing over the laſt enemy of mankind in his own territory.

Independently on the doctrine of the reſurrection, from the tranſlation of Enoch and Elijah, it may be preſumed, that, had ſin not brought death into the world, the human race, individually, would have been removed hence without the ſuſpenſion of life. The ſame facts too, agreeably to the doctrine of the apoſtle Paul, are a preſage of an event yet future: 'They who ſhall be found alive at the coming of the Lord will not all die, but undergo an equivalent change.'

ART. XI. *Eſſays on intereſting Subjects, Government, Revolution, the Britiſh Conſtitution, Kingly Government, Parliamentary Repreſentation and Reform, Liberty and Equality, Taxation, and the Stagnation of Public Credit. By John Young, Miniſter of the Goſpel at Hawick. Third Edition.* pp. 260. 8vo. Glaſgow, printed by D. Niven; and ſold by W. Creech and J. Watſon, Edinburgh; Vernor and Hood, London. 1794.

THE publication of theſe eſſays, written in December 1793 and January 1794, was delayed by various circumſtances, which may weaken the force, or obſcure the meaning, of ſome expreſſions, but do not, as the author apprehends, invalidate any part of the reaſoning; on the contrary, every new occurrence gives it confirmation.

The puniſhment inflicted on ſome ringleaders of ſedition ought to have overawed their abettors in o quietneſs; but their machinations, conducted with more ſecrecy, have become more dangerous; and it is now univerſally known, that our Britiſh conventioniſts did not mean to ſeek reform in a conſtitutional way, but to accompliſh it by force—that they meant a total ſubverſion of the conſtitution, by ſubſtituting a convention inveſted with the powers of the legiſlators and judges—that they projected

Digitized by Google

projected a revolution, not by open war, but by inſurrection, and the maſſacre of all who might oppoſe them with effect.

Mr. Young, judging the full and frequent diſcuſſion of political ſubjects improper for the pulpit, ſteps forth, at this perilous criſis, and ſtates to his own congregation, and the public at large, his ſentiments on the topics ſpecified in the title-page.

Eſſay I. '*Of Government in general, and the Subjection which Chriſtians owe to the Powers that be.*' After aſſuming the neceſſity of civil government to the order and welfare of ſociety, and mentioning its three ſpecifical forms, he lays down this fundmental principle, that every nation has an inherent right to erect any one mode of adminiſtration they pleaſe. But hence it does not follow—that all governments were ſet up with the general voice, or univerſal conſent of the people—neither, that it is moſt for the benefit of ſociety, that the people retain, in their own hands, the exerciſe of that power—leaſt of all, that the people ſhould, as often as they pleaſe, aboliſh a form of government once eſtabliſhed. The author proceeds to maintain, in oppoſition to the tenets of the democratic philoſophy, that political bodies have a right to bind poſterity by public contracts, and to enforce from ſcripture and reaſon the obligation of Chriſtians to obey and honour the rulers to whom nature and eſtabliſhed laws have made them ſubject.

Eſſay II. '*Revolutions.*' To reſcue the political code of the goſpel from the imputation of favouring the abſurd doctrines of paſſive obedience and arbitrary power, Mr. Young remarks, that the law of God is of prior obligation to the authority of an earthly magiſtrate, and that rulers are bound to govern by conſtitutional laws, not by their own capricious paſſions. If at any time a civil adminiſtration degenerate into habitual tyranny, the corruption of the people was probably the cauſe, and this corruption will expoſe them to the reſentments of that power which was meant for protection. But ſuppoſe the ſubjects virtuous and the rulers tyrannical, the redreſs of grievances is to be implored by petitions and remonſtrances, without mutiny and turbulence. If conſtitutional methods fail, the whole nation will rouſe for general ſafety. Every mind not enſlaved, every hand not enriched with the wages of iniquity, will unite in the glorious conflict for the ſecurity of property, life, freedom. All this is quite conſiſtent with the ſpirit of Chriſtianity, which, on the one hand, recommends the love of the brotherhood, another name for public ſpirit, and condemns faction. The author obſerves, that the revolution in 1688 was effected with unanimity, moderation, and vigour, and the nation ſcarce felt the ſhock. A maſterly deſcription of the tumults, productive of thoſe calamities, private and national, which have for ſix years embroiled France, concludes this eſſay.

Eſſay

Digitized by Google

Eſſay III. '*Of the Britiſh Conſtitution.*' The exiſtence of an equitable and well-balanced conſtitution in Britain has been the boaſt of all her ſubjects, and the unanimous verdict of all her neighbours. At the excluſion of James II. it was not firſt framed, but reſtored. Till of late murmurers complained of deviations from a fixed ſyſtem; but it was not pretended that no ſuch ſyſtem did exiſt, or was defective. The exquiſite mechaniſm of this conſtitution, the glory of modern policy, is ſet forth in terms ſo conciſe, and an attitude ſo ſtriking, that to exhibit it in miniature would be to mar its beauty, and deſtroy its proportions.

Eſſay IV. '*On Parliamentary Repreſentation and Reform.*' One principal advantage of the Britiſh conſtitution is, that one branch of the legiſlature conſiſts of repreſentatives choſen by the people; and the preſent ſtate of this repreſentation is now the complaint of malcontents, who prefer the mode lately introduced into France. In England every perſon, who enjoys a free income of forty ſhillings a year, not earned by ſervitude, has a right to vote for a repreſentative. Nor does ſervitude forfeit this right when founded on that quantum of annual free property: whereas, in France, it was provided, by the decree of 1791, that no perſon, but ſuch as directly contributed to the ſtate the value of three days labour, ſhould have a voice in the primary aſſemblies—menial ſervants, and perſons not enrolled in the national guards, were likewiſe excluded. In the electoral aſſemblies, none whoſe yearly revenue was valued under 150 days labour, could vote for a national repreſentative. By the ſame decree it was enacted, that repreſentatives in the legiſlature might be choſen, contrary to the mind of a great majority of the active citizens, who had a title to vote in their primary aſſemblies. Theſe articles of diſcrimination are happily illuſtrated and applied to the principles of the ſticklers for a reform in repreſentation among us.

Eſſay V. '*Kingly Government and hereditary Succeſſion.*' To this mode it is objected—that under ſuch a ſyſtem no people can be free—that kings are the deſtroyers of mankind, and that peace will never be enjoyed till kings be exterminated—that the Britiſh king has too much power and influence: this poſition ſeveral ways exemplified—that monarchical government is enormouſly expenſive—that our crown is hereditary. The objections are anſwered with clearneſs and judgment, temper and ſpirit.

Eſſay VI. '*On Liberty and Equality.*' Liberty, the moſt valuable of political advantages, has often been aſſumed as a cloke of licentiouſneſs; but of late only has it been coupled with equality. This new aſſociation Mr. Young undertakes to examine

Digitized by Google

examine with candour. He has done more. He diſcriminates with acuteneſs, and decides with moderation, on the principles of ſober and enlightened reaſon.

Eſſay VII. '*On Taxations.*' Theſe are one fruitful ſource of diſaffection to our exiſting government. The author conſiders this grievance as unavoidable, ſhews that ſuch burdens do not juſtify raſh efforts for throwing them off all at once, and that the overturning of the government is of all remedies the moſt deſperate.

Eſſay VIII. '*On the preſent War, and the Stagnation of Credit.*' Our author expreſſes his conviction, that if Britain, ſince her legiſlators ſat in one parliament, at any time engaged in a war, defenſible on the principles of juſtice, policy, religion, or neceſſity, the preſent is that war. It was neceſſary—to maintain inviolate the public faith, and fulfil treaties by which the nation has been bound, during the two paſt centuries nearly—to preſerve the balance of power in Europe—to preſerve the ſafety and independence of the Britiſh empire—to repel the hoſtilities of the French. The ſtrongeſt objection to it is its ſuppoſed influence on national credit, and the conſequent ſtagnation on trade and manufactures. It is replied—that the frequent bankruptcies, at that criſis, proceeded from other cauſes, unconnected with the war, and even in peace muſt have produced the ſame effects—that ſuch failures extended equally to other countries, which had no concern in the war—that our failures roſe almoſt to their full extent before the war could affect our public credit—that the country has ſurmounted the ſhock, though the war continues. The author adds, that, at the time when he wrote, no ſymptom appeared of its termination. But now, after the lapſe of ten months, peace ſeems to be a leſs diſtant proſpect. How delightful the preſage of an end to the reelings of the nations!

EXTRACT.

'Our Chriſtian liberty, and the rights belonging to it, are to be defended by ſuch weapons only as the word of God has furniſhed us with. If any man take the ſword, the King of the church has ſaid, 'He ſhall periſh by the ſword.' Upon this principle have Seceders acted hitherto. We could have no occaſion for a ſeparation from the church eſtabliſhed by law, if we did not think that ſomething is wrong in that eſtabliſhment. Againſt the eccleſiaſtical part we have always borne teſtimony, as prejudicial to the liberties of Chriſt's ſubjects, as well as to the prerogatives of his crown. But, along with this teſtimony, we have ever ſatisfied ourſelves with practiſing thoſe duties which we think the law of Chriſt requires; and enjoying thoſe liberties and privileges which he has bequeathed. In this we have met with no interruption from our civil rulers; and we have never thought

Digitized by Google

thought it neceſſary to uſe any other means to bring about a reformation. Let us not now provoke adminiſtration, and draw down perſecution upon our own heads, by attempting to promote the cauſe of Chriſt, or the intereſts of his ſpiritual kingdom, by ſuch methods as himſelf never appointed. It is long ſince the Spirit of God aſſured us, that eccleſiaſtical reform muſt be brought about by other means: 'Not by might, nor by power, but by my Spirit, ſaith the Lord.' * * * * The ſmall ſtill voice of the goſpel will be of more uſe for that purpoſe, than all the clubs, conventions, or aſſociations, which ever man can form. Let us aſſociate ourſelves, as we have done hitherto, for Chriſtian intercourſe and ſocial worſhip. But I tremble at the thoughts of attempting to promote the cauſe of truth, or of Chriſtian liberty, by joining in political aſſociations to diſturb the peace of our country, with men who are as much enemies to our religion as to our civil conſtitution.'

This large pamphlet, elegant in its conſtruction, uſeful in its tendency, and now peculiarly ſeaſonable, as a confutation of the declamatory harangues, and fiery productions from the preſs, of certain violent demagogues, has required a more ample analyſis than many other works of equal ſize, and of a leſs finiſhed texture, merit. We warmly recommend it as an antidote to the poiſon of ſeditious principles, ſo zealouſly circulated among the lower ranks of our fellow-ſubjects. The author is paſtor to one of thoſe congregations called *Seceders*, who, about half a century ago, withdrew from communion with the eſtabliſhed church in Scotland. To vindicate his party from the charge of diſloyalty, and prevent their compliance with ſeditious meaſures, he judged it his duty to publiſh theſe eſſays. As this ſeems to have been his ultimate object, the paſſage above quoted as a ſpecimen, is choſen in preference to any other. In this part of the united kingdom the tenets of this ſect are little known. It is, for this reaſon, proper to ſubjoin a conciſe account of its origin and progreſs.

A provincial ſynod at Perth, in 1731, was opened by a ſermon of Mr. E. Erſkine, the former Moderator *. The preacher enumerated, perhaps with indecent acrimony, ſundry deviations from the eccleſiaſtical canons, and was pronounced reprehenſible; but his ſanguine temper induced him neither to retract, nor ſubmit to a gentle cenſure. He was eventually deprived, and found a conſiderable number of his congregation diſpoſed to adhere to his miniſtry. He accordingly erected a ſeparate altar.

---

* This periodical court reſembles the autumnal and ſpring viſitations of our archdeacons in England. The parochial clergy of a diſtrict, from 50 to 100, convene with their lay elders to hear and determine in cauſes originating from the ſeveral veſtries, &c.

'At

Digitized by Google

At that criſis, the country being in a ferment, Archibald, afterward Duke of Argyle, revived the exerciſe of his prerogative, in preſenting a qualified clergyman to a living in the neighbourhood. From the reformation to that time the people had commonly been indulged in the choice of their own paſtors. The revival of eccleſiaſtical patronage the people conſidered as an encroachment on their Chriſtian liberty; and every freſh inſtance of its exertion (for it was one of the grievances complained of by Erſkine) gave general diſguſt.

In proceſs of time four other miniſters were, for ſimilar diviſive courſes, deprived. As outcaſts from their churches, they retired with chagrin, ſet up tents, and preached in the fields to immenſe crowds of diſcontented hearers from contiguous pariſhes. The corruptions of the church were the conſtant theme of declamation, which extorted from a witty hearer this ſarcaſm, 'They are undutiful ſons, who collect multitudes to be told 'again and again, that their own mothers are ſtrumpets.' The five diſbanded miniſters incorporated themſelves into a new ſect, under the title of the '*Aſſociated Preſbytery.*' They perambulated the country, preached in the fields, and aſſembled, in great numbers, the malcontents in the eſtabliſhed church. From a political incident they derived a daily acceſſion of importance.

On the occaſion of a ſmuggler being executed at Edinburgh, a ſmall buſtle, raiſed by a few ſpectators, provoked Porteus, captain of the city guard, to iſſue a command for diſcharging fire arms on the multitude. Several innocent perſons were killed. Porteus was taken into cuſtody. It was found that he had exceeded his commiſſion, and was condemned as a murderer. A petition for his pardon was preſented at the throne, and the Queen, then regent, reprieved the criminal till his Majeſty's return from Germany. This indulgence exaſperating the populace, they aſſembled at midnight, dragged the priſoner from his cell, and, without noiſe or tumult, put him to death in a halter.

This contempt of royal authority was reported at court, and a proclamation ſent to be read from all the pulpits of the North, offering a reward for diſcovering the murderers of Porteus. Many of the national clergy refuſed, ſeveral obeyed the mandate. The latter claſs incurred the diſpleaſure of their flocks, who reſorted to the itinerant field preachers of the aſſociation. Their adherents multiplied; rich was the harveſt, but few the labourers. They, like our Methodiſts, aſſumed the function of conferring orders; and the exigency of the times ſuperſeded a ſcrupulous ſcrutiny into the talents and erudition of the candidates. As to qualifications the firſt ſwarm was deficient. Numerous, however, were their hearers, and the pariſh churches were

Digitized by Google

were dranied in proportion. After the lapſe of ſeveral years a political queſtion leſſened the importance of the Seceders, by dividing one compact body into two factions. The queſtion was, Whether that clauſe in the oath for admitting freemen to the immunities of citizens, or burgeſſes, which characteriſes his majeſty as the head of the church, be, or be not, derogatory from the authority of Jeſus Chriſt? Thoſe of the ſeceſſion who were connected with corporate ſocieties, conſidered the expreſſion as equivalent to abjuring the ſupremacy of the Pope over Britain; while the cottagers, and other ruſtics, judged it incompatible with the honours due to the Author and Finiſher of our faith.

Under this idle diſtinction the Seceders ſtill ſubſiſt. Many of their teachers are reſpectable in private life, and all of them more learned, and leſs cenſorious, than their predeceſſors. But few, extremely few, have attained the humble praiſe, even of mediocrity in authorſhip. It gives us pleaſure to find that this individual unites his endeavours with thoſe of the national clergy, of both the diſtricts of Great Britain, in enforcing the practice of thoſe amiable Chriſtian virtues, peaceableneſs, and a conſcientious ſubjection to a conſtitutional magiſtracy.

The late portentous aſpect of our political horizon begins to brighten. Learning and genius, in concert with common ſenſe and true patriotiſm, are employed in combating the ſophiſtry of levelling principles; the crown officers in citing before our criminal courts the diſturbers of public tranquillity; our lawyers plead with energy in behalf of conſtitutional ſtatutes on the one ſide, and of ſtate delinquents on the other; our judges and juries, unbiaſſed by partial views, are zealous to temper juſtice with clemency. Public indictments are wiſely expreſſed in ſtrong terms; and if the ſpecified high crimes and miſdemeanors be not clearly proved, and in their full extent, the deficiency is in favour of the party accuſed. Under ſuch an adminiſtration a criminal trial is eventual ſafety, or merited puniſhment.

ART. XII. *The Landſcape; a Didactic Poem. In Three Books. Addreſſed to Uvedale Price, Eſq. By R. P. Knight.* pp. 70. 4to. G. Nicol. London, 1794.

THE art of *picturesque gardening*, or of giving to a place the appearance of beautiful nature, ſeems to have originated in this country. The ancients appear to have had no correct or extenſive ideas concerning it; and though we find detached paſſages in their poets where ſcenes are deſcribed which might have

Digitized by Google

have led to a reliſh and practice of the art, nothing ſimilar to it, as far as can be diſcovered, was known either to the Greeks or Romans. Had it been known to the Greeks, the Romans, who in every thing were their *imitators*, would in this department of taſte have followed their ſteps; but, inſtead of this, the gardens of the latter were all in what is called the *Dutch taſte*, where the hand of the *Topiarius*, or evergreen clipper, never ceaſed till nature had been completely overthrown, and every divine feature lacerated and defaced *intonſo vulnere*. We have an account, it is true, of an extenſive garden at Tivoli in the reign of Hadrian; but, as far as can be decided upon it, nothing better was exhibited than ill-employed expence, and Chineſe extravagance.

After the dark ages, on the revival of literature and of taſte, while ſcience, poetry, painting, and architecture, flouriſhed in Italy, the face of nature was either neglected, or diſtorted and defaced, by what was improperly called the *improvers* of thoſe days. In France the ſame thing took place, and the bold and ungeometrical lines of nature were converted, by the help of the ſquare, the line, and ſheers, into the trim and regular figures of Euclid. Britain was long in a ſimilar ſtate. Kent did ſomething to improve us; but his works bore too much the impreſs of the old ſchool. Ingenious men have endeavoured to give the credit of the preſent taſte of Engliſh gardening to the poets; and Mr. Walpole, if we miſtake not, attributes the origin of the Engliſh garden to ſome deſcriptions in Milton. Deſcriptions ſomewhat ſimilar may be found in poets of every age and country; and though they may have occupied the imagination of a few, do not ſeem to have had any practical influence. The true cauſe of our preſent improvement in what may be termed *ornamental gardening*, may be placed to the account of two cauſes: 1ſt. to a more general diffuſion of good taſte, which, from a variety of cauſes, had taken place; and, 2dly, to the particular taſte and way of life of men of great property in this kingdom. The country reſidence of men of this deſcription is conſidered by them as their home, their town houſe as a mere temporary abode. Hence the former has, according to the circumſtances of each, been ever more magnificent than the latter, and has always been decorated with whatever the taſte of the age they lived in could contribute to its comfort or ſplendour. In other countries the rural abode, from various circumſtances which need not here be detailed, has been comparatively neglected. In this ſtate of things Mr. Brown, a man of talents, began the profeſſion of an *improver* of country manſions; and, like moſt improvers, has by many been conſidered to have carried matters too far. To correct this exceſs, and to found the art

of

of ornamental gardening on more ſolid principles, is the object of the poem before us; of which the Eſſay on Landſcape by the Viſcount d'Ermenonville ſeems to have ſuggeſted the idea.

Mr. Knight thus announces his ſubject:

> 'How beſt to bid the verdant landſcape riſe,
> To pleaſe the fancy, and delight the eyes;
> Its various parts in harmony to join
> With art clandeſtine, and conceal'd deſign;
> T' adorn, arrange;—to ſep'rate, and ſelect
> With ſecret ſkill, and counterfeit neglect;
> I ſing.'——

He then goes on to tell us, that, whatever be the nature of the ſcene we have to work upon, whether it be of ſmall or large extent, of whatever features it may be compoſed, ſmooth or rugged, ſublime or beautiful, ſtill the ſame principle muſt be our guide, and that principle, he informs us, is

> ——'Juſt congruity of parts combin'd
> To pleaſe the ſenſe, and ſatisfy the mind.'

A ſort of illuſtration is next introduced from painting and ſtatuary, but which, from its length, may be almoſt conſidered as a digreſſion. He then returns more directly to his ſubject, and adviſes to employ no 'affected turns' or 'artful bends' in your approach or pathways, but to conſult the nature of the ground;

> 'Then let your eaſy path ſpontaneous flow.'

His next rule is, that an unexpected approach to objects which are meant to ſtrike, is the beſt, as ſurpriſe is not anticipated, and the landſcape is not brought piecemeal to the eyes. The landſcape in gardening, like that on the canvas, he proceeds to ſay, muſt not be one formal maſs, but made up of component parts, and have three points of diſtance, and that in the one, as well as the other, the fore-ground, or parts neareſt the eye, muſt be attended to as of moſt importance. After proceeding in his compariſon between the real and artificial landſcape, he breaks forth in a burſt of indignation againſt our modern improvers; this we ſhall give as a ſpecimen of the poem:

> 'Hence let us learn, in real ſcenes, to trace
> The true ingredients of the painter's grace;
> To lop redundant parts, the courſe refine,
> Open the crowded, and the ſcanty join.
> But, ah! in vain:—see yon fantaſtic band,
> With charts, pedometers, and rules in hand,
> Advance triumphant, and alike lay waſte
> The forms of nature, and the works of taſte!

T'improve, adorn, and poliſh, they profeſs;
But ſhave the goddeſs, whom they come to dreſs;
Level each broken bank and ſhaggy mound,
And faſhion all to one unvaried round;
One even round, that ever gently flows,
Nor forms abrupt, nor broken colours knows;
But, wrapt all o'er in everlaſting green,
Makes one dull, vapid, ſmooth, and tranquil ſcene.
'Ariſe, great poet, and again deplore
The fav'rite reeds that deck'd thy Mincius' ſhore!
Protect the branches, that in Hæmus ſhed
Their grateful ſhadows o'er thy aching head;
Shav'd to the brink, our brooks are taught to flow
Where no obtruding leaves or branches grow;
While clumps of ſhrubs beſpot each winding vale,
Open alike to ev'ry gleam and gale;
Each ſecret haunt and deep receſs diſplay'd,
And intricacy baniſh'd with its ſhade.
'Hence, hence! thou haggard fiend, however call'd,
Thin, meagre genius of the bare and bald;
Thy ſpade and mattock here at length lay down,
And follow to the tomb thy fav'rite Brown:
Thy fav'rite Brown, whoſe innovating hand
Firſt dealt thy curſes o'er this fertile land;
Firſt taught the walk in formal ſpires to move,
And from their haunts the ſecret dryads drove;
With clumps beſpotted o'er the mountain's ſide,
And bade the ſtream 'twixt banks cloſe ſhaven glide;
Baniſh'd the thickets of high-bow'ring wood,
Which hung, reflected, o'er the glaſſy flood;
Where ſcreen'd and ſhelter'd from the heats of day,
Oft on the moſs-grown ſtone repos'd I lay,
And tranquil view'd the limpid ſtream below,
Brown with o'erhanging ſhade, in circling eddies flow.'

The firſt book concludes with rural deſcription and moral reflections in a fine ſtrain of poetry.

Book ſecond opens with a marked diſapprobation of the violent attacks made upon dame Nature by modern improvers. Mr. Knight cannot, with any degree of patience, look upon their 'ſhaven lawns,' their 'eternal undulating ſweeps,' and their paltry 'ſcattered clumps that nod at one another;' he had rather ſee 'the moſs-grown terrace, the labyrinth's perplexing 'maze, the ancient avenue,' and even 'the ductile yew,' reſtored to their former ſituations, than to behold 'this flat, in-'ſipid, waving plain.' He then goes on to give ſome rules for the compoſition of his landſcape, which our limits will not allow us to ſpecify in detail. We cannot, however, help remarking, though in general his rules may be followed with advantage, that

Digitized by Google

that where he indulges himſelf in deſcanting on what may be termed the philoſophy of taſte, his ideas do not appear to be perfectly correct; in particular he ſeems to us more than once to have confounded thoſe of beauty and ſublimity. This is not a place to diſcuſs a ſubject of the kind; we muſt therefore leave the reader to decide on the juſtice of our criticiſm. After laying down the rules above mentioned, the author proceeds to give a hiſtory and eulogy of the arts of deſign in Greece. The perfection to which they attained he chiefly attributes to Homer. This again is another point which, were this the place, might admit of much diſcuſſion. He next takes notice of their gradual decay, till a total extinction of all excellence in thoſe arts, and even of all reliſh for it, which he, perhaps too peremptorily, attributes entirely to the bigotry of the early Chriſtians; not conſidering that various concomitant circumſtances tended to produce the ſame effect. From the ſtate of the arts in Greece and Rome, he paſſes to their revival in Italy. On this ſubject he dwells not long; all his praiſe had been exhauſted on the ancients; and though he acknowledges that Titian, Rubens, and Claude, excelled them in colouring, he pronounces that modern artiſts had then, and have now,

'Loſt all the gen'ral principle of *grace*.'

This book concludes with the following beautiful lines:

'Hail, arts divine!—ſtill may your ſolace ſweet
Cheer the receſſes of my calm retreat;
And baniſh ev'ry mean purſuit, that dares
Cloud life's ſerene with low ambition's cares.
'Vain is the pomp of wealth: its ſplendid halls,
And vaulted roofs, ſuſtain'd by marble walls.—
In beds of ſtate pale ſorrow often ſighs,
Nor gets relief from gilded canopies:
But arts can ſtill new recreation find,
To ſooth the troubles of th' afflicted mind;
Recal th' ideal worth of ancient days,
And man in his own eſtimation raiſe;
Viſions of glory to his eyes impart,
And cheer with conſcious pride his drooping heart:
Make him forget the little plagues that ſpring
From cares domeſtic, and in ſecret ſting:
The glance malignant of the ſcornful eye;
The peeviſh queſtion, and the tart reply;
The never-ending frivolous debate,
Which poiſons love with all the pangs of hate:
Suſpicion's lurking frown, and prying eye,
That maſks its malice in love's jealouſy;

And, ſprung from ſelfiſh vanity and pride,
Seeks, with its worſt effects, its cauſe to hide:
Folly's pert ſneer, the prejudice of ſenſe,
And ſcoffing pity's timid inſolence;
Aſſuming bigotry's conceited pride,
That claims to be man's ſole, unerring guide;
Dictates in all things;—and would e'en compel
The damn'd to go its own by-road to hell:
Officious friendſhip, that diſplays its zeal
In buzzing ſlanders, which e'en foes conceal;
Kindly revives whate'er can teaze or fret,
Nor lets us one calamity forget;
But, tenderly, each future evil ſpies,
And comforts with contingent miſeries:
The vapid lounger's never-ceaſing prate,
Whoſe tireſome kindneſs make us wiſh his hate:
With all the little ſocial ills that riſe
From idleneſs, which its own languor flies.'

In the third book the poet gives directions for the choice of trees that are to compoſe the landſcape, and for their proper diſpoſition. He afterwards curſes 'the ſhrubbery's inſipid ſcenes,' and prays to be wafted from 'red-hot gravel, fring'd with 'tawdry green,' to ſome neglected vale, where, amidſt the native thickets, he may hide his aching head. We have undoubtedly ſeen many ridiculous ſhrubberies and abſurd ſerpentine gravel-walks; yet we cannot agree in this general execration, as we think a ſhrubbery, properly placed, and laid out with good taſte, might be made a harmonious component part of the landſcape; and that gravel-walks are very comfortable things, which may be ſo diſpoſed as not to hurt the delicate nerves of the goddeſs of taſte. The writer then paſſes to the natural beauties and advantages of his native country. He next endeavours to ſhew, that no country exiſts which does not poſſeſs ſome beauties and advantages, or at leaſt whoſe inhabitants do not imagine they are in the poſſeſſion of ſome excluſive bleſſings. He concludes with a tranſition to moral good and evil, the latter of which, he tells us, is often productive of the former. As an illuſtration of this principle, the following lines cloſe the poem:

'What heart ſo ſavage, but muſt now deplore
The tides of blood that flow on Gallia's ſhore!
What eye, but drops the unavailing tear
On the mild monarch's melancholy bier!
Who weeps not o'er the damp and dreary cell,
Where fallen majeſty is doom'd to dwell;
Where waning beauty, in the dungeon's gloom,
Feels, yet alive, the horrors of the tomb!

Of

Digitized by Google

Of all her former ſtate no traces left,
But e'en of nature's common needs bereft;
Through days of ſolitude, and nights of woe,
Which hopeleſs ſtill in long ſucceſſion flow,
She counts the moments, till the rabble's hate
Shall drag their victim to her welcome fate!
'Yet from theſe horrors future times may ſee
Juſt order ſpring, and genuine liberty:
Split into many ſtates the power that hurl'd,
So oft, deſtruction o'er the affrighted world;
May hence ambition's waſteful folly ceaſe,
And cultivate alone the happy arts of peace.'

The *Landſcape* is certainly a work of genius. Mr. Knight thinks and writes with vigour and preciſion; and his diction is neither flat and proſaic, nor bedecked with the tinſel trappings of the faſhionable poetry of the day. We think him, however, ſomewhat faulty in the compoſition of his *whole*. The acceſſories in a poem, as well as in a picture, ſhould be ſubordinate to the main ſubject; when they take up too much ſpace, or are brought too forward, they draw off the attention from the principal object, and hence mar the effect which was intended to be produced. Something of this kind may be objected to the poem before us. In the firſt book, which conſiſts of 22 pages, the five laſt do not ſtrictly belong to the ſubject. And what is introduced from the top of p. 3 to that of p. 10, on the arts of Greece, though intended, we ſuppoſe, by way of illuſtration, yet, as an *illuſtration*, is too long; and when to this we add the five pages already mentioned, the principal ſubject dwindles into nothing. In the ſecond, of 28 pages the laſt 13 are all digreſſive; and in the third, of 23 pages, what muſt be conſidered as merely acceſſory, extends to nearly 10 pages. Compelled by this proof, muſt not a critic, notwithſtanding that ſome of the moſt beautiful paſſages of the poem are to be found in the epiſodical parts, conſider the *parergon* as occupying too large a portion of the work?

The verſification is correct and harmonious, with very few exceptions.

'Hail! happy ſcenes of contemplative eaſe.' B. I. l. 363.

The rhythm of this line is faulty, unleſs, contrary to uſage, we accent contémplative, contemplátive.

'Some ruin'd caſtle's lofty towers ſees.' B. II. l. 259.

Here again the poet ſins againſt cuſtom, in poetry at leaſt, by making *tow-ers* a word of two ſyllables. But his ſins of this kind are not great, nor do they frequently occur.

Digitized by Google

Some little improprieties of another ſort might be noticed, as, for example,

'The ſkin ſeems *curdled* with convulſive pains.' B. I. l. 122.

The ſkin is *ſhrivelled*, milk, and ſome other liquids, *curdled*. We have no idea of a *curdled* ſkin.

'Where ſtill the roving ox and brouſing deer.' B. II. l. 33.

To characteriſe the nature of the animals, would not *brouſing* ox, and *roving* deer, have been better? But ſuch improprieties are ſeldom met with. Speaking of Homer, he ſeems to have fallen into a more ſerious miſtake. He tells us that Homer

'Still lives unclouded in perpetual day,
And darts thro' realms *unborn* his intellectual ray.' B. I. l. 205.

What he *may*, or *will* do hereafter, we pretend not to ſay; but that he *now* darts his intellectual ray on realms *unborn*, we heſitate not formally to deny. This, however, appears but a ſmall and ſolitary ſpeck in a fair countenance.

One more blemiſh we ſhall juſt notice. The ludicrous is improperly introduced. The ſimile of the Doctor's wig and pill, introduced at the opening of the poem; the *ſhaving* the goddeſs of nature, inſtead of dreſſing her, and ſome things of a ſimilar nature; ill ſuit the gravity and ſobriety of the didactic muſe.

In the ample notes which accompany this publication, much various learning, and much connoiſſeurſhip, are diſplayed; but having already almoſt exceeded our limits in its examination, we muſt leave them to the peruſal of the reader, without farther remark. We ſhall only juſt hazard a conjecture on the coloſſal ſtatue of Jupiter by Phidias, erected in the temple at Olympia, which the ancients, who ſaw it, ſeem to have beheld with wonder; which both ancients and moderns, who never ſaw it, have worſhipped as the god of their idolatry ever ſince, and which Mr. Knight mentions with the higheſt approbation in his work. The idea of erecting a gigantic ſtatue above fifty feet in height, in a temple whoſe elevation did not exceed ſixty, ſeems, in the firſt place, prepoſterous, and contrary to every principle of taſte. The Greeks, inſtead of appearing to have given a ſuitable manſion to their deity, exhibited a god in priſon. The diſcordant materials of which this and other ſtupendous ſtatues were compoſed, took off from that unity of colour, and harmony of light and ſhade, which good taſte requires. The body and limbs were formed of hollowed wood, the face and hands of pieces of ivory attached upon ſome other matter with

fiſh-glue, and the eyes of cryſtals, or coloured glaſs; the whole ornamented with plates of gold. We would fairly aſk an unimpaſſioned connoiſſeur, whether he would be likely to be impreſſed, by ſuch a heterogeneous figure, with high ideas either of the ſublime or beautiful? But the dignity, the ſublimity of the form, it will be ſaid, in ſpite of the party-coloured materials, extorted admiration. The work of Phidias muſt, we doubt not, be a work of merit; but we ſuſpect that it is next to impoſſible to give to ſuch a piece of patchwork the perfection which the uniformity of braſs or marble can receive; and we farther ſuſpect, that the artiſts did not attempt it, but truſted to the hugeneſs of the maſs, to the glittering decorations, and to a certain impoſing general contour, for the effect upon the multitude: for to the *multitude* ſuch ſtatues ſeem to have been conſecrated. To ſpeak out, we think that, in compariſon with many other ancient ſtatues, the Jupiter of Olympia, the Minerva of Athens, and the Juno of Argos, were only better kinds of Gogs and Magogs for popular admiration.

We cannot conclude this article without obſerving, that our author has emulated Biſhop Berkley, who in the ſame book began with *Tar-water*, and ended with the *Trinity*; ſo Mr. Knight commences with the '*Verdant Landſcape*,' and finiſhes with diſquiſitions on the conſequences of the *French Revolution*.

Two well-executed landſcapes, illuſtrative of the principles of the writer, accompany the work; together with the outline of a ſmall braſs cup, in which the author diſcovers much ſymmetry and harmony of parts.

ART. XIII. *A Sketch from the Landſcape, a Didactic Poem, Addreſſed to R. P. Knight, Eſq. To which is added, a Word to Uvedale Price, Eſq.* 4to. Faulder. London, 1794.

THIS playful *jeu d'eſprit* has more of the pleaſantry of Horace than the bile of Juvenal. In a ſort of middle ſtyle, between Sir Hanbury Williams and Peter Pindar, the writer attacks the author of the *Landſcape* for ſome of the rules laid down in that poem for the regulation of taſte in gardening. A frontiſpiece and tailpiece, both well executed, deſcriptive of paſſages in the *Sketch*, embelliſh this little work. The poſtſcript in proſe, addreſſed to Uvedale Price, Eſq. entreats that Mr. Knight and he would not totally exterminate the race of *profeſſional* improvers, but leave them for the ſake of that numerous ſet of men to whom *ready-made* taſte is an abſolute neceſſary of life. The poſtſcript concludes with an apology for *ready-made* love and *ready-made* taſte.

Digitized by Google

ART. XIV. *The Royal Captives; a Fragment from ſecret Hiſtory. Copied from an old Manuſcript By Ann Yearſley.* pp. 502. 12mo. 2 vols. London: printed for G. G. and J. Robinſon, Paternoſter-Row. 1794.

THIS fragment is intended to record the miſeries of the man with the iron maſk, who is ſuppoſed to have been the twin brother of Lewis the Fourteenth. Mrs. Yearſley has married him, and given him a ſon, who tells his own and his father's ſtory whilſt in confinement, from which he is never to be releaſed. The whole family are purſued through life from one horror to another in quick ſucceſſion. The book ends with leaving the hero in juſt the ſame ſtate he is found in by the reader, with only this difference, that we are to ſuppoſe that his father, mother, and a lady with whom he is in love, are all in the ſame caſtle. Mrs. Yearſley gives, in her preface, this account why ſhe breaks off the ſtory abruptly: 'The pauſe Henry 'makes in the manuſcript is not that of death, but ſudden illneſs; and I took the advantage. One of my motives for 'publiſhing the work unfiniſhed is, that the world may ſpeak 'of me as I am, whilſt I have power to hear.' This fragment is written in a ſtyle much above that of common novels, and diſplays much original genius. We believe that the dreadful abuſe of power is not at all exaggerated in the deſcription given of the governor of the caſtle, and the ſituation of thoſe unfortunate men who fall into his cuſtody. The poetry in theſe volumes is ſimple and beautiful. The following is a ſpecimen of the proſe:

'18th September, 1685.—Night came on, when gazing through the grate of an adjoining apartment, I ſaw a genteel woman at her devotions. Abſorbed by ſtrong curioſity I liſtened to her ſublime ſupplications, and fancied her voice had, in ſome former period, ſtruck on my ear. I could not behold her features: ſhe wore a deep veil; but my ſoul was borne with hers to the Father of mercy. The voices of thoſe guards who were appointed to go their laſt round for the night broke our heavenly enchantment. The lady, I could diſcern, appeared for a moment extremely diſcompoſed, ſtarted from her kneeling poſture, and turned towards the door, as if expecting the entrance of the ſoldiers. But they turned along through another paſſage; when ſhe ſat down, and, leaning on her hand, ſighed for reſignation. I prayed ſhe might attain it, and ſtole from the grate. As I laid myſelf on the pillow, my ſorrowful ſpirit whiſpered, *Is ſhe not my mother?* O how time ſeems to creep when we load him with ſuſpenſe! How ſwiftly does he hunt down our little joys! When once the idea of my mother had again ruſhed on my mind, agitations of wild nature ſhook me.—What can I do for her? Dare I own her?

May

May not our dear relationſhip cauſe her deſtruction? Can I claſp her to my heart, and in the language of filial love bid her be comforted? Can I for my mother throw wide the door of liberty?—O, no! We meet but to die! We meet but to ſay how wretched we have lived, and how joyleſs we leave a huſband and a father. Good God! is it poſſible *thou* canſt forget us!'

ART. XV. *The Trial at large of the Right Hon. Lady Cadogan, for Adultery with the Rev. Mr. Cooper, before Lord Kenyon and a ſpecial Jury, in Weſtminſter-Hall. Taken in Short-hand by a Student in the Inner Temple.* pp. 52. 8vo. 1s. 6d. Ridgway. London, 1794.

MR. Erſkine, one of the counſel for the plaintiff, ſaid, among other things, 'I admit that the *prima facie* caſe is in his 'favour. He may ſay, in the language of the poet, "Go to, "there is no ſuch man."—As he is the friend of Lord Cadogan; 'as he took him under his roof from affection and friendſhip; 'as he himſelf is married to a beautiful and accompliſhed wo-'man; and as he himſelf is the father of children—under theſe 'circumſtances, will you believe that a man could be ſo forget-'ful of every moral and religious obligation to his generous 'friend and benefactor?'—The enormity of this conduct is contraſted with that moderation and affectionate forbearance towards his lady, before he underſtood that ſhe had completely diſhonoured him, which appeared in the conduct of Lord Cadogan.—Mr. Law made a very good ſpeech for the defendant. A verdict was found for the plaintiff—damages 2000*l.*

ART. XVI. *The Myſtic Cottager of Chamouny; a Novel. In Two Volumes.* pp. 353. 12mo. London: printed for W. Lane, at the Minerva Preſs, Leadenhall Street. 1794.

THE authoreſs, in her preface, diſarms criticiſm by declaring the motive for publiſhing this novel to be an endeavour at raiſing a trivial ſum for the benefit of a diſtreſſed orphan deprived of the bleſſings of ſight.

The novel is, as ſhe herſelf deſcribes it, a ſimple tale, free from the corruption of guile.—The ſtory is that of a young nobleman who travels to the vale of Chamouny, where he finds in a cottage a beautiful female, to whom he is inſtantly attached, and who afterwards turns out to be his own couſin. His father's ſiſter having made an imprudent match at Paris, and being ſoon after deſerted by her huſband, prevails upon her brother

to

Digitized by Google

to go to the cottage, where she lies in of this daughter, and dies soon after. Rosalie is brought to England, and soon after married to Lord Edwin.

This novel may be read by young people, as there is nothing improper throughout, and will be found entertaining. The poetry, though simple, is not uninteresting.

ART. XVII. *The Weird Sisters; a Novel. In Three Volumes.* pp. 708. 9s. London: printed for W. Lane, at the Minerva Press, Leadenhall-Street. 1794.

THIS novel, throughout the first volume, is very interesting; but it ceases to be so soon after the death of the Earl of Marre. This nobleman, depressed with degradations he did not merit, in being discarded from the confidence of his king, determined to retire with his three daughters to a village in a remote part of England. He took with him his library, a black servant, and a French lady, whom he instructed to observe a profound secrecy as to the rank of himself, taking the humble name of Mr. Capel, and giving that of Miss Capels to his daughters. He forbad their governess to let them or himself see any newspapers or magazines, or indeed any new book of the present day. Thus they lived as a private family until the death of the Earl. At his decease they are left in the uncontrolled possession of twenty thousand pounds each, with five thousand pounds to the black servant, and the like sum to the French governess. This induces Madame La Fey to poison the minds of the two youngest ladies, which she does so effectually as to carry them off with her to Spain, leaving the eldest Miss Capel alone in the cottage. This lady at length pursues them, attended by the clergyman of the village and his wife. They all meet most miraculously, on their return, with each a lover in their hand, in a thunder-storm, at Lisbon, where in due time they are all married.

☞ *Communications for* THE ENGLISH REVIEW *are requested to be sent to* H. MURRAY, No. 32, Fleet-street, London; *and* T. DUNCAN, Bookseller, Edinburgh; *where Subscribers for this Monthly Performance are respectfully desired to give in their Names.*

For

Digitized by Google

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For DECEMBER 1794.

AT the ſame time that we have heard, during the courſe of the preſent month, of the continued exertions of

THE FRENCH

at land, and their growing efforts at ſea, we have alſo received concurring, repeated, and indeed pretty certain accounts, that in the Convention, as well as throughout the whole of the provinces of France, there is an inclination and tendency to peace*. They have made repeated, and, on the 11th inſtant, a moſt vigorous attempt to croſs the Waal, and penetrate into Holland; they have fitted out a fleet of fifteen ſail of the line from Toulon, the object of which is, in all probability, either the reduction of Corſica, or that of ſome part of Italy; they have ſent one fleet to interrupt our trade, and eſcort a homeward bound fleet of their own, laden with naval ſtores, to cruiſe off the Baltic; and extended another of near forty ſail, including frigates, acroſs the chops of the Britiſh channel. They have deviſed new means of expediting the buſineſs of ſhip-building; and they have placed their troops on the Rhine not in tents, but in huts, which are quickly formed, and infinitely more warm and comfortable, and better adapted to a winter campaign. In all this we ſee ingenious contrivance and republican energy, which, with the numbers and natural reſources of France, afford good proſpects of ſucceſs to their arms.

Yet are there many circumſtances that naturally excite and diffuſe throughout the great body of the French nation a wiſh for peace. The want and miſery that prevails in all the provinces; a dread of the continued horrors of war, and even a ſatiety and impatience under the preſent turbulence, always promiſing, never producing good; a natural propenſity in the preſent rulers to depart, as far as poſſible, from the maxims, and to conſolidate their own power on the extinction of that of their

* Agreeably to our prediction on the fall of Robeſpierre and the Jacobins. See Political Appendix to this Review for September laſt, p. 335.

adverſaries,

adverſaries, and perſonal enemies; the vigorous preparations of the courts of London and Vienna, not to be diſunited by all the artifices of avowed or ſecret foes; the vaſt reſources of Great Britain, conſpicuouſly diſplayed in the loan which the miniſter has been able to raiſe of four-and-twenty millions ſterling*; and, above all, the ſubjugation of Poland, which leaves the northern powers at liberty to turn their whole force againſt the naſcent republic.—Here it is to be obſerved, that the report of his Pruſſian majeſty having actually made a ſepa ate peace with France, is probably premature. He has undoubtedly been lukewarm in the cauſe of the allies; perhaps, nay probably, he has taſted of the French republic's bounty. Yet, however inactive he may have been, or may yet be, he is now, after the ſettlement of Poland, to preſ nt at leaſt a hoſtile front to the Convention.—At a time when the Ruſſians and Auſtrians were occupied with the troubles in Poland, as well as the Pruſſians, the latter might continue their efforts on the Rhine, or transfer their main force to the Viſtula, as they pleaſed. But, in the preſent juncture of affairs, if the Empreſs of Ruſſia be ſincere in her expreſſions of hoſtility to the French republic, of which, we think, there is little doub, the King of Pruſſia, by an alliance, or even peace, with France, would immediately place his extenſive, but ill jointed dominions, between two fires It is not according to the policy of the Empreſs to waſte her ſtrength by ſending her troops to a great diſtance, while the allies are able to make head againſt the French without her aid. But ſhould the Pruſſians deſert the confederacy, and the French, through their deſertion, prevail over Germany, ſhe muſt act againſt them at laſt when they come near to the frontier of Poland. But rather than fight the French, in ſuch circumſtances, herſelf, ſhe will make the Pruſſians fight them now —It is eaſier to foreſee the conduct of this great princeſs than that of weak and capricious princes, becauſe ſhe is actuated by an ambition uniform and conſtant though lofty, and manly good ſenſe, which is always the ſame —While ſome *Male Kings* forget their dignity, and ſacrifice their real intereſts to fooliſh prejudices and paſſions, KING CATHERINE, in the progreſs of ambition, never commits a miſtake. This circumſtance, therefore, of the ultimate reſiſtance of the Ruſſians to the advancement of French principles and power, and the reflection, in general, that the wider the circle of their conqueſts the wider will be the exterior circle by which that is bounded, muſt convince ſo intelligent a

* Six of theſe are for the Emperor, who gives moſt advantageous terms, and as great ſecurity, as it ſeems poſſible for one contracting party to give to another.

nation

Digitized by Google

nation as the French, that there is a point beyond which the progreſs of their arms, if it could, ought not to be carried.—Thus then it appears pretty evident, that, notwithſtanding the brilliant career of the French in war, there are many conſiderations and motives that muſt incline their minds and hearts to peace.

A PRACTICAL QUESTION ariſes out of this ſituation of affairs, which will no doubt form a leading ſubject of diſcuſſion in parliament: Whether the circumſtances that urge the French to peace ought not to encourage the allies to perſevere in the war until they obtain its original object, the reſtoration of the French monarchy?—The paſſions of princes, courtiers, and grandees, and thoſe of their retainers, are all naturally on the ſide of this meaſure, which may alſo be defended by plauſible arguments; particularly this, that the *momentum* of confederacies is ſlowly raiſed, but great and irreſiſtible when excited and kept up, as in the preſent caſe, by a grand intereſt, par mount to all thoſe individual and petty concerns that are wont, in more common caſes, to break up common alliances. The French arms, under Lewis XIV. overran the Low Countries, deſolated the Palatinate, and even penetrated into Holland; yet, through the perſeverance of William III. of England, Prince of Orange, uniting the allies in a firm determination of hoſtile reſiſtance to French tyranny, they confined the ambitious monarch within his own bounds by the peace of Utrecht.—On the other hand, it will no doubt be urged, that the neceſſity of continuing the war would reſtore the Jacobins, the Revolutionary Tribunal, and the SYSTEM OF TERROR! for nothing leſs would rouſe the French nation to continued dangers and hardſhips. The war would become more embittered than ever, and all hopes of peace be, for many years, at an end. In war alone the French would ſee repoſe. This would become their trade. The plunder and the captives of conquered diſtricts they would convert into the means of farther plunder. They would go on, like the Romans, conquering and to conquer—they would become more united and more formidable than ever. AN AMNESTY to the inſurgents of Britanny would be followed, under certain limitations, to certain deſcriptions of emigrants—or, if that amneſty ſhould be, from time to time, continued, nothing more would be wanting to the ſecurity of an emigrant, than to make his appearance in Britanny, and on THAT GROUND to claim the benefit of the act of oblivion—and, ſhould an army of French emigrants land in La Vendée, their leader might be left with a few of his own countrymen, and fall eaſily into the hands of ſurrounding Frenchmen. This object, no doubt, the act of indemnity had in view, as well as to bring over the loyaliſts to the

Digitized by Google

the obedience of the new government. If, therefore, the French ſhall be willing to make peace on the ground of *ſtatus quo*, it is probable that they will find a majority for peace in the Britiſh parliament. It is reported, in ſome foreign gazettes, that they inſiſt on reducing the power of the Stadtholder, making the Auſtrian Netherlands an independent ſtate, and on a reſtitution of Corſica, the Weſt India iſlands, and alſo the ſhips of war taken at Toulon.—How theſe conditions would be received, it is uſeleſs to conjecture. A general wiſh, and indeed expectation of peace, on ſome terms or other, certainly pervades all Europe. As to the preſent ſituation and probable movements of the FRENCH ARMY on the left bank of the Waal, they certainly cannot keep their preſent ſtation long, but muſt, through want of neceſſaries, either fall back, evacuating Dutch Brabant and Flanders, or, if poſſible, move forward into Holland.—In

SPAIN

FRENCH PRINCIPLES, as well as French arms, have made no inconſiderable progreſs. But the exiſting government has on its ſide a popular antipathy to Frenchmen, and the ſtrong bond of religion. When the prieſthood, in times of darkneſs, pointed out to believers a world to come, they were, at the ſame time, very eager to take poſſeſſion for themſelves of the preſent world. They ſeized, in their graſp, this earth, and, in indulgences, remiſſions, and other rites, gave the laity a kind of *aſſignats* on the New Jeruſalem.—With this arrangement the poor Spaniards are, in general, ſtill contented. But in France, formerly ſo generous and munificent to the church, they ſay to the clergy, very plainly, 'Take ye the other world; we will take this to ourſelves.'

ITALY.

The NEAPOLITANS, alarmed at the French armament from Toulon, prepare to defend their coaſts with vigour—ſo alſo do the Piedmonteſe and Sardinians. The French party in Corſica begin to lift up their heads again, in proportion as they hear of the growing marine of France.

GERMANY.

The GERMAN ſtates and princes are, in general, as they have declared to the Emperor, ſolicitous, and even diſpoſed to ſue for peace. But warlike preparations are nevertheleſs carried on with unremitted ardour. They ſeem to be apprehenſive that the King of Pruſſia will employ his main force for retaining and ſettling his acquiſitions in

POLAND,

Digitized by Google

POLAND,

A country abandoned, it would ſeem, by gods and men.—The Poles, reaſonable, moderate, and humane, are enſlaved! The French, furious, arrogant, and atrocious, are triumphant! Well: thank God there is to be another world. There is much need!—The rulers of this world think little of morality or religion—but what ſay they to the balance of power? If the Ruſſians, Pruſſians, and Auſtrians, be permitted to keep poſſeſſion of what they have uſurped in Poland, what can be expected but that occaſions will ſoon ariſe, and be readily embraced, of extending their uſurpations?—There was a time when Great Britain might have ſuccoured both Poland and Turkey; and, from a conduct at once ſo liberal and ſo wiſe, to have derived the greateſt advantages. And, to do the Britiſh miniſter juſtice, that was the conduct he was diſpoſed to follow.

A conſiderable degree of activity ſeems to have been infuſed of late into the

TURKISH GOVERNMENT.

This, had it prevailed in time, might have preſerved both Turkey in Europe, and Poland. It is within the bounds of poſſibility that it may yet ſave them. The Turks may yet be awakened out of their lethargy. Hiſtory furniſhes repeated inſtances of nations paſſing from a vicious effeminacy to an enthuſiaſm that regenerates many virtues.

RUSSIA.

Though it be impoſſible for the CZARINA to wiſh well to the cauſe of the French Convention, ſhe has hitherto avoided coming to blows with them, either at ſea or land. The French, though the Empreſs very early gave countenance, promiſes, and declarations, in favour of the French priſoners, on their part, carefully avoid all occaſions of offence to her majeſty—they have never taken a Ruſſian veſſel.

In the outſet of the preſent war we held high and peremptory language to

DENMARK, SWEDEN,

and other powers; to whom we are now obliged to give good words, and to make ſome conceſſions, in order to keep them neutral at leaſt, if not to obtain their good offices at Paris.

NETHERLANDS.

It is certain that great animoſities prevail between the Britiſh and Dutch troops, and alſo between oppoſite parties in the United Provinces. There is a party there, who, if they do not poſitively wiſh well to the French cauſe, would at leaſt compromiſe matters with them, on almoſt any terms, rather than ſubject their property to the hazards of war, and ſtrengthen the power

of

Digitized by Google

of the Stadtholder. They are envious of the commerce and naval power of Great Britain, and imagine that they would reap great advantages by an alliance, and a junction of their navy with that of France; not foreseeing, perhaps, that this alliance would terminate in the formation of the Seven Provinces into a department of the French republic, or, perhaps, not caring if it should. When the amor patriæ is strong, as in the infancy, youth, and manhood, of free governments, men would as little, almost, think of annihilating the independence and political existence of their country, for the sake of commercial advantage, as they would of changing their personal identity, and being metamorphosed into the person of a rich Jew or a Chinese Mandarin. But when patriotism decays and dies, then it is that citizens care only for what concerns themselves, and even vaunt of being citizens of the world. Some have thought that the Dutch have never been, at any time, such enthusiasts in the cause of political independence as they are generally supposed to have been*. It now appears certain that they have set on foot a negociation for a separate peace with France; an object to this country of serious solicitude and alarm.

GREAT BRITAIN.

During the course of this month there has been a general wish and expectation of peace. Even among the advocates for war there is such a prelusive silence as that which in 1782 preceded the determination of parliament, guided by the voice of the nation to make peace with America.—In the city of London, the centre of our commerce, as Westminster is of our politics, motions of a pacific tendency have been made in different wards by men of the greatest respectability. A motion against war from such a character as the venerable ALDERMAN BOYDELL, who has so much benefitted his country by improvement in one of the most ingenious arts of peace, comes with propriety, grace, and impression.

* M. de St. Evremond, in his Discourses on History, says, 'I 'have often heard it said in Holland, and even by the Pensionary 'De WITT himself, that the character of the Dutch was not well understood. It is generally supposed that they love liberty; whereas 'they only hate oppression. They have but little of that *fierté* of 'mind which constitutes the very soul of republicanism.'

After all, we ought not to ascribe the slowness and backwardness to action apparent in the conduct of the Dutch, wholly to the want of public spirit; but partly to the form of their government. Not only is each province independent of another, but each city in every province. The danger, therefore, from an external enemy must be great and imminent before such a combination can be formed as may act with proper energy and perseverance. Those nearest to the evil pursue the means most adapted to their safety.

Digitized by Google

INDEX

TO THE

BOOKS AND PAMPHLETS REVIEWED,

AND

THE REMARKABLE PASSAGES EXTRACTED FROM THEM.

SEE ALSO THE CONTENTS.

A.

ABSTRACT of an act for the discharge of certain insolvent debtors, 384.
Advantages of education; or, the history of Maria Williams, 61.
Age of infidelity, the, 123.
Amantus and Elmira, 229.
American calendar; or, United States register for the year 1794, 309.
Andrews's history of Great Britain, 19, 86.
Arnold on hydrophobia, 353.
Author of a letter to the Duke of Grafton vindicated from the charge of democracy, 71.

B.

Barry's familiar letters on a variety of subjects, addressed to a friend, 65.
Beddoes's considerations on the medicinal use of factitious airs, and on the means of obtaining them in large quantities, 449.
Blair's sermons, 372.
Brand's alteration of the constitution of the House of Commons, &c. 383.
British India analysed, 262.

C.

Cary's new map of England and Wales, with part of Scotland, 429.
Casaux's considerations on the effects of taxation, 207.
Chalmers's estimate of the comparative strength of Great Britain, &c. 125.
Christian catechism, 232.
Cogan's travels on the Rhine, 336, 419.
Communications, 80, 160, 240, 320, 400, 474.

D.

Debate in the House of Commons, on Friday, June 20, 1794, &c. 69.
Darwin's Zoonomia; or, the laws of organic life, Vol. I. 175, 281, 356.
Description of Greece by Pausanias, 409.
Detection of gross falsehood, and a display of black ingratitude, 54.
Dialogue in the shades, between Mercury, a nobleman, and a mechanic, 64.
Dissertation on the existence, nature, and extent of the prophetic powers of the human mind, 147.
Domestic anecdotes of the French nation, 93.
D'Oyley's history of the life and death of our blessed Saviour, 381.

E.

Edmunds's solicitor's guide, &c. 135.
Edward de Courcy, 230.
Elegia Thomæ Gray, Græce reddita (by Dr. Norbury of Eton), 1.
—— Grayiana Græce. Interprete Stephano Weston, S. T. B. Hemptone Parvæ Rectore, R. S. S. *ibid.*
Essay

Digitized by Google

INDEX.

Essays on select parts of the Old Testament, 298.

F.

Ferishta's history of Dekkan, 50, 254, 321.
Foote's life of John Hunter, 48.
Friendly address to the reformers of England, 220.

G.

Gardiner's sermon, 216.
Geddes's address to the public on the publication of the first volume of the new translation of the Bible, 209.
——— translation of the Bible, 288, 364.
Graii elegia sepulchralis, cultu Græco donata, curâ Caroli Coote, LL. D. 1.

H.

Hardy's sermon, preached in the High Church of Edinburgh, May 30, 1793, 117.
Hawker's sermons on the divinity and operation of the Holy Ghost, 294.
Head and limbs, the; a fable, by Sir John Ramsea, 143.
Hervat's sermon, preached Feb. 28, 1794, 122.
Hey's captive monarch; a tragedy, 146.
History of Robespierre, 329.
Hornsey's short English grammar, 138.
Hutton's investigation of the principles of knowledge, and of the progress of reason, from sense to science and philosophy, 431.

J.

Jephson's Roman portraits, 273.

L.

Labyrinths of life, the; a novel, 224.
Landscape, the; a didactic poem, 463.
Latta's practical system of surgery, 349.
Law of treason, 311.
Law's answer to Prinsep's observations on the Mocurrery system, 203.
Laws respecting the ordinary practice of impositions in money-lending, &c. 215.
Laws respecting landlords, tenants, and lodgers, &c. 216.
Letter to Earl Stanhope, 303.
Letters addressed to the Chancellor of the Exchequer, &c. 384.
Lucy; a novel, 62.

M.

Memoirs of Dumourier, 42.
Moises' treatise on the blood, 50.
Monk's agricultural dictionary, 115.
Montefiore's account of the expedition to Bulam, &c. 382.
Montgaillard's state of France in May 1794, 140.
Montgaillard's necessity of continuing the war, 385.
Moor's narrative of the operations of Capt. Little's detachment, 161.
Morison's designs in perspective for villas, 133.
Mutter's sermons, 452.
Mystic cottager of Chamouny: a novel, 473.

K.

Necromancer, the; or, the tale of the black forest, 149.

O.

Official documents and interesting particulars, &c. 71.
Outline of the speech of the Right Hon. Henry Dundas, &c. 72.

P.

Parisian, the, 392.
Parsons's essays on education, 196.
Peacock's considerations on the structure of the House of Commons, &c. 215.
Peart on electric atmospheres, 341.
Penrose's essays, physiological and practical, &c. 136.
Plymley's charge, 209.
Poems of Anna Maria, 144.
Pollock's letters to the inhabitants of the town and lordship of Newry, 214.
Polwhele's history of Devonshire, Vol. II. 250, 401.
Priestley's experiments on the generation of air from water, 109.
Progress and practice of a modern attorney, 304.

R.

Rowley's rational and improved practice of physic, 100, 167.
Rudiments of ancient architecture, 114.
Russel's natural history of Aleppo, 81, 185.
Ryan's history of the effects of religion on mankind, 241.
Ditto, Vol. II. a supplement to the former, *ibid.*

Salmon's

Digitized by Google

S.

Salmon's Hebrew grammar, 443.
Shipley's (Biſhop) works, 120.
Short expoſition of the important advantages, &c. 72.
Sketch from the landſcape, a didactic poem, 471.
Solitary Frenchman on the banks of the Thames, 222.
Sportſman and gamekeeper's pocket-book, 221.
Sullivan's view of nature, 7.
Supplement to the conduct of the King of Pruſſia, &c. 384.
Sydney St. Aubyn, 230.

T.

Tales of Elam, 230.
Tacſin of Britannia, the, 132.
Travis's letters to Gibbon, 378.
Trial of Daniel Iſaac Eton, 382.
—— of William Winterbottom, *ibid.*
—— of Joſeph Gerrald, *ibid.*
—— at large of the Right Hon. Lady Cadogan for adultery with the Rev. Mr. Cooper, 473.
Turkiſh tales, 150.

V.

Vincent's origination of the Greek verb, 445.

W.

Wedding-day, the: a comedy, 393.
Weird ſiſters, the; a novel, 474.
Weiſs's proſpect of the political relations, &c. 383.
Whitaker's courſe of Hannibal over the Alps aſcertained, 35.
Whitehouſe's odes, moral and deſcriptive, 312, 388.
Widows, the; or, a picture of modern times. A novel, in a ſeries of letters, 59.
Wilſon's analyſis of an inquiry into the remote cauſes of urinary gravel, 424.
Withers's treatiſe on the errors and defects of medical education, 106.

Y.

Yearſley's royal captives; a fragment from ſecret hiſtory. Copied from an old manuſcript, 472.
Young's eſſays on intereſting ſubjects, 457.

Digitized by Google

INDEX

TO THE

NATIONAL AFFAIRS.

A.

AMERICA manifeſtly alarmed for her commerce in the troubles that afflict Europe, 79. Reflections on her ſituation compared with that of France, 397. A probable mediator for peace, 399.

B.

BRitiſh valour exemplified in the Weſt Indies and at Corſica, 80.

C.

China, unſucceſsful embaſſy of Lord Macartney accounted for from the political prejudices of that empire, 78. *Corſica* reduced by Great Britain, 237.

D.

DEnmark and Sweden obſerve a political caution in the affairs of other nations, 160. Likely, in conjunction with America, to be the mediators of peace in Europe, 399, 479. See *Sweden and Denmark*.

E.

ENgland proves the unrivalled excellence of her laws in the acquittal of the ſtate priſoners, 400. Deportment of Mr. Tooke a diſplay of manly fortitude, *ibid.*

F.

FRance conſidered as unconquerable, 74. Manifeſto recommended favouring the happineſs of the people, 75. Reaſons on both ſides for the war, *ibid.* French cruelty no good reaſon for it, 76. Speculations on the probable iſſue, *ibid.* Enemies to religion and humanity, 77. Revolution bears the greateſt ſimilarity to the reformation of religion, 152. In what it differs, *ibid.* Death of Robeſpierre, *ibid.* His character and views, 153. Political conſequences of the late cataſtrophe, 154. Speculations on the events of the war, 155. French republic compared with thoſe of Greece and Rome, 156. Enormity of the French government, 233. Queen of France not ſo profligate as repreſented, 234. Friendſhip of the Princeſs Elizabeth extolled, *ibid.* Reflections on the ſuppoſed murder of the Dauphin, *ibid.* Views of Tallien defined, 235. Peace deſirable to the allied powers, 236. General conduct of the contending parties, *ibid.* Natural reflections deduced from the premiſes, 237. Deſcription of the two leading parties in France, 314. The moderatiſts inclinable to peace, *ibid.* Favourable opinion on the conduct of the French nation, 315. Reaſons urged for their deſperate and ſavage proceedings, *ibid.* Reflections on the progreſs of the war, *ibid.* Belgrade recovered from the Spaniards, 316. Rouſſillon captured, *ibid.* Return of the French to moderation and humanity accounted for, 395. Their great ſucceſſes in the Low Countries, *ibid.* Energy in their warlike proceedings far ſuperior to the allies, 396. Invention of the Telegraph, 397. Their calculations on the events of war ſhew great wiſdom, *ibid.* Their affairs contraſted with thoſe of America, *ibid.* General reflections, 398. France manifeſts a tendency to peace, 475. Their great efforts by ſea as well as land, *ibid.* Some of the allies treating for a ſeparate peace, 476. An amneſty to the inſurgents in Britanny conſidered as a political manœuvre, 477. Their army making rapid movements towards Holland, 478.

INDEX.

C.

Geneva leagues with France, 317.
Germany, the Emperor, as well as the Pruſſians, ſick of the war, 77. Their attention diverted to the affairs of Poland, 78. The Turks ſuppoſed to anticipate the event, *ibid.* Political views of Ruſſia and Pruſſia, *ibid.* Conduct of the Emperor accounted for, 157. Sincere in the common cauſe, *ibid.* Sad failure of reſources, 158. The King of Pruſſia finds excuſe for not fulfilling engagements, 238. The Emperor more zealous in the conteſt, *ibid.* Spirited conduct of Poland, *ibid.* Views of other powers, *ibid.* Retreat of the Duke of York, 239. King of Pruſſia's lamentable ſituation and perfidious conduct, 317. The Emperor's exertions unſucceſsful, *ibid.* Negociations for peace, 399. Notwithſtanding which warlike preparations are carried on with great ardour, 478.
Great Britain, under every gloomy aſpect, is ſucceſsful in various parts of the globe, 80. Miniſtry ſtrengthened and parliament prorogued, *ibid.* Unſucceſsful at Guadaloupe, 160. Bad tidings balanced by the capture of a fleet of French ſtoreſhips by Admiral Murray, *ibid.* Shock to our Weſt India commerce, 239. Remarks on ſome new appointments, *ibid.* General concluſion, 240. Panegyric on the talents of Earl Moira, *ibid.* How he might be employed to advantage, *ibid.* Differences between Great Britain and Denmark and Sweden happily adjuſted, 318. Inquiry into treaſons, plots, and aſſaſſinations, *ibid.* Deplorable ſituation of the country, 320. Diſputes with America deplored, *ibid.* Multiplied diſappointments and diſaſters, *ibid.* Acquittal of ſtate priſoners, 400. The country deſirous for peace, 480.

H.

Holland. See *Netherlands.*

I.

Italy; military ſpirit revived in that quarter, 77, 157. Prudence of the French, 77. Rome and Naples averſe to French Principles, 157. Corſica reduced by the Engliſh, 237. Geneva and Berne take different courſes in the political concerns of Europe, *ibid.* Geneva enters into league with France, 317. The Swiſs cantons averſe to fraterniſe with that or any other country, *ibid.* Grand Duke of Tuſcany ſaid to have acknowledged the French republic, 399. Neapolitans prepare to defend their coaſt, 478. French party in Corſica lift up their heads, *ibid.*

L.

Low Countries. See *Netherlands.*

N.

Navarre and Pampeluna overrun by the French, 399.
Naples, with Rome, averſe to the principles of the French, 157. Prepare to defend their coaſts, 478.
Netherlands; ſucceſſes of the French in the Low Countries, 80. Irruption meditated into the United Provinces, *ibid.* Auſtrian Netherlands abandoned by the allies, 160. Continued ſucceſſes of the French, 318. Reflections on the conduct of the Dutch, 319. Their great danger, 400. Loſe all public ſpirit, *ibid.* Averſe to the Britiſh troops, 479. Negociating for a ſeparate peace, 480.

P.

Poland; the ſame powers that are hoſtile to France alſo hoſtile to them, 158. Mean arts of their oppreſſors, *ibid.* Exultation on the great ſucceſs of their arms, 317. Their oppreſſors condemned, *ibid.* Advice to the Britiſh government on their behalf, 318. Views of Ruſſia, *ibid.* Poliſh general wounded, and Warſaw on the eve of being ſurrendered, 399. Calamities of that country deplored, 479.
Portugal unable to continue the war, 77. Their ſquadron at the command of the Britiſh admiralty, 156.
Pruſſia, King of, ſick of the war, 77. Finds excuſe for not fulfilling engagements, 238. His lamentable ſituation and perfidious conduct, 317.

R.

Rome ſtrives to prevent the growth of French principles, 157.
Ruſſia, their fleet in the Britiſh ſeas, 158. Reflections on the general diffuſion of learning, 159. Succeſs againſt the Poles, 399. Her ambiguous conduct in the conteſt with France, 479.

Spain,

Digitized by Google

INDEX.

S.

Spain, her manifeſt inability to continue the war, 77. Suppoſed to have entered into a negociation for peace, *ibid.* Inactivity at ſea attributed to a jealouſy of our naval power, 156. The vigorous preparations of that country, 217. Their wiſe regulations, 316. Navarre and Pampeluna overrun by the French, 399. Antipathy of the Spaniards towards the French their only hope, 478.

Sweden and Denmark naturally alarmed for their commerce, 79. Endeavour to enrich themſelves at the expence of other nations, 160. Likely to become mediators between the allies and France, 399, 479.

Swiſs Cantons averſe to fraterniſe with the French, 317.

T.

Turkey in Europe; lethargic ſtate of the Turks, 158. Rouſed from their lethargy, they make great military preparations, 393. Probably to aſſiſt Poland, 479.

Tuſcany, Grand Duke of, ſaid to have acknowledged the French republic, 399.

W.

Weſt Indies, ſhock given to our commerce in that part of the world, 239.

Y.

York, Duke of, retreats from Germany, 239.

Digitized by Google

SEP 8 1939

Digitized by Google